



Centre for  
Human Rights and  
Restorative Justice

# REFERENCES TO WOMEN

Timor-Leste Truth Commission

## Abstract

Notes on discussions of women, as well as a list of coding themes and references to women in the Timor-Leste Truth Commission.

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## Researcher Notes

### Report details:

- published in 2013
- pdf has 3126 pages
- no chapter or section on women, but detailed discussions of the crimes committed against women
- according to NVivo's text search, the word women (using stems) is referenced 1077 times, representing 0.44% coverage
- after deleting references from the bibliography, notes or headers, there are **541 broad references** to women in the content of the report
- women are usually discussed in terms of the violence they experienced and gender inequality that prevents them from fully engaging in the economy and politics
- women often spoke more about the experiences of their male relatives than themselves

### Women are referenced in the report in the following ways:

- female survivors of rape supported the idea of a commission with a truth-seeking function
- commission acknowledged the importance of women playing a role in reconciliation efforts
  - women were a major theme of research for the commission
  - women played multiple roles in the commission (e.g., commissioners, activists, survivor, witnesses, etc.)
  - discussions of the appointment of female commissioners
  - hired larger than usual numbers of women as support workers etc. to ensure women were equally represented in the work of the commission
  - held healing workshops for women to open conversations and build confidence in speaking out
  - worked with rural and traditional female leaders to reach out to women
- human right violations experienced by women
- women face barriers to participation (e.g., economic and cultural) in Timor-Leste (e.g., job, politics, etc.)
- men provided accounts of violations against female family members and women gave accounts of what happened to their male relatives during the conflict
  - women uncertain or shy about experiences or felt male relative had already conveyed their experience
- detention for long periods of time
- forced female labour in detention camps (e.g., cooking and cleaning)
- repeated instances of sexual assault by one or more individuals
- coerced birth control (e.g., sterilization or abortion)
- living with resistance fighters' women provided education, social and health networks
- women and children killed by militias
- sexual violence and rape widespread

- sexual slavery
- military using violence against civilians to assert power and put down resistance
- female emancipation apart of the Fretilin program
  - Fretilin provided education in history and politics
  - Fretilin believed colonialism and tradition oppressed women
- women created clandestine networks to get food to Fretilin
  - while many supported the Fretilin some found their agricultural labour, especially of women, forced labour
- sexually based violations were almost exclusively targeted at women
- female victims experienced torture, ill treatment and sexual violence
- women under 65 raped, women aged 15-24 subpopulation at most risk
- women taken into custody could be killed or disappeared
- lots of references to killings
- women forced into marriage, even if already married, against their will
- children from forced marriages and sexual assault often abandoned
- women fear discussing history of sexual assault due to shaming, rejection, cultural assumptions, etc.
  - rape survivors have had difficulty getting married due to the value of virginity in Timor-Leste society
- number of sexual assaults under reported
- tortured and raped women as a form of proxy violence
- Fretilin also committed rape and forced marriages
- women told they were going to be interrogated were raped
- took photographs of naked detainees to shame and degrade victims further
- women who suffered severe beatings and rape suffered multiple health problems and often did not have access to medical care
  - some women developed long term mental health illness
- sometimes communities offered a woman to the military to ensure their security
- military authorities were aware off and complicit in sexual assaults

## Links to Data Visualization

This section contains links to all data visualization for the Timor-Leste report.

### Word Frequency

- word frequency cloud
- excel sheet of word frequency cloud findings

### Word Trees

- history
- women
- children
- youth
- forgive
- victim
- truth
- reconciliation
- land

\*NVivo software can only edit word trees by changing the central search term and branch sizes. Word trees includes references from bibliography, headers, and notes that cannot be edited out using NVivo software. Researchers will need to manually remove unsightly branches using editing software (e.g., paint, photoshop, etc.)

## Coding Women for the Timor-Leste Report

The following chart breakdowns the child nodes used for coding women references based on themes and discussions surrounding women in the Timor-Leste report.

Women	References or discussions of women
Barriers to Participation	References or discussions of economic or cultural barriers to participation
Colonialism	References or discussions of colonialism
Commissioners	References or discussions of female commissioners
Contraceptives	References or discussions of contraceptives
Detention	References or discussions of detention
Displacement	References or discussions of displacement, exile, forced migration or deportation
Forced Labour	References of discussions of forced labour
Fretilin and Falintil	References or discussions of the Fretilin and Falintil
Human Rights	References or discussions of human rights and human rights violations
Legacy	References or discussions of the legacy or impact of violence
Male relatives	References or discussions of male relatives
Military	References or discussions of the military or soldiers
Reconciliation	References or discussions of reconciliation
Solidarity groups	References or discussions of solidarity groups
Testimonies	References or discussions of women's testimonies, stories, voices, or experiences
Violence	References of discussion of violence and violent acts

Killings	References or discussions of killings
Rape	References or discussions of sexual violence and rape
Torture	References or discussions of torture

## References to Women

This section contains all references to women from the Timor-Leste report.

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 541 references coded [2.10% Coverage]

### Reference 1 - 0.01% Coverage

39. The Congress unanimously recommended the establishment of a “Commission for Resettlement and National Reconciliation”. A Steering Committee to develop the proposal was formed. It included representatives from the CNRT, East Timorese human rights NGOs, women’s groups, youth organisations, the Commission for Justice and Peace of the Catholic Church, the Association of ex-Political Prisoners (Assepol), Falintil, UNTAET and UNHCR. The Committee’s first task was to conduct community consultations across Timor-Leste, and with East Timorese refugees in West Timor and other parts of Indonesia. The objective of these consultations was to collect information so as to gain an understanding of the attitudes of the East Timorese people on issues relating to reconciliation.

### Reference 2 - 0.01% Coverage

Truth-seeking and justice: 1. There should be justice for those responsible for serious crimes. 2. It was necessary for the future of Timor-Leste to learn from the history of the conflict. Investigating the past and establishing the truth should be seen as fundamental to sound nation building. However, opening up old wounds carried risks, and probing the past had to be carried out with great sensitivity. Otherwise the airing of past grievances could simply create anger and recrimination, and even renewed violence. 3. Although the incidence of violations was greatest during the long period of occupation by the Indonesian security forces, there was a real risk that reopening the chapter of the party conflict of 1974-75 would fuel strong emotions. Investigating and reporting the truth concerning violations committed by members of UDT, Fretilin and Falintil, including individuals now holding senior positions in government, the armed forces and the police, would also be particularly challenging. 4. There was residual anger on the part of many pro-independence supporters towards those who sided with the Indonesian occupation forces and former members of militia groups. Practical steps needed to be taken to try to reduce these tensions. 5. Many pro-autonomy supporters identified a need for popular education in the principles of political tolerance. Supporting the political goal of autonomy was not a crime and individuals should not be punished in any way for taking that political position. 6. Many women survivors of rape supported the idea of a commission with a truth-seeking function. 7. Families of those who had disappeared asked for help in discovering the fate of their loved ones.

### Reference 3 - 0.01% Coverage

52. In the Commission’s formative period, consulting directly with a wide and representative cross-section of East Timorese society was important to establish and maintain the legitimacy of the Commission. It was essential to maintain this element for the successful completion of the mandate. Section 4 of Regulation 10/2001 provided for the Transitional Administrator to appoint between five and seven National Commissioners, at least 30% of whom should be women, on the advice of a Selection Panel which included representatives of the major political parties and civil society groups.†

### Reference 4 - 0.01% Coverage

54. On 21 January 2002 the Transitional Administrator, Sérgio Vieira de Mello, swore in as National Commissioners the five men and two women whom the Selection Panel had nominated. Those appointed were Aniceto Guterres Lopes, Father Jovito Rêgo de Jesus Araújo, Maria Olandina Isabel Caeiro Alves, Jacinto das Neves Raimundo Alves, José Estêvão Soares, Reverend Agostinho de Vasconcelos and Isabel Amaral Guterres. The Commission held its first official meeting on 4 February 2002, when the Chair and Deputy Chair were elected and particular portfolios were agreed, as below: 1. Chairperson: Aniceto Guterres Lopes 2. Deputy Chairperson: Father Jovito Rêgo de Jesus Araújo 3. Treasurer: Maria Olandina Isabel Caeiro Alves 4. Truth-Seeking portfolio: Jacinto das Neves Raimundo Alves and José Estêvão Soares 5. Community Reconciliation portfolio: Reverend Agostinho



de Vasconcelos and Jacinto das Neves Raimundo Alves 6. Reception and Victim Support portfolio: Isabel Amaral Guterres

#### Reference 5 - 0.01% Coverage

Olandina is from Ermera District, where she was born in 1956. She is a businesswoman who has also dedicated many years of work to public service and especially to the prevention of violence against women. She served as a member of the Provincial Parliament in Dili from 1997– 1999, and was appointed a member of the Indonesian Commission for the Elimination of Violence Against Women in 1998. Olandina has been the Director of the NGO East Timorese Women Against Violence and for Child Care (ET-Wave) since 1998. Since 1999, Olandina has served in a number of leadership positions: as Chairperson of the Public Service Commission 2000-01; since 2003 as President of the East Timorese Women’s Network (Rede Feto Timor-Leste); President of the East Timorese Scout Movement; and President of Habitat for Humanity Timor-Leste. She was a founder of the Peace and Democracy Foundation in 2002 and has served since then as a board member. Olandina manages her own restaurant, “Olandina’s”, in Dili. In August 2005 Olandina was appointed by President Xanana Gusmão as a member of the Commission of Truth and Friendship (CTF).

#### Reference 6 - 0.01% Coverage

4. It accepted that establishing the truth and accountability for past human rights violations was a necessary step towards achieving justice and restoring the dignity of victims. 5. It understood that reconciliation and healing would be difficult and lengthy processes. They would require the continuing active contribution of families, communities and other organisations engaged in similar work. It therefore aimed to create partnerships rather than to be a stand-alone institution. It would strive to work for reconciliation and to contribute to the continuation of such work beyond its own mandate. 6. It acknowledged the importance of ensuring that women played a major role in the reconciliation process. This entailed that women should be recruited to the Commission and that female community members should be able to participate in its activities. The Commission recognised the existence of practical, cultural and economic barriers to women’s participation, which it would strive to overcome. 7. The Commission recognised the rich diversity of East Timorese culture as it is lived and expressed in different communities across the country. It would seek to incorporate the strengths represented by traditional values and practices in its work. 8. The Commission would strive to be accessible to East Timorese people across the country and in Indonesia and to the wider international community. This would require working in the remotest regions of the country and in local languages, as well as in English, Portuguese and Indonesian.

#### Reference 7 - 0.01% Coverage

58. The Regulation required between 25 and 30 Regional Commissioners to be appointed by the Transitional Administrator, on the advice of the National Commissioners.<sup>3</sup> Following a public nomination process in each district the Transitional Administrator, Sérgio Vieira de Mello, swore in 29 Regional Commissioners on 15 May 2002. Ten of those appointed were women.

#### Reference 8 - 0.01% Coverage

Community Profiles The Commission facilitated a community discussion on the impact of human rights violations in Metinaro in Dili District on 27 September 2003 as part of the second pilot project. Such discussions became known as Community Profile workshops. Two main tools were used to facilitate this discussion. A time-line exercise helped focus discussion on human rights violations experienced by the community between 1974 and 1999. A mapping exercise involved community members being invited to draw a map showing places which were significant as locations of human rights violations. Questions were posed to the community on the collective impact of these human rights violations, particularly as experienced by women and children. These workshops aimed to provide a community perspective on the impact of violations. They were to complement the individual focus of statement-taking and to help in assessing the overall impact of violence on the East Timorese community. This pilot project provided valuable lessons in community workshop facilitation and documentation methods, which informed subsequent staff training.

#### Reference 9 - 0.01% Coverage

90. The Commission also identified ten major themes of particular importance during the mandate as topics for detailed research. These themes were: • Famine and forced displacement • Structure, policies and practices of the Indonesian military and police • Structure, policies and practices of Fretilin and Falintil • Detention and torture • Killings and enforced disappearances • Children • Women • The internal political conflict of 1974-76

#### Reference 10 - 0.01% Coverage

98. The public hearings provided a rare opportunity for the general population to learn about important aspects of the political conflict. The hearings also gave witnesses the chance to express their own views and recount their experiences in an official setting. The Commission took great care to ensure that evidence relating to different issues and parties to the conflict was presented in a balanced manner. Witness selection was undertaken on the principle of balance, bringing together testimonies from men and women, from different districts of Timor-Leste, about different periods of the conflict and relating to different perpetrator groups.

#### Reference 11 - 0.01% Coverage

112. A number of Indonesians testified to CAVR National Public Hearings, and provided written submissions. Members of Komnas Perempuan (the Indonesian National Commission on Violence against Women) testified at the CAVR National Public Hearing on Women and Conflict. A group of NGOs from West Timor (Indonesia), The West Timor Humanitarian Team, made a submission to the Commission at this hearing. The Indonesian human rights NGO Elsam (Lembaga Advokasi Masyarakat, Public Policy Studies and Advocacy) made two submissions to the CAVR: one providing detailed research into Indonesian military structures and operations, and the other testimonies from Indonesian military officers and their families titled "Story from the Behind the Lines". In addition, the well-known Indonesian historian Dr Asvi Warman Adam of LIPI (Lembaga Ilmu Pengetahuan Indonesia, Indonesian Academy of Science) gave a paper titled "East Timorese History in the New Indonesia" to the CAVR National Public Hearing on Self-Determination and the International Community. A number of other human rights workers and activists also testified at hearings, and their testimonies have been used in relevant chapters of this Report.

#### Reference 12 - 0.01% Coverage

166. The Commission followed a policy of encouraging work practices that would maximise the opportunities for women to contribute as staff members of the organisation and as participants in its programmes. It formally recognised the strong barriers which prevent women from participating equally in the work-place or political activities in Timor-Leste, as well as the duty of all institutions to try to redress this situation. The Commission's mandate therefore included specific requirements for gender representation. The Regulation required a minimum of 30% of National and Regional Commissioners be women. Two of the seven National Commissioners and ten of the 29 Regional Commissioners were women. Internal recruitment staff policies provided that a minimum of 30% of positions must be filled by women.

167. For programme objectives, it was important that women and men equally filled certain types of position. Examples included statement takers and victim support staff, each of whom worked directly with victims and witnesses in communities. The recruitment of a higher than normal proportion of female programme workers in these areas was aimed at ensuring that nationally women had equal access to all aspects of the Commission's work. This policy was designed to acknowledge women's experiences during the conflict. Certain sections of the Final Report, particularly the part on sexual violations, focus closely on the experience of women.

168. Despite this commitment the Commission did not succeed in reaching its recruitment targets for women. Only two of the eight members of the Senior Management Team were women. Just one of the six Regional Coordinators was a woman and all 13 District Team Coordinators were men. Cultural norms that were particularly strong in regional and rural Timor-Leste made it difficult to recruit the desired proportion of women into district teams. The need for staff members to live away from home during the three-month period of field activities in subdistricts other than their own posed particular difficulties for women who had family responsibilities. Cultural objections to them spending such an extended time away from their homes added to these difficulties.

#### Reference 13 - 0.01% Coverage

173. The UNTAET Regulation required that the Commission integrate gender considerations into all aspects of its work. It specifically provided that at least one of the CRP panel members at each hearing be a woman. Without this provision it is likely that many communities would not have chosen a woman to sit on the panel, but would have followed the more traditional practice of having male community leaders preside over such events. An interesting result of the gender provisions of the Regulation was that the women chosen to participate on the panels often played a leading role and were usually fully accepted by community members in that capacity.

174. The Commission took some initiatives to encourage women's participation in its field activities. Following an internal policy requirement, there were women in all district statement-taking teams. Women were also encouraged to provide statements and thereby contribute to the Commission's truth-seeking objective. At the close of field operations only 21.4% of deponents who provided statements were women. Many men came forward to give statements about human rights violations against female family members, but many women testified about what had happened to their fathers, brothers, husbands or sons during the conflict.

175. District teams experienced difficulties engaging women in the statement-taking process for a variety of social, cultural and economic reasons. In some communities, women did not participate in the Commission's community education meetings as they were expected to stay at home. Fewer women than men were organised in formal organisations with access to information about the Commission's work. Some women

#### Reference 14 - 0.01% Coverage

were uncertain or shy about coming forward to give testimony, or felt that their experiences had already been recounted by male members of their family. 176. A team of six women was formed to conduct a six-month research project on the experiences of women during the conflict.\*

#### Reference 15 - 0.01% Coverage

200 deponents, mostly women survivors of human rights violations. They were also responsible for identifying and supporting the victims who provided testimony at the National Public Hearing on Women in Conflict in April 2003. This public hearing was very important in raising further awareness among women about the need to participate in the Commission's work.

177. Healing workshops specifically for women victims were held to ensure that their specific circumstances were given due attention and to encourage confidence and open group discussions. Some Community Profile workshops involved only women. These focused on exploring and recording women's experiences and the impact of the conflict as perceived by female community members.

178. Women staff working in district teams often adopted informal ways of meeting rural women, visiting homes and gathering places to talk, hearing their concerns and together finding ways that would help them participate in the Commission's activities. Women district team members were themselves often leading members of the communities and role models for many rural women.

179. The principle of gender equality at times sat uncomfortably with other principles of the Commission such as respecting and working with community traditions and leaders, as traditional leadership and dispute resolution models in Timor-Leste tend to be male-dominated. Women Regional Commissioners, women community members sitting on panels at Community Reconciliation Hearings, and women staff members living away from home and working in rural communities provided a challenge to some of these values.

#### Reference 16 - 0.01% Coverage

181. The Commission would especially like to commend the work of its women district team members, who faced a number of extra challenges but who were critical in ensuring that the Commission was accessible to rural women across Timor-Leste.

#### Reference 17 - 0.01% Coverage

\* The team consisted of members of the women's human rights NGOs Fokupers and ET-Wave, East Timorese Young Women's Association (Grupo Feto Foinsae Timor-Leste, GFFTL) and staff members from the Commission. The work benefited significantly from the knowledge, skills and contacts of these organisations.

#### Reference 18 - 0.01% Coverage

Direct relationships 194. The primary focus of the work of the Commission was at the grassroots level, with East Timorese communities across the country, especially with victims of human rights violations and their families. It was essential that community leaders, institutions and organisations understood the Commission and its work. The Commission coordinated with village heads and other traditional leaders, women's and youth organisations, priests, nuns and lay leaders of the Catholic Church and other religious organisations, police, local government officials and other civil society representatives. In some communities victims and survivors support groups had been formed, such as the Rate Laek group in Liquiçá. These were important partners of the Commission.

#### Reference 19 - 0.01% Coverage

200. The Commission sought ideas from various sectors in developing the recommendations contained in this Report. It held a series of six stakeholder workshops at the national level, which sought the opinions of prominent individuals and organisations active in fields relevant to the Commission's mandate. The topics covered were reconciliation, health, education, security, children and justice. The Commission also actively sought input from members of the Organising Committee of the Second National Women's Congress (July 2004). It wished to draw on the ideas and concerns of women delegates from across the country for the formulation of its recommendations.

#### Reference 20 - 0.01% Coverage

June–July 2002 Development of policy documents, including the Strategic Plan, Operations Manual and Finance Manual; policies on confidentiality, children, women and rights of deponents; development of basic tools such as statement-taking forms for truth-seeking and community-reconciliation.

#### Reference 21 - 0.01% Coverage

Economic, Social and Cultural Rights, the Convention on the Elimination of all forms of Racial Discrimination, the Convention on the Elimination of all forms of Discrimination against Women, the Convention against Torture and other Cruel, Inhuman or Degrading Treatment, and the International Convention on the Rights of the Child.\* • Violations of international humanitarian law, which regulates conduct in situations of armed conflict. According to the Regulation, the standards to be considered in this regard include the major relevant international conventions, including the Geneva Conventions, and “the laws and customs of war”.<sup>22</sup>

#### Reference 22 - 0.01% Coverage

rights standards”.<sup>55</sup> These are defined as “the internationally recognised human rights standards outlined under Section 2 of UNTAET Regulation No. 1/1999”.<sup>56</sup> That section refers to “internationally recognised human rights standards”, as reflected, in particular, in: • The Universal Declaration of Human Rights of 10 December 1948; • The International Covenant on Civil and Political Rights of 16 December 1996 and its Protocols; • The International Covenant on Economic, Social and Cultural Rights of 16 December 1966; • The Convention on the Elimination of All Forms of Racial Discrimination of 12 December 1965; • The Convention on the Elimination of All Forms of Discrimination against Women of 17 December 1979; • The Convention against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment of 17 December 1984; • The International Convention on the Rights of the Child of 20 November 1989.

#### Reference 23 - 0.01% Coverage

68. During the mandate period Indonesia had ratified the following instruments: • The Convention on the Elimination of All Forms of Discrimination against Women (on 13 September 1984) • The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (on 28 October 1998) • The Convention on the Rights of the Child (on 5 September 1990) (However, the ratification of this treaty was qualified by a reservation to the effect that

#### Reference 24 - 0.01% Coverage

117. In addition, rape and sexual assaults violate the right to privacy. 158 When carried out against women, they violate the rights of women to be free from and protected against gender-based discrimination, 159 of which sexual crimes against women are one form. The Human Rights Committee has said that “women are particularly vulnerable in times of internal or international armed conflicts” and that states should take steps “to protect women from rape, abduction and other forms of gender-based violence”. 160

118. Many of these rights are protected under the Convention on the Elimination of all forms of Discrimination against Women, which Indonesia became a party too on 13 September 1984.

#### Reference 25 - 0.01% Coverage

of ownership over a person, 164 and this can include cases where women are detained for long periods of time and repeatedly sexually assaulted.

#### Reference 26 - 0.01% Coverage

\* In *Prosecutor v Kunarac* women were detained and were repeatedly raped and sexually assaulted and were forced to carry out work around the accused’s home. This was held to constitute the crime against humanity of enslavement.

#### Reference 27 - 0.01% Coverage

133. Several human rights provisions may be relevant to the Indonesian control of fertility and incidents of coerced birth control. The ICCPR guarantees the rights of men and women to found a family. 196 In respect of that right the Human Rights Committee has indicated that:

#### Reference 28 - 0.01% Coverage

134. CEDAW grants women the same rights as men in deciding freely on the number and spacing of their children. 198 This is said to involve a prohibition on compulsory sterilisation or abortion, and requires states to take measures to prevent the coercion of women in respect of their fertility. 199

#### Reference 29 - 0.01% Coverage

213. Indonesia’s Criminal Code (*Kitab Undang-Undang Hukum Pidana, KUHP*) governs criminal acts committed by civilians and officials, including the armed forces. The following types of conduct constitute crimes under the KUHP: 214. Crimes against the general security of persons, including: • deliberately setting a fire, causing an explosion, damaging electrical works, or damaging or destroying buildings, especially if it endangers property or life or results in death; 321 • poisoning public water sources. 322 215. Sexual and related crimes, including: • rape; \* • carnal knowledge of a girl under 15 years of age; 323 • using force or the threat of force to compel someone to commit or tolerate an obscene act, or committing an obscene act with someone who is unconscious or helpless or a girl under 15 years of age; 324 • trading in women or boys. 325 216. Crimes against personal liberty, including: • Participating in slavery; 326 • Kidnapping; 327 • Abducting a minor, especially if done with tricks, force, or the threat of force; 328 • Depriving a person of his or her liberty, especially if serious physical injury or death results. 329

#### Reference 30 - 0.01% Coverage

of East Timorese women by Japanese troops was widespread. In addition the territory was impoverished by the war, and divisions were sown between those seen to have supported the Japanese and those who supported the small Australian guerrilla force. The Commission heard testimony of the long-lasting effects of this conflict on East Timorese society in its national public hearing on the Internal Political Conflict of 1974-76. 14

#### Reference 31 - 0.01% Coverage

211. The Constitution included articles committing Timor-Leste to the following: • Removal of colonial structures and the creation of a new society free of all kinds of domination and exploitation (Article 2) • Development policies to focus on agricultural development, and industry (Article 6) • The pursuit of a policy of planned economic

development (Article 10) • To fight illiteracy and ignorance, and protect and develop its culture (Article 12) • To develop and run a health system (Article 13) • Guarantee of parity of rights to men and women (Article 14) • Guarantee of the freedom of religion (Article 15) • To develop “friendly and cooperative relations” with “democratic and progressive world powers, considered natural allies.” (Article 16) • Guarantee of the right to participate in the process of democratic consolidation (Article 23) • Guarantee of freedom of thought, association, union, and speech (Article 24) • Guarantee of the right to vote and to be voted for in general elections (Article 25).

Reference 32 - 0.01% Coverage

...[T]hey [ABRI] separated the men from the women. They took the men to the side of the building which was covered in tall grass...

Reference 33 - 0.01% Coverage

259. Large numbers of the Timorese civilian population had fled the towns and villages and lived in Fretilin-controlled areas. In May 1976, Fretilin held a national conference to consider its strategy. It decided on a national resistance strategy based on the civilian population living in the mountains with the fighters in a number of liberated zones. Civilians provided logistical support to the Fretilin fighters. Women and youth organisations conducted education and other social activities, and health networks were established. Generally, populations living in these zones were beyond the reach of the Indonesian military for most of 1976.

Reference 34 - 0.01% Coverage

Behind the lines, civilians, particularly women, provided

Reference 35 - 0.01% Coverage

In the forest we formed two organisations: Organização Popular da Mulher Timor (OPMT) which was a women’s organisation affiliated with Fretilin, and Organização Popular Juventude de Timor (OPJT) which was a youth organisation. These organisations helped us to coordinate activities among the people. For example we worked together to plant gardens and rice paddies, and we planted maize around the town of Lacro. The Indonesian military had not yet reached Lacro.<sup>372</sup>

Reference 36 - 0.01% Coverage

347. The Commission heard expert testimony from Ceu Lopes Federer, an East Timorese aid worker with the ICRC on Ataúro between 1980 and 1982. She told the Commission that boats arriving with prisoners at Ataúro were predominantly full of women, children and the elderly. She told the Commission that many had been tricked into believing that they were only leaving their homes for one or two days, and that they arrived virtually empty-handed.<sup>465</sup>

Reference 37 - 0.01% Coverage

sexually abused many women held on the island.<sup>471</sup>

Reference 38 - 0.01% Coverage

march across the territory in “fences,” with the aim of trapping the remaining members of the armed Resistance. Women, men, children and the elderly were forced into this operation. Hunger, sickness and ill-treatment by the military were common experiences. Many died. This forced service also took many people away from their fields during the planting season, increasing their vulnerability to famine, especially given the disruption to farming in the previous years of massive military operations.

Reference 39 - 0.01% Coverage

forcibly recruited as operational support personnel (TBO). Officially ABRI recruited civilian males aged between 12 and 35, however in reality boys much younger and men much older were involved, as well as women.<sup>488</sup>

Reference 40 - 0.01% Coverage

Others place the toll somewhere in between.<sup>495</sup> The Commission received evidence of a large massacre of civilians, including women and children at this time.\* heard of a second massacre of at least 20 people.†

Reference 41 - 0.01% Coverage

were civilians and that very few combatants were captured in the kiki operation, and that most of those exiled to Ataúro were women, children and the elderly. 511

Reference 42 - 0.01% Coverage

village. Many were rounded up and exiled to Ataúro,<sup>557</sup> while many women were

Reference 43 - 0.01% Coverage

426. The Indonesian military's response was overwhelming violence against the civilian population. The Hansip involved in killing Indonesian soldiers had defected to Falintil.\* Civilians from the village had fled – some, mostly able-bodied men, to the forest and others to Viqueque. Troops of Battalion 501 hunted them down. The men were gathered and shot in the area of Tahuben. A smaller group, mostly old men, women and children were arrested in Viqueque and were shot in a location near Buicaren. Reports of the death toll at the time exceeded 200.<sup>588</sup>

Reference 44 - 0.01% Coverage

yet resolved, and of sexual violence against young women at Santa Cruz.<sup>641</sup>

Reference 45 - 0.01% Coverage

killed were three priests, cut down with machetes by militia members. Subsequent exhumation of bodies indicated children and women were among the dead.<sup>788</sup> Investigations and witness testimony have shown the involvement of TNI territorial troops.<sup>789</sup>

Reference 46 - 0.01% Coverage

638. Sexual violence and sexual slavery were widespread during this period. The Commission heard in particular from many women in Suai of their experiences

Reference 47 - 0.01% Coverage

by the TNI and their militia auxiliaries, where ordinary people lived under fear and intimidation. Women and girls in particular were powerless and vulnerable. Testimonies to the Commission from women victims tell of sexual slavery at the hands of militia members.

Reference 48 - 0.01% Coverage

solutions to the emerging political problems with disastrous consequences for the people of Timor-Leste. Indonesia's concerns over the emerging post-colonial Timor-Leste need never have resulted in military intervention if hard-line military leaders had not played such an important role in President Soeharto's New Order regime. Once committed to military intervention, ABRI was dominant during the early years of the occupation: by increasing military violence they sought to achieve the political objectives of pacification and integration. To do this, they brought the conflict to every level of East Timorese society, involving East Timorese men, women and children in combat, intelligence, torture and killings to control the population. By the late 1980s, when full-scale military conflict shifted to clandestine resistance by a new generation of East Timorese youth, the Indonesian military again

sought violent solutions to the problem. Death squads and paramilitaries in the mid-1990s became forerunners to the widespread militias formed in 1998-99. From 1974 to 1999, there was a consistent pattern of forming East Timorese armed paramilitary forces that operated with impunity with the support of ABRI.

#### Reference 49 - 0.01% Coverage

\* Mario Carrascalão told the Commission that he resigned his position as Governor after the Santa Cruz massacre of November 1991. CAVR national public hearing on Women and the Conflict, April 2003.

#### Reference 50 - 0.01% Coverage

area: health, agriculture, education, the women's organisation Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT), and political propaganda. The secretariat where the Fretilin administrators worked was called the *comissariado*. Sectors were then divided into smaller administrative units.†

#### Reference 51 - 0.01% Coverage

19. This structure was a continuation of the government system established by Fretilin when it took control of Timor-Leste after the defeat of the 11 August Movement. For instance at the *zona* level, some informants told the Commission that the government was run by a directorate (*direcção*), which consisted of a secretary and vice secretary, assistants, the local leader of the OPMT women's organisation and the local leader of the youth organisation, the Popular Organisation of Timorese Youth (Organização Popular de Jovens Timorenses, OPJT),<sup>4</sup> following the structural model Fretilin had employed at the district level after 11 August 1975 (see Vol. I, Part 3: History of the Conflict).

#### Reference 52 - 0.01% Coverage

32. Settlements, which at first were strategically territories called "retreat zones" (*zona reta guarda*), finally changed to become the *bases de apoio*. In these the people were organised to run programmes in agriculture, health, education, culture and women's liberation.<sup>19</sup>

#### Reference 53 - 0.01% Coverage

34. Women also worked in agricultural production, performing activities such as pounding sago palm and making plaited items like baskets.<sup>23</sup> If a woman had children to nurse, they nursed them in the *crèche* (a day care centre). Some people were assigned to a team for maintaining the *crèche*, organised through the *equipa crèche*.<sup>24</sup>

#### Reference 54 - 0.01% Coverage

38. Fretilin provided education in two main areas: literacy and politics. Literacy programmes appear to have been conducted in a piecemeal fashion because of the lack of people trained in this field at the time. In certain places OPMT activists ran the programmes and focused particularly on women.<sup>29</sup> In some zones school activities were conducted for children.<sup>30</sup>

39. The most common educational activity was political education. Fretilin gave much attention to providing political training for Fretilin cadres to increase their capacity for organising people and their political and ideological knowledge. The commissariat in each sector established a Centre for Political Training (*Centro da Formação Política, Ceforpol*). Ceforpol was obligatory for *quadro medio* (mid-level cadres, the regional and zone committees), but sometimes was attended by *quadro inferior* (menial cadres, administrators of *suco* and *aldeia*). Topics covered included the history of Timor-Leste from the arrival of the Portuguese, theories of social development, the philosophy of dialectical materialism, building people-power, the organisational principles of "the mass line" (*linha de massa*) and democratic centralism (*centralismo democrático*), women's emancipation and collective food production. Military strategy and national liberation were also discussed, as well as national liberation wars in other countries such as Guinea Bissau, China and Vietnam. The instructors in the Ceforpols were members of the Fretilin Central Committee and Falintil commanders.<sup>31</sup> Overall, the Ceforpols were under the supervision of the Department of Political and Ideological Orientation (*Departamento da Orientação Política e Ideológica, DOPI*), which was a department of the Fretilin Central Committee.<sup>32</sup>



#### Reference 55 - 0.01% Coverage

42. Cultural activities were guided by the Fretilin concept of equality of all human beings. According to Fretilin, colonialism was a form of inequality by which a minority exploited and oppressed the majority. Oppression and exploitation did not only occur between the colonial power and the people of Timor-Leste, but also among the Timorese population itself between the traditional kings (liurai) and the people. This manifested through the tribute that subjects were required to pay to the liurai and forced labour. Inequality was also apparent in the form of discrimination and violence against women as a result of their low position in traditional society.<sup>37</sup> Fretilin introduced the concept of “comradery” (camarada) which viewed each person as a friend and an equal. The need to wipe out inequality from exploitation and oppression and replace it with equality became a theme in songs and verse which were sung at cultural events and in literacy programmes.

Women’s emancipation <sup>43</sup>. The emancipation of women was also part of Fretilin’s socio-political programme. Women were encouraged to get involved in education, health, agricultural production and the production of items to be used by the military such as baskets (lafatik and luhu) and bags. To make it possible for women to carry out these activities, crèches were built. In the crèches, men and women took turns in looking after the children. The crèches also served to teach children to become revolutionary nationalists through songs of struggle, poetry and theatre.<sup>38</sup>

44. In some areas, courses were run to prepare women for marriage. For example, OPMT ran one such course in Zona Modok in the Centro Norte Sector. The aim was to create nationalist families with respect for men’s and women’s rights. The future brides were taught the concept of women’s emancipation. The tradition of barlaque, which required an exchange of goods between the families of the

#### Reference 56 - 0.01% Coverage

bride and groom and had previously been considered degrading to women, was reaffirmed as a symbol honouring women’s dignity. Through these courses future brides also learned to challenge colonialist and feudal attitudes and preconceptions towards women and to defend the dignity of women and men.<sup>39</sup>

#### Reference 57 - 0.01% Coverage

45. Fretilin created a justice system to deal with people who committed crimes. People were tried according to the type of crime they committed. For minor offences, such as swearing, harassing women (bok fetu) and stealing, a process called self-criticism (critica-auto critica) was administered. In this process, the perpetrator pleaded guilty in front of a small public audience, expressed their remorse and promised not to reoffend. The perpetrators would be forgiven, once they had received a light punishment, such as gathering firewood or fetching water for the public kitchen for two days. This kind of punishment was called “corrective justice” (justo correctivo).

#### Reference 58 - 0.01% Coverage

56. Colonialism and tradition were also considered oppressive towards women. Fretilin saw that Timorese women experienced twofold oppression; the general colonial oppression that all Timorese experienced, and the more specific oppression they suffered as a result of traditional and colonialist attitudes towards women.<sup>54</sup> While general colonial oppression took the form of forced labour, inadequate wages, racism and so on, women’s oppression was manifested in the way women were treated as an object of pleasure for colonialist employers and as commodities traded in barlaque practices and polygamy. Fretilin aimed to eliminate this oppression. Fretilin’s revolutionary programme included “the liberation of women as social creatures”.<sup>55</sup>

#### Reference 59 - 0.01% Coverage

But when cerco e aniquilamento happened, the Central Committee realised that it was better if people surrendered... And it was then announced to the people that women and the elderly aged over 56 years and those aged below 18 years could surrender, and the rest could stay [in the forest].<sup>105</sup>

#### Reference 60 - 0.01% Coverage

18. The demographics of victims varied for different violation types. Relative to the overall East Timorese population middle-aged males experienced the highest rates of non-fatal violations such as detention, torture and ill-treatment. By contrast sexually-based violations were almost exclusively targeted against women, with 90.2% (769/853) of reported sexually-based violations being experienced by women.

#### Reference 61 - 0.01% Coverage

- Non-fatal violations reported to the Commission were overwhelmingly concentrated in the period of the initial invasion and occupation by the Indonesian military forces and around the time of the UN-sponsored Popular Consultation: 56.3% (33,224/60,047) of documented non-fatal violations occurred between 1975 and 1984, and 21.0% (12,634/60,047) occurred in 1999.
- In almost all districts, except for Oecussi, detention, torture and ill-treatment were the most frequently reported violations, accounting for between 69.4% and 82.7% of the reported violation counts in districts. In Oecussi, physical integrity violations (such as detention, torture and ill-treatment) accounted for 43.0% of the district's violation count. Relative to other districts, in Oecussi, property and economic violations were reported in higher proportions, comprising 30.8% (1,271/4,133) of the district's total violation count.
- The patterns of non-fatal violations during the first and last phases of the conflict varied from region to region. While the initial violence around the time of the Indonesian invasion in 1975 was most intense in the Western and Central Regions, after 1976 the focus of non-fatal violations shifted to the Eastern Region.
- The documented age-sex distribution counts for arbitrary detention, torture and ill-treatment are remarkably similar, each showing that the most frequently documented victim group for these types of violations were young men of military age (between the ages of 20 and 39). Very few documented acts of detention, torture and ill-treatment were experienced by female victims. By contrast, women experienced the overwhelming majority of sexually-based violations: 90.1% (769/853) of the sexually-based violations documented by the Commission involved female victims.

#### Reference 62 - 0.01% Coverage

102. As a women's rights NGO, Fokupers documented a significantly larger proportion of rapes than both the Commission and Amnesty International: 7.7% (86/1,115) of all their documented non-fatal violations were rapes. By contrast, of the violations documented in the available Amnesty International reports, 59.7% (3,272/5,479) were detentions, 18% (986/5,479) were unfair trials and 11.5% (631/5,479) were acts of torture.

#### Reference 63 - 0.01% Coverage

148. The age-sex distributions of victims of sexual violations documented by the Commission are substantially different to those for physical integrity violations. This can be seen in the Recorded Acts of Rape Based on Age and Sex, 1974–1999 Figure; and the Age-Sex Specific Level of Acts of Rape (per 10,000 People), 1974–1999. Furthermore, there are notable differences in the age-sex distribution of victims for the different forms of sexual violations. The Commission documented rapes of women in all age categories under 65 years old. However, the highest frequency of documented rape and highest population-based rates of rape were for young women of reproductive age. 15-24 yearold women appear to have been the sub-population at most risk of rape.

#### Reference 64 - 0.01% Coverage

149. By contrast only women between the ages of 10 and 44 were among the documented victims of sexual slavery. Of these victims women between 20 and 24 years old experienced both the highest counts and highest rates of sexual slavery. As was the case for rape, no cases of sexual slavery of men were documented by the Commission.

#### Reference 65 - 0.01% Coverage

150. However, the Commission documented cases of other sexual violence against both men and women. This form of violence was most commonly directed against men in the 20-24 and 35-39 age groups and women between the ages of 15 and 29 years-old.

#### Reference 66 - 0.01% Coverage

151. Hence, the Commission's quantitative analysis suggests that young women experienced the overwhelming majority of sexual violations. Furthermore, rape and sexual slavery were exclusively reported to have been suffered by women.

#### Reference 67 - 0.01% Coverage

Age and Sex, 1974–1999 Figure shows, 41.2% (191/464) of the displaced were between the ages of ten and 24. As was and still is the case in most parts of Timor-Leste, the population of Mau Chiga was over-represented by persons under 25. Hence the findings of the Mau Chiga Documentation Project are consistent with the hypothesis that the Indonesian military actively sort to eliminate the social and operational base of the resistance movement in Mau Chiga by forcibly deporting the general population (including women, children and the elderly).

#### Reference 68 - 0.01% Coverage

The pattern of reported fatal violations against Mau Chiga residents by the age and sex of the victim 201. As was the case for killings throughout Timor-Leste, males in Mau Chiga suffered the overwhelming majority of killings reported to the Mau Chiga Documentation Project (92.3% [108/117] of reported killings were against males and the balance of 7.7% [9/117] was against females). When we move from simple violation counts to population-based violation rates, it can be seen that, on average, relative to their share of the population of Mau Chiga Village, the population-based rate at which men were killed was more than ten times higher than that for women. Ninety-five men per 1,000 were reported to have been killed during the Commission's reference period compared with eight women per 1,000.\*

#### Reference 69 - 0.01% Coverage

† 13 August 1987, reported in *The Australian*, 15 August 1987. The Allies and Japan both occupied Portuguese Timor from 1942 to 1945 in violation of Portuguese neutrality. Japan's troops were responsible for extensive loss of life, violations of women, and physical destruction. According to a 1996 survey in Timor-Leste, at least 700 East Timorese women were sex slaves for Japanese soldiers (*Japan Times*, 14 December 2002). Since the war, Japan has paid war reparations to regional neighbours to ease its re-integration into the region and has explicitly apologised for wartime aggression and violations. Indonesia received US\$223m from Japan, plus US\$400m in aid and cancellation of a US\$177m trade debt. Timor-Leste was not compensated for wartime losses because Portugal, due to its neutrality during the war, was not a signatory to the 1951 San Francisco Conference which determined Japan's reparations obligations. Japanese NGOs and the Japanese Catholic Church continue to call for an official apology and reparations, including from the Asian Women's Fund established in 1995 by then Prime Minister Tomiichi Murayama, and have assisted East Timorese victims to testify in Tokyo.

#### Reference 70 - 0.01% Coverage

415. They settled primarily in the working class areas of big cities and found employment where they could – in factories, as casual workers and in the public transport system. These factors made the building of communities and political organisations slow and difficult. They were assisted in this demanding process by welfare organisations, community and church groups and by outstanding men and women patriots within their own ranks.

#### Reference 71 - 0.01% Coverage

\* In Europe, for example, this included tours by Portugal-based Timorese who campaigned through Europe dancing, singing and displaying the culture of Timor-Leste. Other examples are the participation of East Timorese diaspora women in the World Conference on Women held in Nairobi in 1985, the followup conference in Beijing, the UN Commission on Human Rights, Asian church gatherings, and advocacy to the Australian, New Zealand and other governments.

#### Reference 72 - 0.01% Coverage

456. In 1981, Asia's first Timor-Leste solidarity group was started in Japan by women in Hiroshima, led by Jean Inglis. The group published a Japanese-language newsletter devoted to self-determination for Timor-Leste called

Higashi Chimoru Tsuchin (East Timor Newsletter). In the USA, Arnold Kohen, who commenced his involvement with Timor-Leste after hearing José Ramos-Horta in 1975, focused his work on key people in three strategically important institutions, mainly in Washington: the Congress, the media, and the Catholic Church. He worked with sympathetic members of Congress and their aides to have a new set of Congressional Hearings, this time focused on America's response to the 1978-79 famine.†

#### Reference 73 - 0.01% Coverage

Resistance in Timor-Leste and the women had been calling for their cancellation for three years during which time Britain had become Indonesia's second largest arms supplier. The women – Andrea Needham, Lotta Kronlid, Joanna Wilson and Angie Zelter – informed the company of their action and were arrested. Their trial in 1996 made legal history: they were acquitted by a jury in Liverpool who found that they had acted in order to prevent the greater crime of genocide.<sup>243</sup>

#### Reference 74 - 0.01% Coverage

1974: The majority of the population joined Fretilin, but the village head was a UDT member. Before the formation of parties there was already growing sentiment against the village head. 11 August 1975: After the UDT coup all Fretilin supporters were arrested and detained in the district administrator's office before being transferred to Corluli (a building in Maliana that was used by UDT as a prison after the coup). UDT ordered everyone to go to Maliana Town. 30 August 1975: Troops from (the Portuguese army's) Cavalry Squadron No 5, based in Bobonaro, came down to Maliana. UDT and Apodeti supporters were forced to evacuate to West Timor for one month. About 500 people from the aldeia of Masage moved to Tahon, West Timor. Several were tortured, killed and hung. Around 50 women were raped. Many children died from disease. 16 October 1975: Indonesian troops crossed the border at Memo (Akidiru Laran). 17 October 1975: The Indonesians took control of Maliana.

#### Reference 75 - 0.01% Coverage

The people of Colmera recalled that on 11 August 1975 three UDT companies from Baucau, Lospalos and Laclubar came to Dili. The western part of Dili was controlled by UDT. The Fretilin leadership withdrew to the area of Mota Ulun in Bemori on 11 August. The following day, 12 August 1975, Fretilin leaders in Dili "sought the help of the people and Fretilin Regional Committee in Aileu". On 13 August a vehicle came to meet the leadership in Balibar to take them to Aileu. On that day UDT supporters burnt down Francisco Xavier do Amaral's house in Audian, took down the Fretilin flag, and arrested (key Fretilin leaders). On 17 August 1975, Fretilin attacked the Companhia de Instrução (the Portuguese army training centre in Aileu) and took weapons and other material. By 21 August 1975, the Fretilin leadership had established a commission, working with the women's and youth organisations, OPMT and OPJT, to "exercise control and help people who needed food." According to the people of Colmera:

#### Reference 76 - 0.01% Coverage

112. The ethnic Chinese people staying in Toko Lay were taken to the waterfront. In 1984 a man named Chong Kui Yan told Amnesty International that the occupants of Toko Lay were taken to the Sporting Club, where they were threatened at gun point, then led to the entrance to the harbour, where they were again threatened. The women and children were told to go to the Chinese school and a group of 16 men were ordered to dig a large grave in the park, in which dead Indonesian soldiers were later buried.<sup>102</sup>

#### Reference 77 - 0.01% Coverage

119. The soldiers separated the men from the women and children. The women were told to pray and the Indonesian soldiers searched the group of up to 80 men.†

#### Reference 78 - 0.01% Coverage

then told the group of men to go to the Companhia 15 building, next door to the old Assistencia building, where they were ordered to bring all goods out of the building. Felismina dos Santos da Conceição, who was in the field with the women and children, told the Commission that she saw her father and Sergeant Mesquito carrying goods from

Companhia 15 outside. After this, the men were taken to the side of the building. Francisco Soriano told the Commission that he saw two dead Indonesian paratroopers there.106

Reference 79 - 0.01% Coverage

122. Felismina dos Santos da Conceição told the Commission that shortly after the group of men had been taken to the Companhia 15 building, she could hear gunfire that lasted for 15 to 20 minutes, as well as the sound of several grenades exploding. After some time, one of Felismina's friends, a girl named Isabel, stood up and took some water to the location of the shooting. When Isabel arrived at the location the Indonesian soldiers were moving away in the direction of a building called Sang Tai Hoo, in Colmera. Isabel returned to the group of women and reported that all of the men had been killed.

123. Hearing this, Felismina and several women went to see what had happened. When Felismina reached the Assistencia building, she saw that the men had been shot and body parts were strewn about the location. Felismina found her brother, Jacinto Ferreira Simões, aged 17:

Reference 80 - 0.01% Coverage

124. Felismina and her friends then returned to the field, and together with the other women and children went in the direction of Vila Verde. On the way she saw her father, Bernardo Muniz, coming from the direction of the Military Police headquarters on Albuquerque Street. He was covered in blood. Bernardo Muniz told his daughter that he was not injured; the blood was from the other men who had been killed.

Reference 81 - 0.01% Coverage

131. Mid-afternoon on 7 December some of the women, children and old men who had remained in the field across from the old Assistencia building made their way south to Matadouro. Late in the afternoon, however, Indonesian troops ordered many of the locals out of their homes. According to Maria Filomena Godinho, her father showed the Indonesian soldiers "an Apodeti membership card and flag." She told the Commission that late in the afternoon on 7 December:

ABRI came straight to our house and ordered us to get out...In Matadouro we were split into two groups, men in one group and women in the other. Then the men were all shot dead. I saw ABRI shooting them. I witnessed that with my own eyes.116

Reference 82 - 0.01% Coverage

December she was among a group of woman who moved from Vila Verde to Guarda Colmera, in the Tunalaran neighbourhood. Near Guarda Colmera the women encountered Indonesian soldiers. The soldiers put one woman into a vehicle that drove away. The soldiers then took five men away with them. When the five men returned they told the group of women that the soldiers had forced them to bury a group of dead civilians at the Maloa River.121

Reference 83 - 0.01% Coverage

148. An eye-witness told the Commission that shortly after Isabel Lobato was taken into the harbour, he was approached by her sister, Laurinda Barreto, who said that she had heard a shot and asked him to help find out what had happened. He approached a soldier in front of the hotel and was escorted to the harbour. When he went into the port area he saw "dozens" of corpses near the west entrance, including the corpses of two or three women, among which was the body of Isabel Lobato, who had been shot in the back.130

Reference 84 - 0.01% Coverage

At around 5.30pm they [ABRI] reached the [Maloa] river bank. We stood up and faced them. We surrendered just like that, we surrendered to them...We faced them and they immediately split us up – men in one group, women and children in the other. The men were driven uphill, and the women were pushed down, onto the road to Matadouro. Then we came to the river in front of Sr. Tomás Ximenes' house. Once there, I looked back. ABRI had begun to gather them [the men] together.141

#### Reference 85 - 0.01% Coverage

215. In 1978, during the mass surrenders at Matebian, a group surrendered to ABRI at Venilale, Baucau. The deponent, who was a member of the group, was detained for about one year in the Sub-district Military Command (Koramil) headquarters in Venilale. On his release in December 1979 he learned that his wife, Ermelinda, and two daughters, Joana and Anina, had been beaten to death by troops from Battalions 721 and 503 while the women were in the area of Uaihae in Uaioli looking for food. Their bodies had then been burnt, according to a man who had been with the women and who survived.187

#### Reference 86 - 0.01% Coverage

also looking for food. They had not obtained a permit (surat jalan) to leave their area around the camp. At Mount Tokegua in Samagata, Sagadate Village (Laga, Baucau) they were arrested by Battalion 141. One civilian, Anurai, was then taken to the One Bu'u River and killed. Another, Kotedora, was taken to Kotamutodo, and killed in front of the whole village, including the women and children. A third was killed at Uasagia (Laga, Baucau).188

#### Reference 87 - 0.01% Coverage

- In 1976, Maubere was one of 13 men and two women who had been recruited in the sub-district of Bobonaro (Bobonaro) by a Partisan commander named M218 to be TBOs for ABRI. One day the Indonesians and Partisans seized all 13 men and tied them up, accusing them of having taken ammunition and given it to Fretilin. The 13 were told they were being taken to Hauba (Bobonaro) to be killed. Once in Hauba the troops released all the men except for Maubere whom they killed. His body was thrown in a river and never recovered.193

#### Reference 88 - 0.01% Coverage

226. ABRI units also killed women and children who were in their custody. The Commission heard how in January 1976 a woman and her two children were seized by Indonesian troops in Tailau in Ermera. The woman, who was pregnant, was the sister of a Falintil commander and had been denounced by an informer. Indonesian soldiers and two East Timorese partisans raped her. The next day ABRI killed the woman and her children.210

227. Women taken into the custody of Indonesian forces might also disappear. During the attack on Mount Matebian in October–November 1978, a mother, Luciana, and two of her daughters, Etelvina and Albertina, were wounded when they came under assault from Infantry Battalion 202. Luciana was taken to Dili for treatment and recovered. Etelvina and Albertina were taken to hospital in Baucau, On her return from Dili, Luciana tried to find her daughters at the hospital, but hospital staff did not know what had happened to them, and they were never located.211

#### Reference 89 - 0.01% Coverage

- In 1978, a woman called Guilhermina was captured by troops from Battalion 503 in Leorema (Bazartete, Liquiçá). They found an OPMT card (the Fretilin's women's auxiliary, Organização Popular da Mulher Timor) in her possession. She was immediately executed.229

#### Reference 90 - 0.01% Coverage

Hansip under the command of M316 rounded up around 30 men, women and children in Sabailolo and started taking them back to the town of Turiscaí. When the group reached the river near Sabailolo, M316 ordered his men to search the 13 men in the group. Then the men were separated from the women.

#### Reference 91 - 0.01% Coverage

Luisa, a young Unetim activist who became an internationally-known symbol of the suffering of East Timorese women, best illustrates the reality of this kind of treatment. She was first arrested in December

#### Reference 92 - 0.01% Coverage

During these years she maintained contact with her friends in the forest, but saw it as her duty to remain in Dili. In 1978 she seems to have changed her mind: her last period of detention appears to have been in that year when a plan of hers to flee Dili with a group of other women and join the Resistance forces in the forest was discovered.<sup>275</sup> She was in Dili in July 1978, when she met Merita Alves in the Sang Tai Hoo and showed her the scars she had accumulated from years of ill-treatment. By then Luisa was no longer detained but had to report regularly to the Sang Tai Hoo. Some time in 1979 she moved to Baucau where she lived in a similar kind of semi-freedom, staying for at least some of that time with a local family and reportedly even working with a clandestine network, and but also having to report regularly to the Flamboyant interrogation centre and accompany Indonesian officers on propaganda missions. The last sighting of her reported to the Commission was in September 1979.<sup>276</sup>

#### Reference 93 - 0.01% Coverage

267. On 23 April 1979, Alcina Ximenes and six members of her family, including a four-year-old child, were captured by Indonesian soldiers of Battalion 321 and Hansip in a place called Afateri Doro in Afaça (Quelicaí, Baucau) and brought to the village of Mulia (Laga, Baucau). The three adult male family members, Joaquim Ximenes, Domingos Ximenes and Celestino Belo, were tied up and the whole group was taken by car to the Armed (Artilleri Medan, Field Artillery) headquarters in Quelicaí. Once there a Hansip told the Armed commander that the three men had been leaders in the forest. The Armed troops then set upon the men, beating and stamping on them. 268. The next day the three were brought to Lacudala, told to stand near a hole in the ground and shot. Domingos and Celestino Belo died immediately. Joaquim Ximenes did not: he managed to crawl out of the hole despite being shot three more times. The soldiers grabbed him by the neck and threw him back in the hole, and then bombarded him with stones. He was still not dead, so they buried him alive. 269. When the soldiers returned to their base, one of the women, Alcina Ximenes, who was pregnant at the time, asked the Armed troops what had happened to the three men. She was told that if she wanted to know, she could come with them and see. She was brought to Lacudala where she too was killed. Subsequently her four-year-old child was beaten to death. Two other women continued to be detained for another two months during which time they were repeatedly raped by the soldiers and the Hansip.<sup>283</sup> 270. A number of senior and middle-ranking Fretilin and Falintil commanders who surrendered or were captured in November–December 1978 were brought to the town of Baucau where Kopassandha personnel interrogated them at the Flamboyant Hotel or Uma Merah interrogation centres, sometimes for several weeks, before they were transferred to the headquarters of RTP 18 in Teulale. From the RTP 18 headquarters many of them were taken to Lacudala for execution. Others were brought to Quelicaí either directly after arrest or from a Koramil or other military installation.<sup>284</sup>

#### Reference 94 - 0.01% Coverage

366. In October 1976, in the same month that the confrontations with Aquiles Freitas and Francisco Ruas Hornay and their followers reached their climax, in the North Frontier Sector (Sector Fronteira Norte), another, apparently unrelated dispute within the Resistance also ended in fatal violence including executions. On 5 October, the Falintil Deputy Chief of Staff, José da Silva, and around 40 followers, including women belonging to the OPMT, left their base in Fatubessi (Hatolia, Ermera) for Neorema

#### Reference 95 - 0.01% Coverage

369. During the following year the surviving detainees, who included several of the OPMT women, were continually moved from one place of detention to another, some being eventually released, some dying in detention and some being executed. The Commission heard that in total as many as 40 of them died of deprivation and ill-treatment or were executed.<sup>374</sup>

#### Reference 96 - 0.01% Coverage

390. On an unknown date in 1977, M172 ordered the arrest of two women, Ilda Mendonça and Domingas, who were OPMT office-holders in Aimetalau (Raimerhei, Remexio, Aileu). They were accused of being traitors. They were taken to a Fretilin base located at a place called Kaitasu (Aileu). Ilda Mendonça was hanged to death, while Domingas was clubbed by M172 until she lost consciousness, but survived.<sup>401</sup>

#### Reference 97 - 0.01% Coverage

401. In October 1977, Fernando da Sousa, the Secretario da Zona (Secretary of the Zone) in Uato Carbau (Viqueque), and several others were arrested and executed in Uatolari (Viqueque) as suspected Amaral supporters. In the year since he had been arrested and taken to Lobito with Aquiles Freitas, Fernando da Sousa had been given political education and then appointed Secretario da Zona. He was accused by the Uato Carbau commander, David Lebre, of having made contact with ABRI to discuss surrender.<sup>418</sup> According to an informant who was held with 23 others in a pig-sty in the Zona 17 de Agosto (Zona Bautae), in Uatolari on the orders of three delegados, M238, M239 and M240, among those executed were three women, named Alice, Angelina and Coubae, who were taken away and executed in the middle of the night. According to another source, Alice came under suspicion because she had received a letter from her family in the town.<sup>419</sup>

Reference 98 - 0.01% Coverage

402. In addition to Fernando da Sousa and the three women, the Commission was told of 15 other persons who were executed or died as a result of severe ill-treatment in the Zona 17 de Agosto during this period: Mateus Alves (a Falintil platoon commander), his son, Agustinho, Lino Mau-Saba (a Falintil soldier), Mário Mascarenhas (of the Zone Political Propaganda Section), Loi-Siba, Sousa, Germano Xavier, Se-Boro, Germano dos Santos, Labi-Cati, Lobo-Loi, Mateus Cabral, Naua-Cai, Co'o-Nau and Uato-Labi (the last eight were from Quelicai). All the victims had been members of Fretilin or Falintil.<sup>422</sup>

Reference 99 - 0.01% Coverage

484. Among those arrested or captured were Falintil commanders and troops and others directly involved in the attacks, persons belonging to clandestine networks and a large number of people regarded by the Indonesian security forces as having proindependence sympathies. The Commission received the names of 121 people who were killed, disappeared or died in detention either as a result of torture or severe deprivation in the weeks after 10 June. Most of the victims died in Dili. However, the Commission also received information about the killing or disappearance of people in the districts of Aileu, Manufahi, and Manatuto outside Dili, who were either captured after fleeing Dili following the attacks or who were suspected of being members of clandestine networks which had played a role in the planning of the attacks. The attacks had a serious impact on the wider population, but particularly on ordinary civilians living in the areas close to where the attacks had taken place. Several hundred people, many of them women and children on their own, were sent to Ataúro.<sup>492</sup>

Reference 100 - 0.01% Coverage

already tight security conditions under which ordinary people lived: in the aftermath of the attacks ABRI interrogated women and children, and stepped up the frequency of

Reference 101 - 0.01% Coverage

located just below Mount Aitana and Mount Santo António. Nearby, Fretilin/Falintil had recently concluded its national conference at Maubai. By 17 September only Fera Lafaek's Company 4 remained in the area of Aitana with a large number of civilians. According to accounts received by the Commission, a large number of civilians, including women and children, were killed when Battalion 744 reached the Aitana region and engaged armed Resistance fighters over a period of several days.\*

Reference 102 - 0.01% Coverage

100 people, including women and children, were subsequently killed on the slopes of Mount Aitana and Mount San António, either by being shot or being burned to death in the grassland to which ABRI had set fire. After the surrender or capture of the survivors another 25 people, all of them reportedly wounded, by the Waidada River, and five others were reportedly killed at the Kotis headquarters in Waidada.<sup>534</sup>

Reference 103 - 0.01% Coverage



Then ABRI called members of Hansip and civilians to go down to Waidada River. We saw lots of civilians had been killed, including men, women and children. We couldn't count the number of people who had been killed... We were ordered to stop at that place and prepare sleeping places.

Reference 104 - 0.01% Coverage

In the morning we heard gun shots and we realised that we were encircled. Not long after that, we were attacked, we were shot at. At that time Indonesian military was mixed with civilians. The civilians were placed in the front line and at the same time were ordered to beat drums all along the road. We were many people at that time, including women and children. They [ABRI] screamed while they shot at us, but we could do nothing to defend ourselves. I tried to run to the river, but ABRI started shooting at others in the river and lots of them died...I was with a friend who was my age and a Falintil soldier, but both of them were hit by bullets and died...I was still chased and shot at. I somersaulted into a small river. There was lots of thick grass, and I hid in the grass...

Reference 105 - 0.01% Coverage

I saw and I know that there were 160 people [killed]. The 160 were not only Falintil soldiers, but also women and children. We took the bodies of the victims and gathered them at Waidada River. We were ordered to carry the bodies on our shoulders and bring them to the Waidada River. They then took photos of the dead bodies. There were 25

Reference 106 - 0.01% Coverage

510. In 1982, in Fuiloro (Lospalos, Lautém) a group of men and women were arrested by Hansip, detained and tortured at the Kodim Lospalos; two of these men were killed and another disappeared.539

Reference 107 - 0.01% Coverage

In 1982, the ceasefire between Falintil and ABRI and Hansip ended in Rotuto. After Falintil returned to the jungle, Battalion 745 and Hansip ordered us to line up, women and children in one line, men in a separate line., After we lined up, Battalion 745 wanted to shoot us. However, because a member of the Battalion from Bobonaro objected, the killing was halted.549

Reference 108 - 0.01% Coverage

also told the Commission that in July 1983 Indonesian soldiers sexually harassed local women, including the wife of an East Timorese Ratih member.566

Reference 109 - 0.01% Coverage

villagers from Kraras who had initially fled to Bibileo were captured by Indonesian soldiers and taken to Viqueque, where they were housed in a school building in Beloi. On the morning of 16 September, Indonesian soldiers and Hansip reportedly took at least 18 of them, including women and children, to the village of Caraubalau. The villagers were allegedly handed over to Indonesian soldiers from a different unit, then taken to a location called Welamo where they were told to stand in a hole created by a landslide and executed.571

Reference 110 - 0.01% Coverage

528. On 17 September 1983, Indonesian military personnel approached a large group of refugees from Kraras who had fled to the nearby village of Buicarin. The village of Buicarin was surrounded and those from Kraras were rounded up. The men were separated from the women and were told that they would be marched to Kraras under the supervision of the military to carry food. According to one report, 6-8 Indonesian soldiers and two East Timorese Hansip escorted dozens of men to Wetuku River in an

Reference 111 - 0.01% Coverage

including women who were ill-treated. On 3 December, in the presence of the Koramil commander and a Special Forces officer, the village head ordered six of the women detainees to bludgeon Belmonte Jeronimo, a deputy village head, to death. One of the women told the Commission:

Reference 112 - 0.01% Coverage

557. In Lore (Lospalos, Lautém) in August 1983, the Indonesian military responded to the Hansip uprising by arresting a number of women suspected of having relatives in the Resistance. Some time thereafter, Falintil attacked the Indonesian forces in the Lore area. Battalion 641 retaliated by firing mortars into the Maluro settlement camp (Lore I, Lospalos), killing nine individuals between the ages of three and 50. In November 1983, four individuals were arrested, one of whom was executed.<sup>619</sup>

Reference 113 - 0.01% Coverage

775. In response to this deterioration of security, people from the sub-districts of Liquiçá and Maubara began to seek refuge at the Catholic church in Liquiçá town (Liquiçá, Liquiçá). Approximately 2,000 people, including women and children, had gathered at the church compound by 6 April. Early on the morning of 6 April, BMP militia along with TNI troops, including ones from the District Military Command in Liquiçá, the Sub-district Command in Maubara, also Mobile Police (Brimob) from Dili, members of the Special Forces Command (Kopassus) and Battalion 143, and local police, arrived at the church. Two police officers demanded that Father Rafael dos Santos hand over Jacinto da Costa Pereira, the village chief of Dato (Liquiçá, Liquiçá), along with another man, as both were identified as pro-independence leaders.

Reference 114 - 0.01% Coverage

members fired shots into the air and then militia members entered the compound.<sup>877</sup> Tear gas was thrown into the priest's residence forcing many people to flee. As they fled, they were brutally attacked by TNI and militia members waiting for them outside. According to Father Rafael's account the assailants killed the men but allowed the women and the children to leave the area.<sup>878</sup>

Reference 115 - 0.01% Coverage

and militia looted houses, detained and ill-treated hundreds, raped women and girls and killed about 20 people. Those killed included Aprigio Mali-Tae and Carlos SamaLelo, both killed on 17 April; Antonio Basilio and Armando Berlaku, both killed in the village of Manapa on 19 April by Dadurus Merah Putih militia; and José Barros, and Cornelio Rodrigues da Silva, both killed on 20 April.<sup>897</sup>

Reference 116 - 0.01% Coverage

community of Tirilolo, Hola Rua. In the attack they killed Luis Boco-Siri, whose house had been a hiding place for supporters of independence, and Agapito de Araújo.<sup>926</sup> On the same day, ABLAI militia members, including Bernadino da Costa, attacked Gratu Village in the sub-district of Same. As the men had fled to the mountains, the women were forced to call their husbands to return to the village. A few men came out of hiding into the village, including Carlito de Araújo. He was interrogated and was killed, allegedly by M85 and M86.<sup>927</sup>

Reference 117 - 0.01% Coverage

831. The killing of EO from Gleno illustrates the type of violence inflicted on outspoken pro-independence women activists. EO was a school teacher and secretary of the CNRT-affiliated women's group, the OMT (Organização da Mulher Timor, Organisation of Timorese Women) in Ermera. Her family were well-known supporters of independence and her brother was a Falintil commander. She also worked as a UNAMET staff member in Ermera. A former member of the Darah Merah militia

Reference 118 - 0.01% Coverage

as many as 50 armed Aitarak militiamen, led by M298, assaulted the approximately 300 people who sought refuge in the Dili Diocese compound. They destroyed and set fire to the buildings. A large number of TNI and police personnel were present at the scene but took no action to prevent the attack, and some TNI and police joined in the attack. All of the refugees were forced from the compound and across the road to the Dili port area where those believed to be students, UNAMET staff or CNRT members were singled out for especially harsh treatment. They separated the men from the women and children, and drove the women and children to the Polda (provincial police) headquarters in Comoro, leaving the men behind. They allegedly assaulted eight men who were perceived to be pro-independence supporters, and tried to drive them away in a pick-up truck. But members of the police ordered the militia members to take them to the Wirahusada Military hospital. A number of men who had come out of the Dili Diocese compound were taken away and disappeared. Among the victims were Cassiano Morais, Hilario Boavida, Lourenço Boavida, Jorgé Mesquita da Costa Rego, Mário Belo, Thomas Belo, Tiago Kofi, Alexandre Mesquita da Costa Rego, Virgílio Fernandes, Augusto da Costa, Marito Mesquita, José Martins de Sousa, Francisco Boavida, Eugénio da Costa and Leonel da Silva de Oliveira. José Fernando (Nilton) da Costa was another who was driven away from outside the Dili Diocese in a Kijang pick-up. He escaped, but due to the stab wounds he had sustained he died at the Motael Clinic on 5 September.1014

Reference 119 - 0.01% Coverage

Commission received numerous accounts of executions during the attack, including several accounts of rape and the execution of women and children.†

Reference 120 - 0.01% Coverage

After the ballot, we came back to the church. On 6 September, the church was attacked by militia. My husband had run away to the forest the day before that. I was in Father Hilario's dining room, with my mother-in-law and sister-in-law. There was shooting from 2.00 to 3.00pm. Then the district administrator, M133, and village head [of Foholulik, Tilomar], M78, came and said, "Just kill all the men, spare the women," in front of us all.1023

Reference 121 - 0.01% Coverage

[T]hose of us who survived were ordered out [of the church]. We were shoved, kicked with boots, trodden upon and beaten. They pointed guns and machetes at us all the way from the church to the Kodim 1635 building... There were many people at the Kodim, among them Domingas, the wife of the [CNRT] zone leader of the sub-district of Zumalai [Covalima], with her daughters, Zulmira, Fatima, Agustinha, Cinta and Monica... While at the Kodim we were verbally abused, ridiculed and given leftover food. The other women and I did not eat because we were afraid of being poisoned. On 13 September 1999... the Kasdim [Kodim chief of staff] ordered our move to Betun [West Timor] on four trucks... but at the Camenasa [Suai, Covalima] crossroads we were left by the side of the road.

Reference 122 - 0.01% Coverage

two women, were killed as the convoy moved through Buruma and Caibada in Baucau Town.1035

Reference 123 - 0.01% Coverage

858. According to interviews with witnesses, statements submitted to the Commission and allegations in an indictment issued by the Deputy General Prosecutor for Serious Crimes in Dili, Mahidi militia killed at least 13 people, including women and children, during the attack. One family fled the initial attack by hiding in a shallow riverbed leading up to a ridge behind Mau-Nuno. A young woman, Francisca Maria Almeida and her two-year-old son, Isadoro hid there with her parents, Ernestina and Francisco Bianco, and her sister-in-law, Isabel Maria Almeida. They hid in a hole in the ground next to a stream just below the ridge. When several Mahidi militias from Cassa (Ainaro, Ainaro) found them, they shot and killed Ernestina and Francisco Bianco and Isabel Maria Almeida. When Francisca Maria Almeida was shot, the bullet went through her body, seriously wounding her and into the body of her two-year-old son, Isadoro, who was also shot in the head and was killed. Another woman and her little daughter hiding nearby were also shot and wounded. The other victims killed in Mau-Nuno were Armando, Jacob Bianco, Lobotina, Jorgé Correia Barros Xavier, João Nunes, Lucinda da Silva Bianco, Afonso Ramos, Miguel Monis and

Alcino Araújo. As many as 75 villagers were forcibly relocated first to Cassa, and then deported to Atambua, West Timor<sup>1041</sup>

Reference 124 - 0.01% Coverage

the occupation, including Fretilin/Falintil, clandestine networks, or other pro-independence groups. Women and children who were thought to be family members of those mentioned above were also victims of these fatal violations to a lesser degree. Typically, women and children were killed during massacres, when indiscriminate shooting and attacks led to large number of fatal casualties.

Reference 125 - 0.01% Coverage

Viqueque border and subsequently executed more than one hundred and, possibly several hundred, Falintil troops and civilians, including women and children, who were accompanying them. At the time that they were killed these victims were either at the mercy of Indonesian forces or in their custody after surrender or capture.

Reference 126 - 0.01% Coverage

Engineering Battalion (Zipur 5), and Hansip, detained hundreds of men and women from Mau Chiga and the surrounding communities. A special project undertaken by the Commission recorded that more than 50 people from the village of Mau Chiga alone were executed or disappeared in the following months. Many of them were killed in the most brutal fashion, both publicly and at an execution site, called Jakarta 2, at Builo, near the town of Ainaro, where victims were hurled into a deep ravine. Others were raped, and some 600 people from the area were forcibly displaced to Ataúro Island and other locations where many of them died of deprivation.

Reference 127 - 0.01% Coverage

hundreds of men and women throughout the district. Between August 1983 and March 1984 around 100 civilians, mostly men, were executed in various locations throughout the district.

Reference 128 - 0.01% Coverage

37. In 1999, victims of unlawful killings and enforced disappearances were predominantly men of military age with a real or suspected association to pro-independence groups, including CNRT, the clandestine movement and student and youth organisations. However, since the objective of the military and its allies was to intimidate the general population into voting for integration with Indonesia, their target was broad and their methods indiscriminate. Thus, women and children seeking refuge with their families were also killed during massacres. Other groups perceived to support proindependence groups, such as the clergy, students, and local UNAMET staff, were also targeted, particularly after the announcement of the ballot results.

Reference 129 - 0.01% Coverage

39. Among this litany of atrocities, there were a small number of brave individuals who balked at the command to execute unarmed civilians and sought to prevent these crimes. • A member of Battalion 745 from Bobonaro refused to execute a group of civilians, which included women and children, preventing a massacre in Rotuto (Manufahi), in 1982.

Reference 130 - 0.01% Coverage

• In the same period displacement continued to be used as an integral part of the Indonesian counter-insurgency strategy. As the Resistance began to recover from its near destruction in the late 1970s, the military responded by displacing people suspected of having links with it, whether as members of a clandestine network or simply because they had family members in the bush. Beginning in 1980 thousands of people, the majority of whom were women and children, were transported to the barren island of Ataúro. They faced the consequences of inadequate provision of food and other essentials, at least until the ICRC was permitted to operate there in 1982. Fretilin attacks brought dire retribution from the Indonesian forces. Typically, as after the attacks on Mau Chiga (Hato Bullico, Ainaro) in

1982 and Kraras (Viqueque, Viqueque) in 1983, this involved the displacement of entire villages, including to previously unsettled areas where again provision of essentials was minimal and the opportunities to achieve self-sufficiency slight.

Reference 131 - 0.01% Coverage

34. Paulo de Fatima Martins, in an interview by UN police, stated that he and a group of 900 people - including women and children - fled first from Hatolia (Ermera) to Tatae Uhu (Lisapat, Hatolia) and then on to Cailaco, Purugua in Maliana (Bobonaro) in mid-September, before reaching Haekesak near Atambua in West Timor on 16 September.<sup>31</sup>

Reference 132 - 0.01% Coverage

In the morning there would be dead people here, dead people there, 6 to 8 dead people, just where they were sleeping. Every day many died because they were so frail, their legs swollen, their bodies also swollen with fluid. Their hair was falling out, their stomachs were swollen. We used small needles to help remove the fluid from their bodies. The people would arrive in the evening. The following morning this one would be dead, another one would be dead. I was there and I saw it. I saw many pregnant women who gave birth and were so weak from loss of blood.

Reference 133 - 0.01% Coverage

the war might last only two or three months. When these supplies had been eaten, they became hungry and starvation and illness struck. However, after about two months, Fretilin's youth and women's organisations, Organização Popular de Juventude Timorese (OPJT) and Organização Popular da Mulher Timor (OPMT), began to organise food supplies. This improved conditions and allowed people to survive in the hills for about one and a half years.<sup>96</sup>

Reference 134 - 0.01% Coverage

98. Life in the bases de apoio was highly organised. Everyone was required to work in communal gardens as well as in their own personal gardens. The youth and women's organisations, OPJT and OPMT, had the task of organising people to plant rice, corn, tubers and other crops which were distributed to those in need and to feed the Falintil soldiers. The women also were required to weave cloth and produce traditional medicines. Rudimentary schools were set up to teach literacy and political ideology. At night they sang songs to encourage the people to believe they could be free. Some remember this time fondly, as a time of sharing and common purpose.

Reference 135 - 0.01% Coverage

Other Fretilin organisations, including the women's and youth organisations, OPMT and OPJT, collected food. Eleven young women took turns carrying the food on horseback to places in need, including Sarin and Fukiran (both in Alas, Manufahi), and Fatuberliu. Working in two groups, the young women would spend one week in each location. Every morning they would make a mix of pounded cassava and corn, and when it was available, deer meat. They distributed the food to those in need twice a day. The CAS also educated the villagers about the importance of boiling drinking water, how to make toilets and other aspects of hygiene. With the help of a nurse named Felisberto Gouveia Leite, they learned to make traditional medicine from roots and vegetation. They also organised

Reference 136 - 0.01% Coverage

Two months later Maria and her friends had to cease all their activities because they were, again, under attack. They moved again, for the fourth time. The attack began in August 1978 and continued for three months. Eleven young women, all under 18 years old, were members of the CAS under the coordination of Soi Mali (Maria José Brites Boavida) and Aurora Assunção Sarmiento. Most members of the CAS were relatives of Nicolau Lobato. Only five survived the war. Many died in 1978 or 1979. Some were shot, others were kidnapped and disappeared.\*

Reference 137 - 0.01% Coverage

99. Although they supported Fretilin and recognised the need to provide for the troops, others referred to the agricultural labour required of them as “kerja paksa secara halus” –a subtle form of forced labour. This was especially true for the women, who bore the main burden of feeding and clothing the troops.<sup>99</sup>

Reference 138 - 0.01% Coverage

I spoke with Nicolao Lobato about this. I said, “I think this problem is really serious. Firstly, we don’t know when this war will end. Secondly, we cannot compare our forces to the Indonesian forces. Thirdly, our logistical preparations to provide food to the people [were not sufficient]. Fourthly, our wounded soldiers, women giving birth in the forest, orphans, people with broken arms and legs, and we have no medicine.”

Reference 139 - 0.01% Coverage

1980–1981: The people of Liurai lived in Turiscaí. Three women (one married, two 14 year old girls) became victims of [sexual] violations by Indonesian soldiers. Indonesian and Hansip soldiers controlled members of the community who looked for food in Orana and Foholau.<sup>138</sup>

Reference 140 - 0.01% Coverage

After we got out, I could still see the old people who had been left behind by their families. They were in a sitting position. The men put on new clothes, hung belak on their necks and wore caibauk. The women had put on gold earrings and gold necklaces, prepared their konde and wore black veils as

Reference 141 - 0.01% Coverage

155. According to Jacinto Alves, the thinking of the Central Committee on the issue of whether the population should surrender began to change once the “encirclement and annihilation” campaign began in late 1977. At that time it was announced to the people that women, men over 56 years old and children under 18 years old could surrender. Jacinto Alves told the Commission about the reaction to this announcement in his area of Manatuto, where a group of 40,000 were then coming under heavy bombardment:

Reference 142 - 0.01% Coverage

187. Uma Metan and Lebos were two important transit camps near the town of Alas in Manufahi. They were established as a base for operations against the Resistance in the mountains around Manufahi. Many ABRI units were based there, including troops from Airborne Infantry Battalion 700, Battalions 745 and 310, and Kopassandha (Special Forces). It was also the headquarters of a Sub-district territorial command (Koramil) and local Hansip. In August 1978, Uma Metan started to receive people who had surrendered or been captured. People who had surrendered in Alas, Same, Fatuberliu, Turiscaí (all in Manufahi), Maubisse (Ainaro), Aileu, Soibada (Manatuto) and Natarbora (Manatuto) were brought there, and at its peak more than 8,000 people were living there. Many of the people held in Uma Metan continued to be held there rather than resettled elsewhere. Soldiers ordered the inmates to build a village hall and a school. The school was ostensibly built so that the soldiers could teach the Indonesian language to the camp’s inhabitants. In fact only young women could attend the “school”,

Reference 143 - 0.01% Coverage

In exchange for food, such as buffalo or deer meat, daughters could be forcibly married to Hansip and ABRI even though they were already legally married. ABRI and the Sub-district administrator (camat) decided to move everyone from Lacluta Old Town to the village of Dilor. In Dilor political leaders and Falintil members were tortured and killed. All men above 15 years old were required to report to the military post in the morning and evening, and do guard duty at night. If they did not comply, all their belongings were stolen and they could be tortured. This could involve being submerged in filthy water for three hours, made to walk on thorn bushes, standing on coals or be hung upside down. Women were frequently raped and forced to “marry” Hansip and soldiers without agreement from them or their families. Many children resulting from these forced marriages were left abandoned.

Reference 144 - 0.01% Coverage

a delegation of 11 foreign ambassadors, accompanied by journalists, visited Dili, Baucau, Maliana (Bobonaro) and Remexio (Aileu). They were told that up to 125,000 people had come down from the mountains, and 20,000 to 30,000 of them were in an appalling condition, suffering from illnesses including cholera, malaria, tuberculosis and advanced malnutrition. The ambassadors of Australia, Canada, the US and Japan called for an urgent international relief operation. World Vision Indonesia visited Timor-Leste in October 1978 and reported that 70,000 refugees were in desperate need and that most were malnourished women and children. One team member said about the children in Metinaro (Dili):

Reference 145 - 0.01% Coverage

230. In so far as it gives the impression that the situation had become critical only in late 1978, this is not an accurate depiction of the situation. East Timorese had been coming out of the forest and mountains in large numbers since at least late 1977 in the same emaciated condition as those who came down from Mount Matebian in late 1978. This is confirmed by a variety of sources ranging from the Indonesian Government itself, to various churchmen and women, to the ambassadors and journalists who visited Timor-Leste in September 1977 as previously described.

Reference 146 - 0.01% Coverage

- Ordering the women to prepare food for the Hansip who were assigned to Bualale
- Holding entertainments (dances) with the women every night
- Forcing women whose children were still small to participate in these events
- Forcing women to perform the night watch.

Reference 147 - 0.01% Coverage

“concentration camp”. [When they went out to look for food] they were told to collect candlenut and copra to give to them [the militia]. If they failed to bring back [candlenut and copra], whether they were men or women, they would be tortured, beaten and put in a drum filled with water.

Reference 148 - 0.01% Coverage

284. After fleeing to the mountains of Hatu Konan during the invasion, the people of Laclo were driven out of the mountains by repeated bombing and surrendered in Ilimano (Uma Kaduak, Lacló) in July 1978. They were brought to the camp in Metinaro (Dili) where 40,000 people who had surrendered were being held. Manuel Carceres da Costa told the Commission that he was eventually allowed to move back to the town of Lacló in August 1979. The move back was not easy. First only the men could go, and only as far as the bridge near Manatuto where they stayed for a month. Then the soldiers took the men to Lacló where they built barracks to live in. The women followed in October. Soldiers from Battalion 405 guarded the community for three months. The ground in the town is stony and hard, but the soldiers would not allow the people to go to their old gardens outside town. During this time the people went hungry and many died due to hunger and illness. Manuel Carceres told the Commission that there were deaths every day during this period, and that only in early 1980 did the soldiers give people freedom to go out to make gardens:

Reference 149 - 0.01% Coverage

town of Lacluta. Women continued to be subject to rape and “forced marriages” by members of the Indonesian military. People who had held positions in Fretilin and former Falintil soldiers continued to be subjected to regular interrogation and illtreatment. All males over the age of 15 were forced to perform nightly patrols, and if they failed to do so were subjected to such punishments as having to walk on hot ashes and lie in dirty water for several hours. At least one person, Carlos from the aldeia of Halimean, was killed by ABRI. Another, Mario Lopes, also from Halimean, was taken to Baucau and disappeared. The men also had to do forced labour. They built six public buildings without pay, including a clinic and houses for the Sub-district military command (Koramil) and government officials. They were made to work on the water system for one month. The distribution of food, blankets and medicine by the ICRC in 1980 helped improve living conditions, but restrictions on movement one

kilometre beyond the village continued, making it difficult to carry out routine tasks essential to making a livelihood, such as cultivating gardens, cutting sago palm and tending buffaloes.255

Reference 150 - 0.01% Coverage

These conditions caused famine. Many people from Lospalos and Viqueque died. Between two and five people died every day, especially small children and old women and men.268

Reference 151 - 0.01% Coverage

In June 1980, after the Marabia incident, the deponent was captured by Battalion 744 soldiers, along with two women. They were brought to Ataúro and placed under the control of the Koramil commander, Suryana. The two women were sexually violated by soldiers at the Koramil. The deponent cited 5,000 detainees in Ataúro. Many died of hunger and lack of medicine.

Reference 152 - 0.01% Coverage

My husband and four of our children ran to the forest. I stayed behind with our other children. In 1981, during Operation Kikis in Aitana, I was detained in an ABRI post for seven months, with three other women. An Indonesian military commander raped me and a colleague of his raped my sister-in-law, even though she was pregnant at the time. They raped us for seven months... We were moved to the Same Kodim, then my children and I were moved to Ataúro... We were imprisoned on Ataúro for four years, seven months and seven days... on Ataúro it was terrible, there was no food. With the help of ICRC, we were returned to Same. But the people there would not accept us. They called us batar fuhuk (rotten corn). They said we were Fretilin and they wouldn't give us food.281

Reference 153 - 0.01% Coverage

On 20 August 1982, the guerillas entered Mau Chiga and we helped them by giving them food. When Indonesian soldiers later came to our village they burned all the houses. My family and I hid in the caves, with 29 other people including children, women and men. We stayed there for about one week. My son, Bernadino Tilman, a teacher, was shot dead when he went down to Mau Chiga to look for food.

Reference 154 - 0.01% Coverage

During that time people died from two things: hunger and night-time interrogations. At night at the school, we weren't allowed to go out. We had to relieve ourselves in a can and clean it up in the morning. We slept on a cement floor stained with blood. The blood was from those who had been detained there earlier. So many people died. Some were burned alive. Some were thrown into the river. Hundreds from villages nearby were detained there. Every night they took women to rape them. They said "to get information," but actually they were raped. This was done to girls and mothers. They were called and raped in the forest near the school.

Reference 155 - 0.01% Coverage

had to stay in the houses already built by the internees, or build their own. UL told the Commission how she and two other young women in her family were frequently raped by soldiers during the three years that she was in Dotik.291

Reference 156 - 0.01% Coverage

336. In Kraras (Viqueque) on 8 August 1983, 14 Indonesian soldiers from the combat engineering battalion, Zipur 9, were killed in an uprising of Ratih, the village civil defence force. This incident brought about a protracted military response throughout the district of Viqueque that involved widespread detentions and mass executions (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances). The people of Kraras who survived, most of whom were women, were moved to a new location called Lalerek Mutin.

Reference 157 - 0.01% Coverage



We were left for two months [not under the control of security apparatus]. Only then a Nanggala and several Hansip from Buikarin were assigned in Lalerek Mutin. It was then that ABRI began pressuring and forcing people to work on building the village of Lalerek Mutin. We were forced to cut and carry lumber, build houses, work the fields and do other such work. During the daytime we worked on village projects while at night we did night watches and guard duties around the village, both the men and the women.<sup>304</sup>

340. The new inhabitants of Lalerek Mutin were mainly women, children and elderly men. The able-bodied men had either been killed, had run to the mountains, or had disappeared.\*

The women of Lalerek Mutin spoke of the hardship they faced during the first years of their lives in Lalerek Mutin. They were made to do “men’s work” – such as planting, constructing public buildings and taking part in security operations. At least four women became victims of sexual violence perpetrated by members of the Indonesian military (see Vol. III, Part 7.7: Sexual Violence).

\* Olinda Pinto Martins gave evidence to the Commission that 17 men were boarded on a truck, under the premise of fetching food from Kraras, never to be seen again. In the CAVR National Public Hearing on Women and Conflict (28–29 April 2003), Beatriz Miranda Guterres spoke about her husband being recruited as a TBO and never to return. [Corroboration in HRVD Statement 00155. See also CAVR Interview with Honorio Soares de Gonzaga, Lalerek Mutin, Viqueque, 30 May 2003].

#### Reference 158 - 0.01% Coverage

In response to the mass defection, Indonesian soldiers gathered all the women

#### Reference 159 - 0.01% Coverage

husband was among those who ran to the mountains, recounted how she and hundreds of women were made to gather all their belongings, including food and livestock, to be relocated in the village centre in Mehara. They were made to live there for two months.<sup>310</sup>

#### Reference 160 - 0.01% Coverage

After two months the soldiers from Infantry Battalion 100 ordered all the women whose husbands had run off to the forest to assemble...After all the women had gathered, they said: “Everyone can go home except for VL and WL. They must stay and be examined”...[We] were taken to the ABRI Infantry Battalion 100 post...Then they started beating and stripping us... from 6.00pm until 1.00am. They hit us with wooden sticks, they kicked, stripped and threatened us with weapons, ordering us to confess. We did not confess to anything because we did not know anything. [T]hat night an army intelligence officer (Kasi I) started to interrogate me while pulling out my pubic hairs one at a time...I remained silent although I was in great pain. Because I did not confess they became increasingly angry and beat me until blood was coming out of my nose and mouth. Then at 1.00am they stopped torturing me.<sup>311</sup>

#### Reference 161 - 0.01% Coverage

381. The violence in the month of April in the district of Liquiçá did not end with the massacre at the church. Villagers were forced from their homes in Luculai, Loidahar and Darulete in Liquiçá Sub-district to the town of Liquiçá, where they were subjected to intimidation and abuse and pressured to support autonomy. Men were forced to join the militia groups or flee. People were also forced to fly the Indonesian flag, to build militia “guard posts”, and participate in “night watch” patrols to search for and capture independence activists. Girls and young women were forced to attend parties where they had to dance for the militia.<sup>346</sup>

#### Reference 162 - 0.01% Coverage

383. On 12 April 1999, the TNI-escorted vehicle of a pro-autonomy leader, Manuel Gama Soares, was ambushed in Poegoa (Cailaco, Bobonaro). Gama and a TNI soldier were shot dead by unknown perpetrators. In retaliation on the same day TNI soldiers and Halilintar rounded-up men, women and children from surrounding villages and brought them to the Koramil in Marco. In two separate incidents, seven men were executed while in TNI custody (see Vol. II, Part 7.2 Unlawful Killings and Enforced Disappearances). The bodies were kept on public display for the rest of the day, apparently intended as a warning to terrorise the population. That night they were removed and were never recovered.<sup>349</sup>

#### Reference 163 - 0.01% Coverage

396. The Commission received evidence that women became vulnerable to sexual violence during their displacement (see Vol. III, Part 7.7: Sexual Violence). At least three cases of sexual violence against women from Covalima are known to have occurred in April 1999. WL reported her rape by a member of Laksaur militia when she fled her home and sought protection with relatives who were members of Laksaur.<sup>365</sup>

#### Reference 164 - 0.02% Coverage

of those who have agreed to join the militia. According to him, the militia are trying to drive the people to Maubara Town where they will be under the control of the militia to ensure that they vote for autonomy. Families have been separated, some fleeing to safer areas, others having to comply with the militia's plan to relocate masses of people to Maubara. "Since February at least five [people] have been killed by Besi Merah Putih and Halilintar, the two militia groups operating here. These people – Sabilu (21 years), Silvanu (35 years), Maubisa (50 years), Eduardo (18 years) and Amelia (60 years) – were killed when they attempted to return to their homes to pick cassava and find food for their families. The last shooting occurred on 16 June. During our time there we were also presented with a list of 23 women from one village who were raped by militia. According to the community leaders, women are called to the militia post where they are harassed and raped. They also testified to the fact that the attacks of the militia are supported by BTT Batalyon Tempur Teritorial, (Territorial combat battalion, the battalion assigned to the area), Koramil Maubara and Brimob. The Sub-district administrator (camat) and Sub-district military commander (Koramil commander) are leading the activities of the militia. "In February the local community shared their food with the displaced people but by March their food supply could no longer support such an influx...Since March the IDPs have had to find their own food in the forests and by scavenging what they can from their gardens. But this is a risky endeavour as they must enter into BMP-controlled areas. The BMP not only burned their houses and granaries, but also looted anything that could be sold, such as zinc roofing and livestock. They also burned and destroyed the fields. [The IDPs say]: 'When it is safe we want to return to our homes, but where will we stay?' referring to the fact that all their resources have been destroyed. 'It is like we are back in 1975,' said one old man. Another refugee told us that this is now the time to begin preparing their fields for the next planting season. This may mean that they cannot plant in time for the rains in October. "Some of the internal refugees from Cuico (Maubara, Liquiçá) said that all 400 families have lost their homes there. The IDPs from Cuico make up at least 2,250 of the refugees in Sare now. In Cuico, as in the other villages, they plant corn, beans, cassava, and coffee. When they fled their village they had not harvested their crops. This month is the beginning of the coffee harvest, however it seems that the militia are the ones who are picking coffee.

#### Reference 165 - 0.02% Coverage

"According to the Asulau village head, at least 3 to 4 die everyday. There is a health centre in Asulau, however the nurse fled to Hatolia in March 1998 and prior to that there were no medical supplies. Many of the refugees have malaria, respiratory infections, diarrhoea, and dysentery. There are sources of clean water but not enough. Households who get to these sources earliest are the ones who have enough for their daily needs. Now, they are eating cassava and 'all that goats can eat, we can eat'. "Faulara is a transmigration site in the village of Leolata (Liquiçá) which was opened in 1996. According to a community leader of this area, there are 1,600 original inhabitants. Now there are 5,100 people, which means an IDP population of 3,500. The IDPs have been arriving since January and February, approximately 70 people have died from disease since January. Because many were sick, the community decided to separate them into smaller groups. For example out of the 3,500, there are now 500 IDPs in Bantur which is about 8 kms from Faulara. They plan, however, to move these IDPs back to Faulara. "The IDPs and local community in Faulara are living in fear of the militia. A man from the village of Asumanu (Liquiçá) told the story of how his house was burned by militia and military. On 17 May, militia encircled his house, assisted by military personnel. They closed the door to the kitchen in which his wife and three other women were trapped, and burned the kitchen. His wife and the three women eventually were able to escape, but three others died during this attack. "In Faulara we also interviewed a woman who had just escaped captivity by BMP militia in the town of Maubara. In February 1999 she ran from her home in Maubaralisa due to attacks by militia to Gariana. She and her family were there until March when she moved to Asulau. After the Indonesian elections (June 1999) they moved to Faulara. She was captured on 17 June when she returned to her home in Maubaralisa to pray at her parents' grave and harvest cassava for her family. She was accompanied by her seven-year-old daughter. When the militia took her

she resisted but then they took her daughter so she had to follow. She was held in captivity for two weeks. She said that she was put in the house of a militia family, was not mistreated but was not allowed to leave. When the militia told her that she and others would be brought to Atambua (West Timor) in order to register [to vote], she ran away. Asked how many others were captive like her, she said thousands. She and her daughter walked for two days through the forest. She arrived the morning that we were there. Her daughter looked very weak and tired.”384

Reference 166 - 0.01% Coverage

428. People were forced outside and were moved to the harbour, being beaten as they went. At least 14 men who were badly beaten were forced into trucks by militia and were never seen again. Once the group from inside the compound arrived at the harbour, militia and police separated the men from the women. The women were taken by the police to their headquarters in Comoro (Dili). The men remained at the harbour where several were attacked by militia and TNI, without intervention from the police. Those known to be independence supporters were singled out for abusive treatment.416

Reference 167 - 0.01% Coverage

Guarded by militia and TNI, they were detained for eight days before being forcibly deported to West Timor, where violations continued. While being held at the school and the Kodim, and later in the camps in West Timor, some women were repeatedly raped by militia (see Vol. III, Part 7.7: Sexual Violence). Such violations are described in the two statements below:

We were brought to the Kodim. Every night we were harrassed. They came in and took away women at night. They used a flashlight on us while we were asleep and forced women to come out with them. They would not allow them to bring their things.

Reference 168 - 0.01% Coverage

Then they forced us to go to the junior high school (SMP2). The militia continued to insult us. We were not given any food for three days. We were hungry and divided pieces of burned corn among the other refugees. We picked up crumbs that had fallen because we were so hungry. At night they disturbed us, especially the women. We were so scared we could not sleep. They turned off the electricity we lit some candles but they were put out by militia. Then the militia took a flashlight and shined it on us women. At night, the militia came with weapons and swords, and they would take away women and young girls.453

Reference 169 - 0.01% Coverage

I was a refugee at the Suai Church when Laksaur militia attacked us on 6 September. I saw East Timorese militias F25 and F26 shoot dead ten people, including a woman named Matilde who was seven months pregnant. We were moved to the local high school (SMP 2). At the school, I was beaten and kicked. One day I saw two Laksaur militia who were also policemen rape four women. Then the four women were taken to Atambua.

Reference 170 - 0.01% Coverage

458. An East Timorese women described the killing of her husband on 7 September by more than six BMP militiamen. Led by F39, the militia shot her husband in the back at least eight times. She ran to Bazartete.458

Reference 171 - 0.01% Coverage

Because the militias carried sharp weapons the people were afraid and just obeyed. Otherwise we would be shot dead, our lives taken...People followed the militia on foot. Children, pregnant women and old women and men were all threatened. [We] had to cross the river on foot. People were thirsty and hungry. We had no energy. There were about 50 militia involved.

Reference 172 - 0.01% Coverage

The Commission found that in times of heightened conflict and wide-spread displacement throughout the mandate period, women became increasingly vulnerable to sexual violence. Sexual violence was experienced by women who were forced to leave their homes and by women who stayed behind in September 1999.

Reference 173 - 0.01% Coverage

Some women were raped during deportation to West Timor. Example of testimonies from women who experienced this include:

Reference 174 - 0.01% Coverage

Finally, women were vulnerable in the refugee camps:

Reference 175 - 0.01% Coverage

474. Two women from the aldeia of Orema, Holarua (Same, Manufahi) told the Commission that they were raped on 17 April 1999 during an attack by the ABLAI militia. After the results of the ballot were announced they were deported to Atambua by militia and were only able to return to their homes on 7 December 1999.<sup>486</sup>

Reference 176 - 0.01% Coverage

486. In total there were at least 200 refugee camps throughout West Timor. According to NGO workers who conducted a documentation project on conditions in the camps, with particular attention to the situation of women refugees, life in the camps was difficult. In some camps barracks were laid out in rows. Other sites consisted of living spaces defined by plastic sheeting or whatever materials could be scrounged, haphazardly constructed around local homes, in woods or along riverbanks. Sanitation facilities in the camps were virtually unavailable. Many refugee locations were close to each other and situated in the midst of West Timorese communities.<sup>496</sup>

Reference 177 - 0.01% Coverage

The [refugees] arriving from Timor-Leste were primarily from Dili, Maliana, Bobonaro, and Ainaro. Approximately 80% were women, 10% children under 5 years, and 1% infants. There were 20% school age children. Male refugees were rarely found in the camp, except the elderly and children under five.

Reference 178 - 0.01% Coverage

Women refugees <sup>495</sup>. Women in the camps were particularly vulnerable, both economically and physically. Female refugees had few economic opportunities to enable them to support themselves. They were dependent on men who were themselves often demoralised by the crowded, lawless post-conflict situation. Reports of domestic violence against women refugees were frequent. In the crowded conditions of the barracks privacy was non-existent. Their exposure, along with the near-absence of law enforcement and the presence of militia in the camps made women refugees particularly vulnerable to sexual assault.

<sup>496</sup>. The Commission received many statements from women who experienced sexual violence in the refugee camps in West Timor. Some had already been victimised in their homes before their deportation or in the places where they had sought refuge in Timor-Leste. The sexual violence they experienced in the camps was often a continuation of this violation; other women suffered sexual violence only after reaching the camps (see Vol. III, Part 7.7: Sexual Violence).

<sup>497</sup>. BM described how she was virtually a prisoner in the hands of a militiaman who had already raped her in the school in Suai where she was held with other women after the massacre at the Church in the days after the announcement of the results of the ballot:

Reference 179 - 0.01% Coverage

by a campaign of misinformation that told the refugees that war and chaos continued to rage in Timor-Leste. Refugees were told that there would be revenge attacks against them if they went back, and that Australian peacekeepers were committing atrocities including raping East Timorese women.<sup>513</sup>

#### Reference 180 - 0.01% Coverage

involved the collective punishment of whole communities and the proxy punishment of relatives of people still fighting in the forest and interior. 62. A cumulative total of more than 6,000 people were forcibly displaced to the island of Ataúro between mid-1980 and 1984. At its peak in late 1982 the displaced population exceeded 4,000. The majority of people sent to the island were not political activists or Resistance fighters, but people from the 12 districts (excluding Oecussi) who were relatives of, or were suspected of having contact with, Resistance fighters still in the forest. They consisted predominantly of women and children, and found it extremely difficult to fend for themselves in an environment which was extremely barren. They were kept on the island for periods ranging from a few months to six years. Those who arrived in the first wave of forced displacement were not given adequate food or other support. The Indonesian military was also negligent in its provision of basic medical care, clean water, sanitation and shelter. About 5% of the people displaced to Ataúro died there. Some were able to survive because they received help from the local population, even though an influx of people in numbers that were not far short of the island's total indigenous population put a severe strain on its meagre resources. Conditions improved when the International Red Cross was permitted entry in 1982. When people were released from Ataúro, some were merely transferred to other areas for a further period of internment. 63. Some of those detained after attacks by members of the Resistance on military posts and units were also sent to Ataúro. Others were displaced from their home villages and sent to areas where they had to rebuild their lives virtually unaided in extremely inhospitable environments. This was the fate of many of the inhabitants of the villages in Ainaro and Manufahi that took part in the Kablaki uprising of August 1982 and of the mainly women survivors of the mass executions that followed the Kraras (Viqueque) uprising in August 1983. The latter group were sent to the previously uninhabited area of Lalerek Mutin where they were left to fend for themselves under tight military surveillance. The population of Lalerek Mutin suffered sexual violations, disappearances, hunger, disease and death there. Their treatment was strikingly similar to that of the people from Ainaro who had been moved to the villages of Raifusa and Dotik in the district of Manufahi the previous year.

#### Reference 181 - 0.01% Coverage

29. Overall, women comprised 13.9% of victims in cases of arbitrary detention, 12.3% in cases of torture and 7.7% in cases of ill-treatment. This strong gender bias reflects both that men were at the forefront of the conflict, fighting in the internal armed conflict and taking part in the armed resistance or the clandestine networks during the occupation, and also that less women came forward to give statements than men. Only 21% of statements in the Commission's statement-taking process were given by women.

#### Reference 182 - 0.01% Coverage

79. Two women from Ermera described detention and torture in Aifu and Ermera Prison. Eufrasia de Jesus Soares from Poetete (Ermera, Ermera) was married to Daniel Carvalho, the Apodeti Regional Secretary for Ermera District. She told the Commission:

#### Reference 183 - 0.01% Coverage

One afternoon, they told us to stand in a line and not to bring clothes and blankets. They said: "Get in the car!" Some were just thrown onto the truck. We didn't know where they were taking us [until] we got to Corluli...[UDT forces] stood in two rows armed with spears, machetes and arrows. They pushed us through them to enter the prison. From then on we no longer ate...We just stayed there until 2 September 1975. When the gunfire started, we thought UDT was shooting. But soon the daughter of Felisberto, one of the detainees, stood up to the window and said: "Father, father, let's get away. Bobonaro is attacking!"...One detainee, António Valente, was already weak and João had died in the other cell. Soon six women – Ernestina Moniz, Florença Maia, Flora de Jesus Moniz, Anita Amaral, Luisa da Gama and Leonita – came to look for us...They opened the prison door...We took Antonio Valente out too, but he was already too feeble to stand up and just lay there. So we put him back inside the room and closed the door and we just left. We heard that later troops from Bobonaro came and found him and they buried him.65

#### Reference 184 - 0.01% Coverage

112. Women were also used as forced labour. For example, the Commission heard that when the UDT armed movement began the male Fretilin supporters in Mau Chiga (Hato Bulico, Ainaro) left their families behind and fled to hide in the forest. UDT supporters captured Antonieta Corte Real and other women and took them to Lesuata (Ainaro). There they were forced to cook for UDT soldiers for one week. When Fretilin attacked the UDT base in Lesuata, Antonieta and the other women escaped.<sup>93</sup>

Reference 185 - 0.01% Coverage

in their coffee plantation. They also arrested six of Amelia's relatives, two of whom were women. Fretilin arrested them on suspicion of hiding guns, which Amelia's father denied. They were dragged along the street and then tied up and beaten. They tied Amelia's uncle to a flag-pole and beat him until he bled.\*

Reference 186 - 0.01% Coverage

To provide food for the detainees, Fretilin forced prisoners to work in the rice fields or coffee plantations as part of a Campo de Trabalho (Labour Camp).<sup>187</sup> Men tended the fields and women pounded rice and cooked for Falintil soldiers.<sup>188</sup> Fretilin seemed to be aware that this kind of work constituted forced labour but believed that this was necessary in order to provide food for detainees. The Fretilin President, Francisco Xavier do Amaral, explained to the Commission:<sup>189</sup> I think there was an element of force but we had to feed them. How else could we get food? We had to look at the situation confronting us: no logistics, no assistance. How else could we feed them? In the end they were prisoners and they worked for themselves and for us. That was the rule and it was justified... Campo de Trabalho was a policy, or an emergency measure, implemented by Fretilin to feed people.

Reference 187 - 0.01% Coverage

"Stay in Ermera!". Filomena noted that in the crowd were women whose husbands had been killed six weeks earlier by UDT. Miguel Martins was shot and killed.<sup>195</sup>

Reference 188 - 0.01% Coverage

222. The justice practices adopted by Fretilin are set out in detail in Vol. I, Part 5: Resistance: Structure and Strategy. In summary, they created a distinction between what were regarded as minor offences, such as a commander's mistake that caused the deaths of his men,<sup>218</sup> the harassment of women (book feto), or the theft of chickens, and serious offences, such as being a traitor to the "political line", the nation or the revolution.<sup>219</sup>

Reference 189 - 0.01% Coverage

The guards at Nundamar treated women no differently to men, especially in relation to work. For example Lucia Osório Soares, the wife of Xavier do Amaral, had her head shaved and was forced to work in the Renal.

Reference 190 - 0.01% Coverage

prisoners, each detainee received one piece. The meat from the slaughtered animals was given to the man in charge of the Renal and his men, or sent to other members of the CCF who lived in the Central Northern Sector.<sup>296</sup> José Manuel dos Santos said that the food was not sufficient and many people died of hunger and disease. One group of civilians brought from Ilimanu (Laclo, Manatuto) including men, women and children, almost all died of hunger or illness, or were killed.<sup>297</sup>

Reference 191 - 0.01% Coverage

According to José Manuel dos Santos, prisoners were moved frequently between Renals. Detainees were brought to Nundamar from the prisons in Laclo and Laclubar (Manatuto), Laulara (Aileu) and other sectors. Most of the civilians brought by force from Ilimanu (Laclo) including men women and children died of hunger and disease. Most died of hunger but some were executed. The Commission also heard from José Manuel dos Santos that goods belonging to detainees, such as gold jewellery, clothing and other articles, were seized by T136 and given to the men

close to him, and that T136 said: “Fogo aos Traidores, Abaixo aos traidores!” (Shoot all traitors, down with all traitors!).<sup>298</sup>

#### Reference 192 - 0.01% Coverage

victims from this period, a relatively high figure given that women rarely played an active role in the hostilities.

#### Reference 193 - 0.01% Coverage

My mother was arrested with several other women and their children in Becora [Dili] because my older brother was a member of Fretilin and my whole family had fled to the forest except my mother, who was a nurse. My mother and I were taken to Sang Tai Hoo... That same night my mother was interrogated. She was slapped, whipped, spat on, given electric shocks, burned with cigarettes and threatened with a pistol. All I could do was watch...

#### Reference 194 - 0.01% Coverage

FN was a member of the Fretilin student group Unetim (União Nacional dos Estudantes de Timor), which had activities in Baucau and Aileu, and later a member of the Fretilin women's group OPMT (Organização Popular da Mulher Timor) in Dili. In January 1976, when she was around 16 years old, her friend Filomena Aniceto came

#### Reference 195 - 0.01% Coverage

349. GN described how the military stormed the OPMT headquarters in Aileu, Fretilin's base during the internal armed conflict, when they invaded the town in 1975, and arrested the women working there. The women were kicked and beaten with weapons at the time of arrest and were then held in the Caserna (Portuguese military barracks) Aileu for three months. She and other women were raped under threat of death.<sup>369</sup>

#### Reference 196 - 0.01% Coverage

Flamboyant Hotel The hotel in Bahu, Baucau Old Town is a compound comprising three buildings. Built on sacred land during the Portuguese occupation, it was purchased in 1959 from the landowner, Venancio Boavida, by a Portuguese businessman, José Ricardo, for about US\$100,000. In 1960, José Ricardo built a soap factory and the Baucau Hotel on the land. Ownership of the hotel changed several times prior to the Indonesian occupation. On the day ABRI invaded Baucau, it appropriated and then used the hotel as an army barracks, renaming it Flamboyant Hotel after its recently completed Flamboyant Military Campaign. ABRI transformed the soap factory into an ammunition depot and a prison that held about 80 prisoners, including pregnant women and children, from 1975 to 1979. Many prisoners disappeared from the Flamboyant, especially between 1975 and 1976. ABRI used the swimming pool near the soap factory to submerge prisoners. Different forms of torture using water were used. The prison was relocated to Rumah Merah (Red House) in 1989, but ABRI continued to use the hotel until 1999 as a barracks, to accommodate army families and guests who visited Baucau, and as a venue for official functions.<sup>377</sup>

#### Reference 197 - 0.01% Coverage

JN was part of a clandestine network, made up of mainly women that used estafetas (couriers) to send food and other materials from the villages to Fretilin in the forest. The village head of Akadiruhun (Dili), one of the villages that the network operated from, started to suspect JN and her friends and informed military intelligence. On 29 January 1977, the military and an Indonesian member of Intelligence, T800, arrested her and took her to the Koramil in Culuhun (Dili) and to Sang Tai Hoo, where she was interrogated by an Indonesian ABRI Commander T275 and a sergeant. Francisco Benevides, a prisoner who could speak Indonesian, translated. She described the interrogation: I was interrogated about a list of names, whether I knew them. I answered yes! I knew [the estafetas]. I couldn't lie because I had given them their orders. So my friends were released, and I remained in detention. [The estafetas] had told them that I was in charge and I accepted responsibility... In Sang Tai Hoo they told me to draw the organisation's structure with the names of the people who occupied each position. I mentioned all of their names, like KN and others. I was hit with an iron belt buckle. I was beaten so that I would tell them everything... [The interrogators] took turns. After one person was finished, another one came... They took a picture of me during the interrogation, wearing only my underwear.

#### Reference 198 - 0.01% Coverage

The Marines treated female and male prisoners differently. They interrogated men from 8.00am until noon, and women from 7.00pm until 2.00am. [Women] were asked: “Do you have a husband?”, [they replied] “I have a husband”, “Where is your husband now?”, “Now he still lives in the forest”, “What does he do there?” Then they would say that the person lied: “You have a Fretilin/GPK husband in the forest!” or “We heard that you had a picture of the Fretilin flag on your breast!” Then they made them take their clothes off or lift their shirts so they could be examined from bottom to top. They examined for a while, then they said it was on the stomach: “Lower your sarong, lower it here, if it’s not on the breast, it’s probably on the stomach.” After examining the stomach, they said it was below the belly button. Men were asked: “Are you GPK? Are you armed? Since what date? When was the last time you held a weapon? What date?” They were again asked about the events on Matebian. They defecated and urinated. They were beaten and electrocuted on the ear and fingers. One man was a teacher in Lospalos named José Lima. He received harsh [treatment] because he was suspected of being involved in the bombing of the Marines’ tank in Quelicai. He was put in a barrel with his head in the bottom and his legs up, which made him defecate while his legs were tied to a big rock and pulled up. But he didn’t die. Even though I was in the Indonesian army, I saved my friends from the forest...During the interrogation they were asked what they did in the forest, did they hold weapons or kill Indonesian soldiers? Because

#### Reference 199 - 0.01% Coverage

All men arrested by members of ABRI, Hansip and Partisans. 20 more people (men and women) were later arrested. A total of about 100 people detained.

#### Reference 200 - 0.01% Coverage

Battalion 202 tortured people, used the women as sexual slaves and made the men TBOs. Infantry Battalion 745 used people to cut the grass every day.

#### Reference 201 - 0.01% Coverage

but also used at night by members of Nanggala, Airborne Infantry Battalion 700 and the Koramil to rape women.<sup>425</sup> The camp was closed around January 1982.

#### Reference 202 - 0.01% Coverage

408. This period is also notable because females suffered higher than the average share of detentions, tortures and ill-treatments compared to other years. Between 1980 and 1984, 21.4% (1,601/7,574) of documented detentions, 10.8% (259/2,403) of documented tortures and 18.7% (292/1,560) of documented ill-treatments were suffered by women.<sup>†</sup>

#### Reference 203 - 0.01% Coverage

409. This may partly be explained by the mass arrest and transfer of families, including women, to Ataúro, which many victims described to the Commission as detention rather than displacement. However, women also appear to have suffered higher than their average share of these violations during large-scale military operations than at other times. Clearly during its major offensives, the Indonesian military and their auxiliaries did not take adequate measures to ensure that non-combatants (and in particular, females) were protected from detention, torture and ill-treatment.

#### Reference 204 - 0.01% Coverage

418. Amadeo da Silva Carvalho described to the Commission how soldiers at the Becora Koramil forced his father, Luis Fatima Carvalho, to sit up in a tree like a monkey for a full day.<sup>455</sup> 419. Those detained after the Marabia attack were held in deplorable conditions. In the Dili Kodim both women and men were forced to strip naked. If a



detainee needed to use the toilet, he or she was ordered to go to the toilet naked in front of all other prisoners.<sup>456</sup> Agapito da Conceição Rocha described day-to-day conditions in the Comarca:

Reference 205 - 0.01% Coverage

431. Some arrests were also made in central and western regions during Operation Security but the strategy of detaining large groups of family members and displacing them to Ataúro was not used as extensively. Where it was used, family members were often detained and interrogated before being sent to the island. For example, an East Timorese woman told the Commission that in 1981 the East Timorese village head of Rotuto (Hato Builico, Ainaro), T327, and an East Timorese person called T328, both acting on the orders of ABRI, forced her to be part of a scheme to make her husband return from the forest:

Reference 206 - 0.01% Coverage

Ferraz and Mau Hunu attacked several military and police posts including the Dare Koramil, the police station in Hato Builico and the Hansip posts in Aitutu, Raimerhei and Rotuto.<sup>503</sup> Immediately after the attacks, military forces from Ainaro, Same, Aileu, Dili and Lospalos converged on the region, including Infantry Battalions 744 and 745. These battalions were reinforced by members of Kodim 1633, the police and Hansip.<sup>504</sup> Military forces burned down houses in Dare, shut down the schools and forced women and children to act as guards at military posts.<sup>505</sup> After burning down the houses, the army put up posts in every aldeia in the area and added about eight

Reference 207 - 0.01% Coverage

450. Sexual violence against detainees was perpetrated on many women detainees following the uprisings (see Vol. III, Part 7.7: Sexual Violence.) For example, six women who were taken to the ABRI post in Manatuto were tortured and raped. Some were raped in Lesuhati itself. An East Timorese woman told the Commission:

Reference 208 - 0.01% Coverage

457. Another group of 431 people, 202 men and 229 women, from Mau Chiga and Dare were sent to Ataúro.\*

Reference 209 - 0.01% Coverage

462. Accordingly, the military conducted a massive crackdown in the districts of Viqueque and Lautém which also reached into other areas of the territory including Baucau, Aileu and Dili. Bombing raids were conducted between August 1983 and June 1984. The intensity of the operations is reflected in the Commission's quantitative research. This indicates an increase in human rights violations in late 1983, especially in the eastern districts of Lautém, Viqueque and Baucau. Major violations of human rights included the massacre of civilians, the forced displacement of the civilian population to other areas, and the rape and use for sexual slavery of women from the region (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances and Part 7.3: Forced Displacement and Famine; also Vol. III, Part 7.7: Sexual Violence). In addition, the Commission recorded a sharp increase in incidences of arbitrary detention, torture and ill-treatment.

Reference 210 - 0.01% Coverage

465. José Andrade dos Santos told the Commission that in the aftermath of the killings in Kraras the entire region was plunged into fear. He explains that many from the area were arbitrarily arrested, held and tortured for around one to two weeks.<sup>550</sup> Thomás Guterres from Uatolari described how, in the months after Kraras, three or four military personnel would arrive at a house in the middle of the day or night and call from outside. When the door was opened they would storm in and take the suspect. If they did not get who they were looking for, often they would arrest members of the person's family, including women.<sup>551</sup>

Reference 211 - 0.01% Coverage

483. Most statements received were from women from the village of Mehara. Wives of the Hansip members who had fled were arrested and interrogated about their husbands' whereabouts or ordered to go and search for their husbands in the forest. Domingas Alves Fernandes told the Commission:

Reference 212 - 0.01% Coverage

484. Women were also left in a vulnerable position when men in the village went on forced searches looking for members of the Resistance in the forest. An East Timorese man was forced by the Task Force (Satuan Tugas, Satgas) commander of Tutuala to participate in a month-long search for the members of Hansip who had fled. His wife was ordered to go to the Infantry Battalion 641 post in Laluna Lopo, Poros, Mehara, (Tutuala, Lautém) where she was interrogated about her husband's clandestine work and whether she had ever met any members of Fretilin. She was held for three nights. On one night, she was kissed and touched but she was not raped. Her husband was taken to the Kodim 1629 in Lospalos (Lautém) and was never seen again.<sup>576</sup>

Reference 213 - 0.01% Coverage

at night men and women were separated. Posts were constructed around the village in three rings, ostensibly to prevent the villagers from having contact with Resistance fighters. Residents of the village were deployed to guard all three levels. Nanggala manned the innermost layer. A giant human shield, therefore, surrounded the village. José Gomes said that "Lalerek Mutin was like a military barracks."<sup>592</sup>

Reference 214 - 0.01% Coverage

Cipinang Prison in Jakarta, Java Two waves of detainees were sent to Cipinang. The first was sent in 1984 in two groups. It included David Dias Ximenes, Mariano Bonaparte Soares, Aquilino Fraga Guterres, Cosme Cabral, Albino de Lourdes, Domingos Seixas, António Mesquita, José Simões, Roberto Seixas, Agapito Rocha, Miguel da Costa, João da Costa, Martinho Pereira, Caetano Guterres and Marito Reis.<sup>615</sup> Domingas da Costa was sent to Tangerang women's prison in West Java.<sup>616</sup> This first group was sent in March–April 1984, and the second, comprising 42 prisoners, in November–December 1984. By 1991, only four prisoners remained. In 1992, they were joined by Domingos Barreto, Virgílio Guterres, João Freitas da Camara, Fernando Araújo (La Sama) and then Xanana Gusmão.<sup>617</sup>

Reference 215 - 0.01% Coverage

arrested people in both Bobonaro Sub-district and the neighbouring sub-district of Zumalai (Covalima) and possibly as far as the district of Ainaro. Some detainees were held at the Bobonaro Koramil,<sup>636</sup> some at the Zumalai Koramil.<sup>637</sup> Both men and women were arrested arbitrarily, sometimes merely because their names were similar to the names of people whom the military suspected of aiding the Resistance.<sup>638</sup>

Reference 216 - 0.01% Coverage

512. In other cases of arbitrary detention in 1984, the victims were arrested on suspicion of giving material assistance to Falintil, being in contact with Falintil leaders, having knowledge of preparations for a Falintil attack, or having family members in the forest.<sup>644</sup> One deponent, Sama Leto, said that he was arrested by Infantry Battalion 412 and Kopassandha 55 both because they found a photograph of his younger brother who was still in the forest, and because he was the village head but refused to supply women to the military. He told the Commission:

Reference 217 - 0.01% Coverage

The clandestine network in Ossu (Ossu, Viqueque) was particularly strong in the late 1980s and 1990s. It was led by José da Silva Amaral (Asuloko). He and his colleagues gave food, clothes, medicine and intelligence on military activities to the Resistance. José described how the network gradually extended its operations from the town of Ossu to the entire sub-district so that eventually the whole community, including women and children, were involved in clandestine activities.

Reference 218 - 0.01% Coverage

the Integration Building in Cassa, the village offices in Maneto, Aitutu and Manutasi and the office of the Sub-district administrator T461.<sup>745</sup> The private house of village head T462 was also identified as a place for detaining prisoners. This suggests that the Volunteers worked in cooperation with, or at the very least with the knowledge of, both the Indonesian military and the civilian administration. Most detainees were held for a few days but some were held for up to four months, especially those detainees held in the Maubisse Koramil. Many endured continual interrogation and torture at the hands of Team Sukarelawan and ABRI. In Maulau (Maubisse) a mixture of chilli peppers and water was rubbed into detainees' eyes. In Manelobas (Maubisse) the village head, Cecilia Xavier, was rolled into a flag from head to toe and threatened that she would be burnt alive.<sup>746</sup> In Manetu (Maubisse), Manutasi (Ainaro) and Cassa (Ainaro) women were raped or threatened with rape.<sup>747</sup>

#### Reference 219 - 0.01% Coverage

1993, President Soeharto reduced the sentence to 20 years. In August 1995, he was held in an isolation cell after he attempted to send an unauthorised letter from the prison to the United Nations Fourth World Conference on Women in Beijing to protect the rights of East Timorese women which, he said, Indonesia had "systematically violated" for 20 years<sup>817</sup> (see Vol. III, Part 7.6: Political Trials.)

593. After Xanana Gusmão's arrest the military and police arrested anyone who was connected to him. In December 1992, only weeks after the arrest, the Secretary-General of the United Nations reported to the Commission on Human Rights that at least 20 of Xanana Gusmão's close associates and relatives had been arrested and detained.<sup>818</sup> Amnesty International alleged that those detained in Dili were subjected to serious maltreatment and torture.<sup>819</sup> The owners of the house in which he was arrested, Aliança Araújo and her husband Augusto Pereira, and their children were taken to the SGI headquarters. They were held there for seven months during which they suffered torture and ill-treatment including Augusto having several toe-nails ripped out with pliers. One of the women later testified that she had been raped.<sup>820</sup>

#### Reference 220 - 0.01% Coverage

Olga Corte Real became involved with the clandestine movement in 1982, where she and several members of her family met with Falintil members Birak and Kasihan, and discussed the obstacles faced by Falintil. A week later Olga, Petronela and Manuel Corte-Real met with the Falintil commander Mau Hunu in the aldeia of Trilolo, Holarua (Same, Manufahi) to plan clandestine work. In 1990, Olga worked as a nurse in the community health centre in the village of Datina, Holarua (Same, Manufahi). In August 1990 Olga met with Xanana Gusmão in the aldeia of Kakau Lidin, Bairro Pite (Dom Alexio, Dili) Olga gave an account of her experiences to the CAVR at its National Public Hearing on Women and Conflict, 28–29 April 2003. Maybe ABRI spies reported me for my clandestine activities. On 8 November 1992, an East Timorese police officer named T500 and a number of soldiers from the Manufahi [Kodim] arrested me along with Graciana, Fernando Cardoso and Gabriel C Trindade da Costa. They took us to the Kodim where the East Timorese Kodim Commander T501 and East Timorese battalion Commander 514 were waiting for us. T501 asked me whether my sister Regina and I gave medicine to Xanana in Hoholau. I said that my sister and I had not taken the medicine to Xanana but that we sent it through an estafeta, António Martins. In fact, my sister and I had delivered the medicine ourselves but I lied [to them]. Then T501 demanded that we reveal the names of other girls in the [clandestine] network but I told him that the only women in my network were my cousin Graciana, my sister Regina and myself. Actually, there were other women [in the network] such as Angelina da Costa, Fernanda de Jesus, Eleonora Cardoso and Francisca Cardoso. T501 threatened that if he later found out the names of other women he would cut my throat. I said I was prepared to have my throat cut if my information proved to be inaccurate.

#### Reference 221 - 0.01% Coverage

people from the community of Holbese, including women and young people. The next day the community as a whole was punished. Augusta told the Commission:

#### Reference 222 - 0.01% Coverage

provided strong evidence of the close cooperation between militia members and officers in the TNI in wreaking terror in the community. The SGI commander in Marco, the main town of Cailaco, T623, ordered the TNI and

members of the Halilintar militia to carry out sweeps. They arrested about 30 residents of Marco, including women and children, and took them to the Cailaco Koramil in Marco. The women and children were separated from the men and released after several days. The male detainees, however, were severely beaten. The Bobonaro Kodim in Maliana and the militia commander, João Tavares, reportedly specifically authorised the beatings. The Cailaco indictment filed on 3 February 2001 described the beatings:

#### Reference 223 - 0.01% Coverage

763. In Covalima, violence increased dramatically after the Popular Consultation. Perpetrators included not only members of the Laksaur militia and the TNI, but also the local police and the Lorosae Contingent (Kontingen Lorosae), an Indonesian police contingent assigned to Timor-Leste specifically for providing security during the Popular Consultation. Detainees were taken to police stations throughout Covalima. In Fohoren (Fohorem, Covalima), many civilians fled to the Fohoren Nossa Senhora do Rosário Church after they had voted, anticipating post-Popular Consultation violence. The police arrested 14 people seeking refuge there and took them to the Fohoren police station. 1046 Community members of Fohoren described how they were beaten, stripped of their clothes and burned with cigarettes at the police station. The women were sexually harassed. They were touched and fondled, and threatened with lewd remarks and sexual advances. The Laksaur militia leader, T757, came from Salele to interrogate some of the detainees. 1047

#### Reference 224 - 0.01% Coverage

95. The following acts of torture and other cruel, inhuman and degrading treatment were commonly used by the security forces:

- Beating with fists or with implements such as a wooden club or a branch, an iron bar, a rifle butt, chains, a hammer, a belt, electric cables
- Kicking, usually while wearing military or police boots, including around the head and face
- Punching and slapping
- Whipping
- Cutting with a knife
- Cutting with a razor blade
- Placing the victim's toes under the leg of a chair or table and then having one or more people sit on it
- Burning the victims flesh, including the victim's genitalia with cigarettes or a gas lighter
- Applying electric shocks to different parts of the victim's body, including the victim's genitalia
- Firmly tying someone's hands and feet or tying the victim and hanging him or her from a tree or roof
- Using water in various ways, including holding a person's head under water; keeping a victim in a water tank for a prolonged period, sometimes up to three days; soaking and softening a victim's skin in water before beating the victim; placing the victim in a drum filled with water and rolling it; pouring very hot or very cold water over the victim; pouring very dirty water or sewage over the victim
- Sexual harassment, sexual forms of torture and ill-treatment or rape while in detention. Women were the main victims of this kind of abuse
- Cutting off a victim's ear to mark the victim
- Tying the victim behind a car and forcing him or her to run behind it or be dragged across the ground
- Placing lizards with sharp teeth and claws ( lafaek rai maran) in the water tank with the victim and then goading it to bite the softened skin on different parts of the victim's body including the victim's genitalia
- Pulling out of fingernails and toenails with pliers
- Running over a victim with a motor-bike
- Forcing a victim to drink a soldier's urine or eat non-food items such as live small lizards or a pair of socks
- Leaving the victim in the hot sun for extended periods
- Humiliating detainees in front of their communities, for example by making them stand or walk through the town naked
- Threatening the victim or the victim's family with death or harming a member of the victim's family in front of them.

#### Reference 225 - 0.01% Coverage

13. During the large-scale military operations which followed across the territory, the Indonesian military failed to discriminate between civilians and combatants, using their massive military strength to kill large numbers of unarmed men, women and children. As well as being caught indiscriminately in the crossfire, civilian populations were specifically targeted in operations aimed at achieving their surrender from Fretilin/Falintil controlled areas (see Vol. II, Part 7.3: Forced Displacement and Famine). In very few instances were civilians given prior warning before the launch of military operations.

14. Members of ABRI/TNI routinely executed, tortured and raped civilians and prisoners who were captured or surrendered during the early years of attacks and resistance. The Indonesian military resorted to all available means to overcome resistance to the invasion and occupation. In the years 1976, 1977 and 1978 these violations were widespread and systematic. This included the systematic destruction and looting of civilian property, including buildings, homes and personal items, destruction of food sources, and use of weapons which are prohibited by the international laws governing armed conflict. The means employed included chemical weapons which poisoned

water supplies, killed crops and other vegetation, and napalm bombs, whose effect was to indiscriminately burn everything and everyone within their range, including men, women and child civilians.

Reference 226 - 0.01% Coverage

20. East Timorese women and girls who were held prisoners, or who were forced to work for members of ABRI/TNI, were routinely raped and forced into conditions of sexual slavery, including being “passed” from one officer to another at the end of periods of duty in the territory (see Vol. III, Part 7.7: Sexual Violence).

Reference 227 - 0.01% Coverage

58. The Commission was told by survivors that on the morning of 16 September, Indonesian soldiers and Hansip took a large group of civilians, including women and children, to the village of Caraubalo. The villagers were taken to a location called Welamo where they were told to stand in a hole created by a landslide, and they were then executed by the soldiers and members of Hansip.<sup>37</sup> The Commission has compiled a list of the names of 54 victims executed at Caraubalo.

59. On 17 September, Indonesian soldiers approached a large group of civilians from Kraras who had fled to the nearby village of Buicarem. The village was surrounded and those from Kraras were detained. The men were separated from the women and were told that they would be marched to Kraras under the supervision of the military to bring food. According to evidence received by the Commission between 6 and 8 Indonesian soldiers and two East Timorese Hansip escorted dozens of men to the Wetuku river in an area known as Tahuben. They were then shot. Only four people are reported to have survived the massacre. There are conflicting reports about the number of victims killed at Tahuben, with figures ranging from a low of 26 to a high of 181.\*

Reference 228 - 0.01% Coverage

148. Although recruitment focused on men, the Commission received clear evidence that both women and children were also compelled to participate in a number of locations during various military operations. Forced recruitment was employed as a tactic of consolidating the invasion, and was even used during the pre-invasion phase when Indonesian forces were covertly infiltrating the western parts of the territory. Odete dos Santos told the Commission of forced recruitment as TBOs even before the full-scale invasion:

Reference 229 - 0.01% Coverage

154. A similar account was reported to the Commission by the community of Guruça (Quelicaí, Baucau). In May 1978, 500 members of the community surrendered to the Indonesian military after coming down from Mount Matebian. Despite many of the men being sickly and weak, they were forced to work for ABRI and Hansip, with around 60 recruited as TBOs for Indonesian military operations, while the women were forced to take part in night watches.<sup>168</sup>

Reference 230 - 0.01% Coverage

168. By the end of Operation Seroja it was common practice for ABRI soldiers to secure the assistance of civilians to help them with household tasks such as cooking and other individual needs. These TBOs usually lived with the soldiers in camps or barracks, and would sometimes accompany ABRI members on field operations. It was an existence characterised by a variety of abuses. The Commission was told of the vulnerability of young women in these circumstances:

Reference 231 - 0.01% Coverage

170. During the second half of 1981, the Indonesian military launched a massive operation aimed at sweeping across the territory to flush out surviving Resistance fighters. Operation Kikis mobilised huge numbers of civilians and forced them into this forced march (see Vol. I, Part 3: History of the Conflict). ABRI’s territorial troops and civilian officials from aldeia, village and district levels were tasked to recruit male civilians aged between 12 and 35 years old. In reality, however, ABRI recruited younger and older civilians in violation of the prescribed policy and they also recruited women.<sup>190</sup> According to several CAVR Community Profile Reports, men forced to join the operation

included civil servants, teachers, students, nurses, traders, farmers and the unemployed. The recruitment led to temporary closure of schools, hospitals and community health centres during the operation.<sup>191</sup>

Reference 232 - 0.01% Coverage

183. In 1983, ceasefire talks were held between Falintil and the Indonesian armed forces. There were also a series of defections by member of ABRI's auxiliary forces such as Hansip in the districts of Lautém, Viqueque and Ainaro. In Lautém after receiving orders from Xanana Gusmao to bring weapons into the forest, a number of Hansip and Ratih captured weapons from the police and the Koramil and fled into the forest. In response, the security forces ordered the women whose husbands had fled to look for their husbands in the forest.\* The Indonesian military reacted in the same manner in 1984 after Falintil burned houses in the village of Mehara (Tutuala, Lautém), and again in 1987 in Poros/Herana in the village of Mehara, when ABRI forced the women to look for their husbands who were still in the forest escorted by Hansip.<sup>211</sup>

Reference 233 - 0.01% Coverage

195. Commission Community Profiles indicate that in communities that had surrendered to or had been captured by the Indonesian military, women were often forced to conduct night watch duties and the men were forced to work as TBOs or to look for Fretilin/Falintil and other civilians in the forest. The Commission was told of the torture of women who refused to participate in night watch duties.<sup>223</sup> Ernesto Soares told the Commission of the violent coercion against civilians:

Reference 234 - 0.01% Coverage

200. During Operation Kikis in 1981, with large numbers of able-bodied men forced into the operation, women were forced to conduct night watch duties in some areas.<sup>232</sup> Villagers in Bibileo (Viqueque, Viqueque) told the Commission that during this period, ABRI forced the elderly men and women to build posts around the village, and the women were forced to guard at night.<sup>233</sup>

Reference 235 - 0.01% Coverage

227. In the large-scale military operations which followed the initial invasion, thousands of East Timorese civilians, including men, women and children who were unarmed and unable to protect themselves, were targeted or indiscriminately killed by the Indonesian military.

228. During these military operations members of ABRI/TNI routinely tortured and killed civilians and prisoners of war who were captured. Prisoners who were executed included pregnant women and children (see Vol. III, Part 7.8: The Rights of the Child).

Reference 236 - 0.01% Coverage

236. ABRI/TNI dropped napalm bombs indiscriminately on civilian targets. The illegitimate use of these bombs caused terrible suffering to civilians, including the death by burning of unarmed men, women and children.

237. ABRI/TNI forcibly recruited tens of thousands of East Timorese men, women and children to assist them in their military operations, particularly during the years 1975-79, and in periods of heightened military operations, across the territory. Those who refused to participate were subjected to beatings and torture. The illegal forced recruitment of civilians into military operations was carried out to provide cheap practical assistance and also to demean the morale of those who opposed the occupation.

Reference 237 - 0.01% Coverage

240. Young East Timorese women who were forced to work for members of ABRI/ TNI were routinely raped and forced into conditions of sexual slavery by their military masters (see Vol. III, Part 7.7: Sexual Violations).

Reference 238 - 0.01% Coverage

246. The violations committed by members of the Indonesian security forces and their auxiliary militias during 1999 included: • Killing of more than 1,400 civilians • Rape and sexual violation of hundreds of women • Assault and beating of thousands of civilians • Forced deportation of approximately 250,000 of civilians out of Timor-Leste and the forced displacement of approximately 300,000 within the territory • Forced recruitment of thousands of East Timorese into militia groups • Burning of over 60,000 houses belonging to civilians • Looting of vast amounts of civilian property in the territory, including almost all motor vehicles and valuable manufactured goods which were removed across the border into Indonesia • Theft or killing of large numbers of livestock • Intentional destruction of the majority of public infrastructure for no military purpose, including all hospitals, most schools, water installations, electricity generators and other equipment necessary for the supporting the well-being of the civilian population • Looting of important and irreplaceable cultural and historical artifacts from the public museum in Dili in September 1999, and their removal to West Timor, Indonesia.

Reference 239 - 0.01% Coverage

In Balide prison, which has 129 criminals and 29 detainees including three women, there is no impression of a prison. The door is always open, supervision isn't strict, and with the humanitarian approach, there is mutual trust between prison officials and criminals. When this correspondent asked: "Aren't you afraid of escapes?" Major Mustari answered: "Even less so now. They're more secure here, and there are even some who don't want to go home."<sup>20</sup>

Reference 240 - 0.01% Coverage

179. The Commission has found that in addition to the witness testimony material evidence was fabricated and manipulated to support the prosecution case. It is interesting to note that the prosecution introduced a range of material evidence, such as guns and knives, which were allegedly used by the demonstrators. The available film footage of the demonstration, taken by Max Stahl, which showed the demonstration to be generally peaceful and the massacre unprovoked was not sought by the prosecution to be used in evidence, despite the fact that it was freely available and being shown on television around the world. This footage included Indonesian military officers firing directly at unarmed men and women who were not threatening in any way, and in fact running away in some cases.

Reference 241 - 0.01% Coverage

227. Elsewhere in this Report the Commission provides an in-depth account of the demonstration and the subsequent massacre at the cemetery. It has found incontrovertible evidence that the demonstration was intended to be peaceful, that an unplanned incident took place during the march which involved an attack and wounding of a member of the Indonesian security forces, and that the angry response to this incident led to heavily armed Indonesian military officers randomly shooting into the crowd of demonstrators, killing over 200 persons and wounding many others (for further detail about the victims see Vol. II, Part 7.2: Unlawful Killings and Forced Disappearances). In addition to scores of corroborating witness statements the Commission has viewed video film clearly showing the Indonesian troops at the cemetery shooting unarmed young men and women without provocation.

Reference 242 - 0.01% Coverage

1. As required by its legal mandate (Article 3.4c), the Commission developed a gender-sensitive approach in seeking the truth about human rights violations during the political conflict from 25 April 1974 to 25 October 1999. Men and women have different social roles and status in their communities, and the Commission needed to understand how this might have affected their experience of violations and the impact these violations had on them. Although women were the victims of the same range of human rights violations as men, almost all cases of sexual violence – rape, sexual slavery and other forms of sexual violence – were committed against women.

2. The Commission found that women became the victims of specific forms of violations, which related to their low status and the sexual stereotypes imposed on them. These violations, which include rape, sexual slavery, sexual torture and harassment, can be classified as sexual violence. Although some men were victims of sexual violence, such as those who experienced sexual torture in detention, the majority of victims were women.

Reference 243 - 0.01% Coverage

5. The vast majority of these victims were young women at the time they were violated. They were middle-aged at the time of giving their evidence to the Commission. Many said that they had harboured their darkest memories in silence during the long intervening years. The process of bringing this evidence to the Commission often involved a difficult emotional process for them and also to a lesser degree for the staff of the Commission who interviewed them.

6. The women who told their stories to the Commission came from different regions and belonged to different communities, yet the details of their accounts were strikingly similar. There was no apparent reason why they would be motivated to mislead the Commission. The fact that they came from such disparate groups would have made any form of collaboration impossible.

#### Reference 244 - 0.01% Coverage

8. Additionally, the Commission interviewed more than 200 victims and witnesses of sexual violence. These in-depth interviews and the statements reporting incidences of sexual violence depicted an overwhelming picture of impunity for sexual abuse. After careful consideration of the evidence before it, the Commission has no doubt that the patterns of widespread sexual violations that the women described represent the truth.

#### Reference 245 - 0.01% Coverage

11. The evidence also demonstrates how acceptance of abhorrent practices by commanders and officials encourages those under their command and control to continue and expand the use of such practices. The victims' testimonies clearly show that there was a widely accepted practice for members of the security forces to rape and sexually torture women while on official duty, in military installations and other official buildings. These practices were covered by almost total impunity.

12. Acts that commonly and openly took place in these official places included prolonged sexual torture of women, followed by individual or gang rape by members of the Indonesian security forces. This sexual torture often included mutilation of women's sexual organs, inserting of objects into vaginas, burning nipples and genitals with cigarettes, use of electric shocks applied to the genitals, breasts and mouths, forcing detainees to engage in sexual acts, rape of pregnant women, rape of women while blindfolded with their hands and feet bound, and the use of snakes to instil terror in victims.

#### Reference 246 - 0.01% Coverage

13. Victim testimony also demonstrates that women were often raped during military operations and that it was commonly accepted practice for military officers to force young women, by threats of direct violence to themselves, their families and their communities, to live in situations of sexual slavery. In these situations, which often continued for years, the officers raped the women under their control at will, day after day. In some cases women were "passed on" by officers to their replacements or to other officers. All of this was not only tolerated by senior officers and officials, but even encouraged. Commanders and officials also participated.

14. Despite the heavy cultural taboos and personal difficulties, a number of women gave detailed accounts of their suffering at public hearings, which were broadcast live by national radio and television services. The Commission recognises the extraordinary courage of these women and all of the victims who provided statements and agreed to be interviewed. It applauds their determination that the story of their abuse should be known, no matter what the personal cost. It also draws the inescapable conclusion that the hundreds of women who gave direct evidence represent only a portion of the total number of victims who did not give statements, because of social or personal pressures or an inability to talk about their experiences due to on-going trauma connected to the violations.

#### Reference 247 - 0.01% Coverage

20. The Commission developed a number of methods to try to overcome the cultural barrier that makes it difficult for women to speak about the human rights violations they experienced. These included gender-balance in the recruitment of statement-takers and victim support staff for each district team; the involvement of women in communitybased group discussions on the collective experience of human rights violations; the implementation of a special six-month research project on the violation of women's human rights in cooperation with an East Timorese women's non-government organisation (NGO); a public hearing on women and conflict that included a testimony



and submission from women's NGOs; the inclusion of women survivors to testify in other thematic public hearings; a household survey which included separate interviews with adult women to question them about their experiences of human rights violations; and healing workshops conducted in small groups, including one workshop only for women survivors, with the assistance of an East Timorese women's NGO.

21. The Commission collected 1,642 from a total of 7,669 statements from women who were witnesses or victims of human rights violations. This is 21.4% of all statements gathered during the 18 months of operations. Additionally, 260 statements regarding violations reported by women were received as a submission from a women's NGO. A total of 3,482 men and 1,384 women were involved in village-level participatory discussions on human rights violations held in 284 villages in more than 60 subdistricts. Sessions held specifically for women were conducted in 22 of these villages. The Commission's research team conducted more than 200 interviews, mostly with women victims of human rights violations.

22. The Commission's National Public Hearing on Women and Conflict, 28-29 April 2003, provided an opportunity for 14 women survivors of violations to tell their stories. Also during this hearing, four expert witnesses provided background information on these violations. A total of 18 women gave testimonies in other thematic public hearings. In its survey on mortality and human rights violations of 1,322 randomly selected households, the Commission interviewed at least one adult woman in each family on

#### Reference 248 - 0.01% Coverage

her experience of human rights violations, including questions related to possible sexual violations. In total, 1,718 women were interviewed as part of this survey.\*

#### Reference 249 - 0.01% Coverage

Culture of silence 24. "It is a secret between me and God. There is no need to dig any deeper." 2 These are the words of a woman who was detained and tortured in Hotel Flamboyan, Baucau, when asked whether she experienced rape. 25. Many East Timorese women find it difficult to reveal that they were victims of violence, especially sexual violence. In a culture that values a woman's virginity above all, women who have experienced sexual violence, rape and particularly sexual slavery, are vulnerable to discrimination and isolation. Society tends to blame women for the sexual violence they experienced, to see them as "used goods" and stigmatise their children. There is very little social compensation to motivate women who experienced sexual violence to reveal it to others.

26. Some women talked to the Commission of their difficulties in admitting their experiences of rape to their husbands for fear of being rejected. A husband might abandon his wife if she admits to having been raped. A girl might not find a man willing to marry her. A woman raped by the military might become "fair game" for sexual abuse by other men because she has already been dishonoured.

27. Many of the accounts in this part express the shame and humiliation these women experienced once they were known as "military wives" or *feto nona*.†

#### Reference 250 - 0.01% Coverage

29. The Commission recognises that cases of both sexual and non-sexual violence experienced by women were under-reported. Because of the social and cultural stigma attached to sexual violence, individuals, family and community members were often reluctant to speak about it in a public forum.‡

#### Reference 251 - 0.01% Coverage

30. The Commission further recognises the extraordinary courage shown by the women who voluntarily came forward to tell their stories of sexual violence by offering their statements and by testifying in public hearings.\*

#### Reference 252 - 0.01% Coverage

36. The data collected by the Commission indicates that there was a consistent pattern of torture and rape of women in detention throughout the period of the conflict. The numbers of women arbitrarily detained varied at times, but the practice of torturing a proportion of those detained remained consistent. This clearly shows that the torture of detained women was not random.

Reference 253 - 0.01% Coverage

41. The Commission received three statements from victims of rape by members of UDT in the context of inter-party conflict. AA, a teacher and member of the Fretilin organisation, the Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT), testified at a public hearing on her capture by members of UDT on 20 August 1975 in Liquiçá:

Reference 254 - 0.01% Coverage

44. After the rape, the two women were set free.

Reference 255 - 0.01% Coverage

48. The Commission received six statements relating acts of rape by members of Falintil that occurred from 1975 to 1999.<sup>10</sup> In the armed conflict, women were at risk of sexual violence from all sides. However, the Commission noted that the number of rapes conducted by Falintil was much smaller than those committed by Indonesian military personnel. DA1 told the Commission about the rape of his aunt, DA, in 1978 by a Falintil soldier in Fatuk Makerek (Soibada, Manatuto). PS7, an armed member of Falintil, came to DA's house to force her to have sexual intercourse with him. She relented because she was scared. Although he then promised to marry her, PS7 left the area to be based elsewhere.<sup>11</sup>

49. During the consolidation of Indonesia's occupation from 1985 to 1998, women continued to be in danger of rape from armed men on all sides. For instance, Falintil soldiers continued to rape women in Ermera from time to time up till 1998. EA from Railaco Kraik (Railaco, Ermera) was raped on 16 March 1995 by a Falintil soldier known to her as PS8. She believed she was a target because she had opened a kiosk in her village with capital received from an Indonesian government assistance scheme. One night when her husband was guarding the kiosk, PS8, carrying a knife, entered EA's bedroom and raped her. She reported the case to the local village official (Kepala Rukun Kampung), but her report was not heeded. She became pregnant as a result of the rape.<sup>12</sup>

Reference 256 - 0.01% Coverage

59. Rape took place during interrogation or when women were forced to join in military operations to find the enemy. LA spoke to the Commission about her rape after she surrendered in Uma Metan (Alas, Manufahi) in 1978. LA and two friends, MA and LA1, were first taken to Betano (Same, Manufahi) by four members of the Hansip – PS14, PS15, PS16 and PS17 – and then handed over to Commander PS20 and two of his soldiers, PS18 and PS19 [Indonesian], at the Battalion 327 Yonif post in Fatukuak, a location in the village of Fatukahi (Fatuberliu, Manufahi). LA and the two other women were interrogated at the post for two weeks. At one point the three of them were tied together and made to stand in the sun. LA1 was sent home with Hansip member PS17 because she was sick, but LA and MA were forced to participate in a military operation in the mountains to find family members. At a place called Wekhau, both women were raped by PS18 and PS19. They were then forced to participate in the search operation for three days and three nights.<sup>19</sup>

Reference 257 - 0.01% Coverage

61. Women clearly identified as members or supporters of Falintil were also targets of sexual violence. OA was detained, tortured and subjected to repeated rape because she was suspected of providing food to Falintil. In her testimony to the Commission, she describes how she and others surrendered in a place named Aifu (Ermera, Ermera) to members of Battalion 721 in April 1976. At that time OA and six friends were taken

Reference 258 - 0.01% Coverage

to the Ermera Kodim. Accused of providing food to Falintil, the seven women were tortured, stripped naked, beaten, kicked and burned with cigarettes all over their bodies. Afterwards OA and two of her friends were held in a dark cell and repeatedly raped for a week. Eventually they were released from the dark cell and made to work in the Kodim yard. Two weeks later they were released.<sup>21</sup>

Reference 259 - 0.01% Coverage

64. QA was not raped on the battlefield, but at a military post after an attack. In 1978, she and a group of villagers were foraging for food near Uatolari Town (Uatolari, Viqueque) where she lived. Suddenly Battalion (Yonif) 732 and Hansip members attacked them. Three villagers were killed during this attack. QA and 11 women were taken to the Battalion 732 post where QA was raped. She told the Commission:

In 1978 two Hansip named PS24 and PS25 and soldiers from Yonif 732 captured me and 11 other women in a place called Bubulita. They took us to the military post where they interrogated us. While the interrogation was underway, PS24 and PS25 ordered me to enter the 732 commander's place. They said I was to be interrogated, but that was a lie. They took me there to rape me. The commander raped me for 24 hours. They took turns raping me, all 15 of them. I had to endure this to make sure that they did not kill the 11 women who were captured with me.<sup>23</sup>

#### Reference 260 - 0.01% Coverage

68. Rapes were committed not only by soldiers during battle, but also took place at military installations. The Commission has documented cases where military personnel summoned women for the purpose of rape. In some cases, local commanders not only failed to prevent rapes or to punish the perpetrators, but also were themselves the perpetrators of the crime.

#### Reference 261 - 0.01% Coverage

When I arrived at night they gathered us women into a room. Not long afterwards a Hansip member named PS35 came to open the door for the soldiers to take the women to be raped. Every night the soldiers came to take the women. They also came for me but I tricked them by chewing betel nut and smearing the red juice on my inner thighs so that when they came and took off my sarong and looked at my genitals, they thought I was menstruating, but I was not. One night a Hansip member, PS41, forcibly took me to an interrogation room. He hit me, kicked me and burned my body with cigarette butts. Then he tore off my clothes and raped me. At that time my seven-year-old child was left inside the jail.<sup>31</sup>

According to the testimonies of these three women, many other women detained at the Uatolari Koramil had similar experiences of sexual violence, but since they came from other villages their names are unknown. Although AB was arrested several years after XA, YA and ZA, her testimony corroborates evidence about the pattern of sexual violence at the Uatolari Koramil. In 1981, AB was taken from her home by four Hansip members known to her as PS41, PS42, PS43, PS44.<sup>32</sup> They took her to the Uatolari Koramil where she was held for one week and raped in turns by four Indonesian soldiers whose names she did not know. Eventually she was released after being detained for two months in Viqueque.

#### Reference 262 - 0.01% Coverage

They took us both to the ABRI post. Then a commander PS393 raped me and one of his subordinates raped my daughter-in-law who was pregnant at the time. They put us in together with two other women from Hato Udo. They detained my daughter-in-law because her husband was still in the forest...we were continually raped for seven months although I was already old and my daughter-in-law was pregnant. Then we were transferred to jail at Kodim [District Military Command headquarters] 1634 in Manufahi for seven months and there we were not raped again. I was sent to Atauro with my children, aged four and six. We remained in Atauro for four years, seven months and seven days.<sup>33</sup>

#### Reference 263 - 0.01% Coverage

"Integration Day" in Tutuala, DB had to cook with members of the government women's organisation, Guidance for Family Welfare (Pembinaan Kesejahteraan Keluarga, PKK). According to the testimony of her brother, DB1, while DB was busy cooking, Koramil Commander PS45 called her out of the kitchen but "because she did not want to go, he dragged [her] into a room and raped her...her clothes were all torn."<sup>34</sup>

#### Reference 264 - 0.01% Coverage

Dulce Vitor, a detainee in the military police compound in Baucau in 1978, gave evidence of the rape of male detainees: When I was detained at the PM [Polisi Militer, Military Police] office in Baucau, sometime around

November-December 1978, I saw male detainees who were sexually harassed and raped. Male detainees were tied and stripped, then ABRI soldiers and partisans stuck pieces of wood into their anuses. They screamed because they couldn't stand the pain, but the soldiers ignored them. The more they screamed the harder and faster the soldiers thrust the wood in and out of their anuses. The women detainees were forced out of their cells to watch the rape of the men. Women detainees were also forced by ABRI to hold and massage the sexual organs of male detainees. I know this happened in other detention sites in Baucau, yet what I witnessed with my own eyes happened to five men, whose names I don't know, at the Baucau PM office.<sup>38</sup>

Reference 265 - 0.01% Coverage

76. IB1 gave the Commission a statement about his sister, IB, who was gang-raped by ABRI soldiers at the Ainaro Kodim in 1981. Previously that same year, six soldiers went to IB's house in the aldeia of Poelau, Soro (Ainaro, Ainaro). They arrested her and her brother IB2 and took them to Kodim in Ainaro. On arrival, five other women were already there. They were all beaten and burned with cigarette butts by their interrogators. According to her brother's testimony, several ABRI soldiers raped IB because her husband was an active member of Falintil.<sup>40</sup>

Reference 266 - 0.01% Coverage

79. In the Mau Chiga incident, not only Hansip and low-ranking soldiers raped women, but also military commanders as evident in the testimony of KB. On 20 August 1982, KB, KB's sister, LB, and five others were detained in the aldeia of Surhati, Mau Chiga (Hatu Bulico, Ainaro) by Hansip members PS54, PS55, PS56, PS57 and PS58. They were taken to the Koramil in Dare where they were beaten with rifle butts, belts and stabbed all over their bodies with sharp rocks until they bled. On the day following their release, the same Hansip members assaulted KB at her home. They beat her with a crowbar and clubs, cut her hand with a knife and then jabbed her breasts with the muzzle of a rifle. Two days later, a high-ranking Indonesian commander from the Ainaro Kodim known as PS59 forcibly transported the seven people by minibus to the Kodim in Ainaro. At the Kodim they were detained in the same cell and PS395 participated in electrocuting their cheeks and genitals. PS59 raped KB, who was two months pregnant at the time, and her sister LB in their cell at the Ainaro Kodim.<sup>42</sup>

80. During this same year, Hansip members PS54 and PS380 detained MB and NB in Surhati Mau Chiga (Hato Bulico, Ainaro) because their husbands were suspected of being Falintil commanders involved in the Mau Chiga uprising. The two women were taken to Koramil in Dare where the Koramil commander and PS54 raped MB all night long. She was released the following day, but two days after she got home PS60, a member of Hansip, went to MB's house. He threatened her with a weapon and raped her. The rapes continued for one month.<sup>43</sup>

Reference 267 - 0.01% Coverage

nothing but cry". One week later the two women were released. Not long after that, OB was almost raped by a Hansip named PS64, who accosted her with a gun when she was on the way to work in the fields. Because a TBO unexpectedly walked by, OB managed to escape. However, her mother and sister, OB1 and OB2, were detained and exiled to Atauro soon after this.<sup>44</sup>

Reference 268 - 0.01% Coverage

The ABRI did not consider the status of the women they wanted to rape – whether they were married women or still virgins. They targeted East Timorese women. I do not know why they only sought East Timorese women. Usually they instructed their TBO to collect women whose names were on a list – Who knows why? Maybe for being involved in clandestine activities or because their families ran to the forest – to be interrogated and then raped. It is as if these posts which were set up for security reasons, became in fact places where women were raped. I saw many women taken there to be raped but unfortunately I do not know all the names, I only know a few. [12 names listed.]<sup>46</sup>

Reference 269 - 0.01% Coverage

hands and toes were pressed under the legs of chairs and they were kept in solitary confinement for long periods of time. The sexual assault of women detainees was the main difference between men's and women's

experiences in detention. When women were burned with cigarette butts, their breasts and genitals were often targeted. When they were stripped naked during interrogation, the threat of rape was an added burden to female detainees. At least 30 female detainees known to be held in Hotel Flamboyant and other detention centres in the town of Baucau from December 1975-84 were tortured. Nearly one-third of them were also raped. For those whose loved ones were detained, lack of information about their location and condition became a daily preoccupation. SB1 was only ten years old when her sister SB, two brothers, her uncle and aunt were taken from their homes in July 1976: They were chained together and made to walk in a line. My cousins and I, all of us aged seven to ten, ran to follow the truck, shouting: “Where are you taking them?” After two days of looking for them at Flamboyant, a soldier told us to look for them at Rumah [Uma] Lima. When we arrived there a TBO from Baucau whispered to us that they were there. We were so relieved and immediately brought food for them. The next day they were no longer there. Only the empty food containers remained at the military post. I asked where they had been taken, but everyone just said they did not know. That day I saw many corpses being loaded onto a vehicle. They were stuffed into rice sacks, but the sacks were too short for the bodies. I saw heads jutting out, hair coming out. They threw the corpses into the vehicle like they were throwing firewood. I also heard screams of detainees being tortured. We went to Flamboyant to look for our family there. The next day, my sister was released and came home. She had changed. She was quiet and kept to herself. She told me that she and the others were interrogated, beaten and put in a room so crowded with other male and female detainees that no one could lie down to sleep. She said she was tied up, faceto-face, with another male detainee. She was also raped by an ABRI soldier. When she told me this she cried hysterically and then started laughing to herself. She was shocked and traumatised. After this, many ABRI soldiers came to our house asking her to marry them, but my parents refused. They only stopped coming after SB got married. She died a few years later, leaving behind two young boys.<sup>47</sup>

#### Reference 270 - 0.01% Coverage

Sometimes detention, torture and rape of women in Flamboyant Hotel were clearly forms of proxy violence. UB1, daughter of a Baucau Fretilin leader, VB1 and VB2, daughters of another Baucau Fretilin leader, were among the first women to be detained at Flamboyant Hotel. UB1 told the Commission about the repeated rapes of UB whose husband was a Falintil Commander. UB1 took care of UB’s three children, aged five, four and two years old, while she was held separately in a room on the second floor of the hotel where ABRI soldiers tortured and raped her. UB1 recalled how the women and children detained on the floor below would hear UB scream whenever she was tortured.<sup>49</sup>

#### Reference 271 - 0.01% Coverage

The effects of torture experienced by female detainees in Baucau continued throughout their lives. RJ, Terezinha De Sa and FMDC still suffer from back problems as a result of being beaten with wooden blocks when tortured. Rosa is unable to walk normally. The deaths of at least five women – UB, AC, Ana Maria Gusmão, Mafalda Lemos Soares, and Palmira Peloi – may be related to their torture while in detention.

#### Reference 272 - 0.01% Coverage

85. This increase in rapes by non-military personnel may be interpreted in different ways. It may point to the expansion of Hansip forces as well as to their increased role in aiding the military. It may also point to the impunity enjoyed by military perpetrators of rape in previous years – that the military could get away with rape may have prompted other men to do it. Testimonies of some victims of repeated rape indicate that the first offender not only enjoyed impunity, but also encouraged others to commit the same crime. The following cases show a pattern of rape where women were handed over from one perpetrator to another.

#### Reference 273 - 0.01% Coverage

PS99 and PS100 [East Timorese], arrived at the house of IC in Cassa (Ainaro, Ainaro). They came to capture IC’s husband, but because he had already fled to Dili, they took IC instead. They brought her to PS98’s house and tortured her. Her hands were tied with a cable together with another woman victim whose identity she did not know. They were interrogated about Fretilin activities, especially about providing food to Fretilin. During the interrogation the Sukarelawan members held a machete to IC’s chest, beat her repeatedly with a rifle butt and punched her in the

face. After two days and two nights the women were finally released. However, two members of the Sukarelawan, PS99 and PS100, followed IC to her house and raped her there.<sup>57</sup>

Reference 274 - 0.01% Coverage

95. Although daily life during this period became increasingly normal, the military still detained and tortured individuals suspected of supporting independence at will. Women were detained either on suspicion of being pro-independence, or because their husbands, brothers or other family members were suspected of being involved in the Resistance. Almost 10% of all women detained during this period were raped on at least one occasion during their detention; many were repeatedly raped.

Reference 275 - 0.01% Coverage

100. During this period, perpetrators of rape in detention were not only members of ABRI, but also members of the police. Although cases of rape by police were fewer compared to rape cases by ABRI, the treatment of female detainees by police was similar to the way ABRI treated women detainees, especially women suspected of involvement with pro-independence organisations.

101. In 1993, three women named QC1, QC2 and QC were returning from a meeting with members of Falintil in Atsabe (Ermera). Two East Timorese intelligence officers, PS108 and PS109, ambushed them and attempted to sexually assault them on their way home. A member of Falintil, PS325, was able to prevent the assault by stabbing PS108. The three women ran away but a week later they were picked up again and taken to the police station in Atsabe where they were tortured. An East Timorese police officer, PS110, took QC to an empty room, stripped her and raped her. QC experienced severe pain for three days. After three days they were moved to the district-level police station in Gleno (Ermera) where they were held for one week. They were then sent back to the Atsabe police station where they were held for one month. QC was just 15 years old at the time.<sup>63</sup>

Reference 276 - 0.01% Coverage

109. As with cases of sexual violence overall, the number of cases of rape of women reported to the Commission, including rape in detention, decreased markedly between 1985 and 1998. Women, however, still remained at risk of sexual violence. This is particularly clear in cases of rape taking place in areas that have traditionally been regarded as the realm of women: in and near their homes, in their gardens and in their neighbourhoods.

Reference 277 - 0.01% Coverage

On 8 November 1991, the Sukarelawan [Volunteers], led by PS98, arrived at my home with two of its members, PS116 and PS 117. They asked where my husband was. I replied that he was out working on a project. Then they took me to a place called the Pro-Integration Hall where I was interrogated. I was accused of preparing food for Falintil. I replied I did not know anything. Two days later, members of Sukarelawan tied me up together with 14 other men and women. After one night, PS98 and Second Sergeant PS118, a member of Koramil, untied us and we were forced to sign a statement...Before that we were forced to drink palm wine as part of taking an oath in a ceremony [of allegiance to Indonesia]. We were forced to take this oath in November 1991. After that we were made to dance with PS98 and milsas members until dawn. One night, members of Sukarelawan entered my house with knives, guns – AR 16, FNC, SKS – and samurai swords. PS119 ordered my father-in-law to go buy cigarettes. Then I was dragged into the bedroom, my clothes were torn off and I was raped...Another member, PS120, raped me once.<sup>74</sup>

Reference 278 - 0.01% Coverage

115. Women were not only raped after being taken from their homes; AD was raped in a kiosk near her house in Laleia, Manatuto. In 1994, on her way to the kiosk to buy biscuits, a group of soldiers – PS123, PS124, PS125 and several others – forced AD into a kiosk. PS123 then raped her while the other soldiers stood guard at the entrance. PS123 threatened AD with death if she screamed.<sup>75</sup>

Reference 279 - 0.01% Coverage

Testimony and evidence from Mário Viegas Carrascalão on violence against women from 1982 to 1992  
In his written submission to the Commission, Mário Viegas Carrascalão, the Governor of Timor-Leste from 1982 to 1992, identified four groups of perpetrators of sexual violence against women.

“1) Indonesian soldiers [who committed violent acts against women] in a more or less organised and systematic way. In these cases, the victims were in general easy targets, as they would pay with their own life, or a relative’s life, if they refused to obey the violator/offender. There were

#### Reference 280 - 0.01% Coverage

soldiers by their own relatives in exchange for favours/benefits/ secrecy; in some areas of Timor Leste, such practices were already in use during colonial times; g Young women living in “Guarded Villages” ( were none other than concentration camps.

#### Reference 281 - 0.01% Coverage

“In these cases (a. to g.), [methods] frequently used were threats, intrigue, blackmail and terror. The perpetrators were consistently soldiers with territorial functions (from the provincial, Kodim and Koramil, villagelevel military and police officers). The women were “gifts” offered by local subordinates to their superiors when they came on working visits. This was a way used by inferiors to attract the favours of their superiors and thus get a faster promotion in their careers.

#### Reference 282 - 0.01% Coverage

bureaucratic procedures for their victims (single, widowed or married women) who needed, for instance, a commercial license, streamlining the provision of pensions to which they were entitled if their deceased husband had been a public servant, or...better chances at a public tender for development projects. In return they [these civilians] would have their carnal desires satisfied.

#### Reference 283 - 0.01% Coverage

122. Once again women were often the victims of proxy violence – members of the Indonesian security forces and the militias under their control raped the wives, sisters and daughters of the absent men whom they sought to kill because of their support for the independence movement.<sup>81</sup>

#### Reference 284 - 0.01% Coverage

125. Also in May 1999, three women, whose identity has been suppressed by the Court, were arbitrarily detained by KMP together with 13 other people from Lolotoe. After being detained for one month in the Guidance for Family Welfare (PKK) building across the road from the Lolotoe Koramil, the three women were taken away with the pretext that they had been summoned by João Tavares, commander of PPI (Pasukan Pejuang Integrasi, Integration Fighters’ Force).\*

#### Reference 285 - 0.01% Coverage

driven by an East Timorese government health worker named PS140, together with the Lolotoe Koramil Commander, Second Lieutenant PS141 [Indonesian], and KMP commander, PS142. The three women were taken to a hotel in Atambua where they were raped repeatedly. One of the victims testified that one of the women was subjected to an injection which they believed to be some form of contraception. The three women were threatened with various weapons, and told that if they did not have sexual intercourse they would be shot dead and thrown into the sea. After being allowed out to get food they were raped again the following night.<sup>84</sup>

126. Militia parties were a pre-ballot phenomenon. Militia groups, with their resources and power, were able to organise parties that were compulsory for village women to attend. These parties provided an opportunity for sexual harassment and rape. DMP (Dadurus Merah Putih, Red and White Wave), the militia group that operated in the village of Lourba (Bobonaro, Bobonaro) organised such a party on 4 May 1999. In her testimony to the Commission, FE told of 14 women, herself included, who were forced to prepare coffee and food for the militia. She

was summoned by the commander of DMP and raped. According to her testimony, the other 13 women suffered the same violence.<sup>85</sup> FE gave evidence that corroborates this incident.

#### Reference 286 - 0.01% Coverage

do it because they threatened to beat us with wooden blocks. On the way home from the party the DMP commander called me and three other women friends...to be interrogated. He had photographs of us when we were cooking for Falintil. I replied: "It is true that my friends and I have cooked for Falintil, but we are just ordinary people. We don't understand politics. If they say they are hungry, yes, I have to feed them because we are all human beings. What is wrong if we feed them? I am scared too, because the Falintil carry weapons." After the interrogation I went straight home. As soon as I got to my room, four members of DMP – PS383, PS143, PS144 and PS145 – were already naked and waiting for me. They dragged me, took my clothes off and took turns raping me. My children came into the room and the men beat and kicked the children out of the room.<sup>87</sup>

128. Violence increased dramatically in almost all districts in the months leading to the announcement of the Popular Consultation, causing large-scale displacement. Women displaced from their homes and villages were, once again, at risk of being raped.

129. In April 1999, HE, having been threatened with murder by members of the Sakunar (Scorpion) militia, left home to seek refuge in the house of relatives in Lesuwen (Suai Town, Covalima). Her relative was also a member of Sakunar. Despite her best efforts to protect herself, HE was raped by a member of Laksaur militia named PS147.<sup>88</sup>

130. After the massacre at the Liquiçá Church on 6 April 1999, many families fled their homes. Many women were raped in the chaos that ensued. IE, a woman from the village of Leotela (Liquiçá, Liquiçá), was detained by a BMP (Besi Merah Putih, Red and White Iron) militia member, PS148, on the way home from the market on 14 April 1999. IE and her woman friend were forced to sign a statement accusing the village head of Leotela of sheltering members of Falintil. A week later Territorial Combat Battalion (BTT) and Special Forces Command (Kopassus) troops came to force the people of Leotela to move to Liquiçá under threat of death. IE ran to stay with her uncle in Liquiçá, but less than one month later PS148 arrived looking for her:

#### Reference 287 - 0.01% Coverage

133. Women were vulnerable when they moved to find safety, but also if they stayed behind to look after their homes, livestock, aging parents or young children. In the lawlessness before the Popular Consultation, those with effective immunity from the law felt free to commit crimes, including rape in people's own homes.

#### Reference 288 - 0.01% Coverage

On 17 April 1999, an ABLAI militia came looking for villagers who were hiding, but they did not find anyone. They came with machetes, knives, bows and arrows, screaming and threatening: "If you do not come out, we will kill the men and rape the women." Hearing their threats we came out from our hiding places and walked towards the chapel close to the house of one of the militia named PS158. PS158 dragged me by the arm to get me

#### Reference 289 - 0.01% Coverage

On 17 April 1999 militia encircled the aldeia of Orema, Hola Rua [Same, Manufahi] and conducted a sweeping operation to kill us. At about 10.00am, a group of militia, including PS159, PS160, PS161, PS162 and PS163, came to my house looking for me. PS159 said: "If you dare refuse to sleep with me, I will kill you." Hearing this, my brother...tried to distract PS159 by giving him some food. But after he ate he pulled me into a room. There he took off my clothes and raped me. He brought a machete and knife into the room. After he raped me, he told me not to tell anyone. Several days later militia members PS161 and PS162 arrived at the house to take me [and three other women] to the village of Leoprema. We remained at PS160's house till August. Every Saturday night throughout our stay, PS161, PS159, PS162 and PS163 took us out and made us dance with them. At the dance the four of us were kissed, hugged and then taken outside the tent to be raped in turn until the morning.<sup>97</sup>

#### Reference 290 - 0.01% Coverage



148. The escalation of violence and impunity created a context where the most brutal forms of violence against women could take place – the double crime of rape and murder. At least two cases of rape and murder of women took place in September 1999.

Reference 291 - 0.01% Coverage

151. Some testimonies regarding sexual violence indicate that “rape centres” existed in the midst of the violence during and after the Popular Consultation. These were places where women were forcibly detained and made accessible for repeated rape. For example,

Reference 292 - 0.01% Coverage

in the village of Malilait (Bobonaro), the Hametin Merah Putih (Strengthen Red and White) militia abducted and detained women in a house. The house, according to an interview with Bosco da Costa, belonged to a family who had fled to Atambua (West Timor) and had been taken over by the militia. Old people and four young women were kept in the house. The HMP militia commander, PS179, his deputy, PS180 and the Aiasa village head, PS181, held the people in that house. According to da Costa, the Koramil commander and district police chief did not reprimand or take action against the militia although they had knowledge of the crimes.<sup>107</sup>

Reference 293 - 0.01% Coverage

The command house belonged to [East Timorese] PS389 and PS388, a TNI member from Tapo. I thought I would become PS389’s maid – cook, prepare coffee for the commander and the militia – but I had guessed wrong. It turned out that they planned to rape me. When I found out I became frightened. I cried and asked PS389 to help me get away, but instead she got angry and swore at me. “Many women have already been brought here and they did as they were told. Why do you have to be so stubborn?” I could only remain silent and cry quietly. There was nothing I could do. On the night of 18 September 1999, PS184 [East Timorese] came to PS389’s house. She deliberately left while PS184 locked me in a room and raped me.<sup>109</sup>

Reference 294 - 0.01% Coverage

The rapes and sexual slavery of women after the attack on the Suai Church on 6 September 1999, were organised systematically. Rape occurred in several places where women, who had been refugees at the Suai Church were temporarily accommodated, namely at the Suai Kodim, at a junior high school building (SMP 2), an orphanage and the Wives of Civil Servants (Dharma Wanita) building. Women were also raped in transit to Atambua, West Timor and during their stay in refugee camps there. The Commission received evidence of rape and sexual slavery from 11 testimonies that name Laksaur and Mahidi (Mati Hidup Integrasi dengan Indonesia, Dead or Alive Integration with Indonesia) militias as well as the Indonesian security forces as perpetrators of these crimes. CF was one of the refugees attacked in Suai Church who personally witnessed the killing of one of the priests, Father Francisco. After that she was detained in the high school building and witnessed women being taken out by militia. Eventually, she too was raped by a militia member and, a few days later, by a police officer. CF told the Commission: We were forcibly taken to the junior high school building where we were verbally abused by the militia and were not given food for three days. Every night we were harassed and the young girls were taken away by the militia. On 11 September, precisely at 9.00pm, a man came in with a torch which he shone into my face. He lifted the sarong I was using to cover my face. The Laksaur militia ordered me to stand up and threatened that if I did not they would shoot everybody around me. I had to stand and they dragged me out of the room. I was taken away by PS185, a Laksaur militia who raped me and then returned me to the room where all I could do was cry... On the following day we were taken to the Dharma Wanita building. We were terrorised there and the women were taken out. On 14 September a police officer who was said to be a member of SGI forced me inside a vehicle. I was scared and crying. The militia said: “You had better go or I’ll shoot you tonight.” I was taken to the house owned by a police officer and was raped. After that I was returned to the Dharma Wanita building when the others were already asleep. A Lauksar militia threatened me,

Reference 295 - 0.01% Coverage

Irene saw two women, DF and EF, taken away forcibly by Laksaur militia known as PS186, PS187 and PS188. The three men beat DF severely until her mouth and nose were bleeding. Eventually DF fell to the ground and there she was raped while unconscious. As a result of the beating, the victim haemorrhaged for four months and then died.111

#### Reference 296 - 0.01% Coverage

EF was repeatedly raped in the junior high school building. “On the night of 10 September, they interrogated me and demanded money. Because I was scared I gave Rp100,000 to PS398, Rp100,000 to PS399 and Rp50,000 to PS400. In the darkness we were raped together with other women.” According to her testimony, at least three other women were raped that night by militia members named PS191 and PS192. On 13 September 1999, the refugees were put into a Hino truck with Indonesian soldiers and militia and taken to a camp [in West Timor] to stay with other refugees. Shortly afterwards, PS189 found EF and forced her into a situation of sexual slavery. EF stated: He said he had been looking for me for two days. He hit me with his handmade weapon right in the mouth, kicked me in the chest and hit my back in front of several people. That night he moved me to his house and when we arrived...he raped me again. I was with this man for three months and 16 days. During the day he would go out and keep me locked inside a room and when he returned he would open the door and do it again.112

#### Reference 297 - 0.01% Coverage

My aunt and I and other refugees were staying at the Kodim. We were harassed throughout our stay there. Women were taken away at night. They would come with torches and shine them on us while we were sleeping. Then they would make the women go out with them.

#### Reference 298 - 0.01% Coverage

At the time, the survivors...women and children, were separated in two groups of approximately 100 people. We were taken to the Kodim and the others to the junior high school building. PS194, his brother, who was the village head of Moruk, and several other militia wearing black Laksaur T-shirts took us there. They were carrying handmade weapons, machetes and AR [a kind of semi-automatic rifle], whereas the military and police officers were in uniform but unarmed.

On 11 September, JF was taken to a refugee camp in Wemasa, West Timor. Nine days later some Laksaur militia – PS194, PS199, PS200, PS201 (a primary school teacher), PS202 and PS203 – grabbed JF, who was holding her child, and her sister-in-law and put them in a car with other women. They were taken to an isolated area where JF was raped in turns by PS199 and PS201. She described the rape: PS199 took me away from the vehicle, told me to put my child on the ground and to take my clothes off. Then he raped me. When he finished I held my child again. When I got back to the car, I was taken away again by PS201 and he did the same to me. My child was crying, but there was nothing I could do because at the time I was feeling severe pain. After they raped me I was taken back. It was 1.00am. On the way back they were merry and laughing.117

#### Reference 299 - 0.01% Coverage

[T]hose of us who survived were ordered out [of the church]. We were shoved, kicked with boots, trodden upon and beaten. They pointed guns and machetes at us all the way from the church to the Kodim 1635 house...There were many people at the Kodim, among them Domingas, the wife of the [CNRT] zone leader of the Zumalai Subdistrict, with her daughters, Zulmira, Fátima, Agustinha, Cinta and Monica...While at the Kodim we were verbally abused, ridiculed and given leftover food. The other women and I did not eat because we were afraid of being poisoned. On 13 September 1999...the Kasdim [Kodim chief of staff] ordered our move to Betun [West Timor] on four trucks...but at the Camenasa [Suai, Covalima] crossroads we were left by the side of the road. On 14 September 1999, at about 7.00pm, a Laksaur member, PS208, took away my niece who was with me at the time. She was forced into a hardtop jeep and taken away. On the same evening at 7.30, a friend and I continued [our journey] with the help of a Mahidi member we knew...He took us by foot to Betun. We were escorted by two police officers on motorcycles. Walking from the Camenasa crossroads to Betun, West Timor, took eight hours. We arrived on 15 September 1999 at 10.00am. [Just as we arrived] my niece was brought back by Laksaur member PS208 on a motorcycle. When she got off the motorcycle she could not walk because she had been raped. She had injuries and blood on her genitals, I treated her...she drank [a concoction of] water and sirih [betel leaf], I washed her with sirih water and leaves that I had boiled.119

#### Reference 300 - 0.01% Coverage

The rape and sexual slavery experienced by the women who survived the Suai Church Massacre show elements of a pattern: • collaboration between the Indonesian security forces and the militia at the time of the massacre and afterwards; • the placement of the victims in the Suai Kodim, school building, and in other places guarded by security forces; • militia and police personnel had unimpeded access to the women staying in those places; • the security forces and the police did not protect the women against the perpetration of sexual crimes.

154. As indicated above in the narratives of the rape and sexual slavery following the massacre at the Suai Church, sexual violence did not stop when refugees were in transit to West Timor or resettled there. On the contrary, women became more vulnerable to sexual violence once removed from their home communities. In the context of this large-scale population movement, many women were raped in transit.

#### Reference 301 - 0.01% Coverage

158. On the other side of the territory, in the enclave of Oecussi, a member of the Sakunar militia raped PF when her husband was made to enlist as a refugee in September 1999. PF testified at the Commission's National Public Hearing on Women and Conflict held in April 2003:

#### Reference 302 - 0.01% Coverage

Sexual slavery also encompasses situations where women and girls are forced into "marriage", domestic servitude or other forced labour that ultimately involves forced sexual activity, including rape by their captors.<sup>128</sup>

#### Reference 303 - 0.01% Coverage

165. One common practice was for Indonesian officers to keep East Timorese women in conditions of sexual slavery in military installations. Ownership in these cases was either individual or collective. In other words, women could be raped by one repeat offender or by a group of offenders. Their detention was logistically supported as part of everyday military operations with the knowledge of the local military commander. The following graph shows correlation between reported acts of detention and sexual slavery during the period of the conflict.

#### Reference 304 - 0.01% Coverage

166. A second form of military sexual slavery did not require the physical detention of women at military installations. Instead, women were summoned as required by members of the military for sexual purposes. In effect, these women were considered the property of a military unit and therefore had to provide sexual services to members of the unit if, and when, required to do so. These cases also involved the use of military installations. In some cases, a woman's name was put on a special list and the information regarding her sexual availability was passed from one battalion to the next when there was a rotation of troops in a given area.

#### Reference 305 - 0.01% Coverage

168. The Commission recognises that some genuine marriages took place between Indonesian security personnel and East Timorese women based on mutual agreement. These consensual unions, either formalised by civil registry, traditional law (lisan or lulik in Tetum, adat in Indonesian), religious rite, or as a de facto marriage, do not constitute a human rights violation. The Commission also notes that some East Timorese women willingly entered into a relationship with members of Indonesian security forces for economic reasons. The Commission considers these relationships as consensual unions which do not constitute a human rights violation.

#### Reference 306 - 0.01% Coverage

171. These euphemisms reflect prejudices and stereotypes against women who became victims of sexual slavery. Whatever term was used to describe the violation, sexual slavery carried a stigma for the victim. This often resulted in isolation from her family,

Reference 307 - 0.01% Coverage

ridicule from the community and discrimination against the woman and her children, including in some cases by church officials. Despite these barriers, women broke the silence and with great courage told the Commission about their experiences of sexual slavery.

Reference 308 - 0.01% Coverage

173. TF1 from village of Selo Kraik (Aileu Town, Aileu) testified to the Commission about the sexual slavery of TF that began when Fretilin detained TF1, TF and seven others. In August 1975 TF1, three other women and five men were abducted from their fields by Fretilin troops from another village. Suspected as UDT sympathisers and accused of hiding weapons, they were beaten and interrogated at the Fretilin headquarters before being taken to the Aissirimou prison in Aileu where they were further interrogated. They were finally released, but were made to pound rice and clear land [for planting] for one month. One night, PS220, a member of Fretilin, entered the room where four women were asleep and forcibly took TF away. TF1 stated: PS220 came into the room [occupied] by us four women and dragged her out of the room. That night he raped TF and he continued the relationship until they married and had children.<sup>129</sup>

Reference 309 - 0.01% Coverage

that one of the female detainees was forced to marry a member of Fretilin: Six of us women were held [in the Fretilin detention centre in Roluli]... for two weeks. Throughout that period I was often beaten, kicked and interrogated. They separated us [the detainees] into two groups: men and women. My group was taken to a new place of detention known as a Renal in Remexio, Aileu. During the journey our hands were bound behind our backs and we were all tied together with a long rope pulled by Fretilin... Almost all those detained in the Renal died, including all my aunts and grandmother. They all died of starvation... On 25 June 1978 we ran helter-

Reference 310 - 0.01% Coverage

skelter out of Renal as the Indonesian soldiers were closing in and attacking the population in that area. On that day we fled to Roluli. There, the four of us [women] went our separate ways to live with and cook for Fretilin commanders. My friend VF lived with Commander PS224, WF lived with Commander PS225, while XF and I lived with Commander PS226... After that we continued our trip separately together with the commanders... On 19 January 1979, we all... surrendered, including Commander PS226, in Metinaro [Manatuto]. Before we surrendered, my friend XF was forced to marry PS227, a member of Falintil.<sup>131</sup>

Reference 311 - 0.01% Coverage

181. YF gave evidence that two other women caught in Hauhei (Hatolia, Ermera) were also repeatedly raped by the soldiers in the Ermera Kodim. YF gave birth to two children, one of whom died.

Reference 312 - 0.01% Coverage

184. Women were not only detained for sexual slavery in Kodim (district) and Koramil (sub-district) posts, but also in military posts throughout the territory. BG describes her detention and sexual slavery at the Battalion 145 post in Hatolia:

Reference 313 - 0.01% Coverage

185. BG also testified that another woman, known to her as CG, was also forced to live at the Yonif 145 post. Like BG, CG was coerced into a situation of sexual slavery and eventually gave birth to a child. When Battalion 145 left Timor-Leste, the two women and their two children were abandoned without any means of support. The two women were in a situation of sexual slavery at this military post until both women became pregnant and gave birth to a child. This indicates that this practice was known and tolerated by the military.

186. Women known to have a role in Falintil were all vulnerable to sexual slavery. This included women who surrendered after having fled to the mountains and, in particular, women known to be married to Falintil leaders. DG, who two years previously had witnessed the gang rape of her sister E in Lauana, Ermera, became a guerrilla fighter and was married in a civil ceremony to a Falintil Commander named DG1. They were separated during battle and in 1977 DG heard that her husband had been killed in Aidea, Aiasa (Bobonaro, Bobonaro). A year later DG surrendered in Cailaco (Bobonaro). DG told the Commission:

Reference 314 - 0.01% Coverage

193. In the following case, a head of the intelligence section was able to transfer two female detainees from the Koramil in Hato-Udo (Ainaro) to the Kodim in Ainaro strictly for his private sexual use. In 1980, MB and NB surrendered in Betano (Same, Manufahi) and were taken to the Koramil in Hato-Udo. Having heard of their capture, the head of intelligence (Kasi I Intel) from the Ainaro Kodim, known as PS229, went to interrogate them. After PS229 returned to Ainaro, he ordered two Hansip members to fetch the women from the Hato Udo Koramil and take them to the Ainaro Kodim:

Reference 315 - 0.01% Coverage

194. The Commission found evidence of sexual slavery where women, not held inside military bases, were still summoned by ABRI at will for sexual abuse by soldiers. Although not physically detained at a military compound, such victims were nonetheless under absolute military control. In some cases, women's names were on a list or file held by the military, which required them to make themselves available sexually for military personnel. These lists or files were handed down from one battalion to another. As HG of Lautém related to the Commission:

Reference 316 - 0.01% Coverage

199. The Commission received corroborating evidence regarding the case of sexual slavery experienced by JG. In 1980, ABRI was distributing corn flour to the population of Welaluhu Sub-district (now known as Fatuberliu) in Manufahi District. Two men and three women – JG, KG, LG – were detained and tortured. The three women were separated from the other detainees, placed in a house near the Koramil and raped repeatedly by the Koramil Commander, PS239, and his deputy. JG was raped for nearly 40 days by the deputy Koramil commander. Two weeks after JG was released, the deputy Koramil commander went to her house and forced her to “marry” him. This relationship continued for one month until this deputy finished his tour of duty in Timor-Leste.148

Reference 317 - 0.01% Coverage

207. At the beginning of the 1980s, the Indonesian military considered the district of Lautém a stronghold of the Resistance, which it termed the “security disturbers movement” (Gerakan Pengacau Keamanan, GPK). Consequently, large-scale military operations were conducted in this district, increasing the incidence of sexual violence against women. In the sub-district of Lospalos torture, rape and sexual slavery were widespread. HG, whose name was on a list of “available women” at the Lospalos Kodim headquarters (see par. 194 above), was one among several women who told the Commission of her capture, and the torture and sexual violence she then experienced. In 1981, HG's husband, a member of a civil defence group of the Indonesian military known as Trained Civilians (Rakyat Terlatih, Ratih), was shot dead during a Falintil attack. A year later in 1982, HG was captured by the Indonesian military under suspicion of helping her uncle who was in the forest.

Reference 318 - 0.01% Coverage

212. At dawn on 20 August 1982, Falintil troops and men from Dare and Mau Chiga attacked the Dare Koramil and other ABRI posts in the area. A heated battle ensued when ABRI and Hansip forces immediately returned fire. On the same day ABRI in the area launched a retaliation attack against the civilian population of Dare and Mau Chiga. They were soon reinforced by ABRI troops, including Infantry Battalions 745 and 746, deployed to the area from the surrounding areas. From 20-24 August, ABRI razed the village of Mau Chiga and the population fled and scattered in all directions, including up Kablaki Mountain. ABRI gave chase to the fleeing population and captured most of the women who were then detained in several places: the Kodims in Same and Ainaro; the Koramils in Maubisse (Ainaro), Lesuati (Same, Manufahi) and Dare (Ainaro); the Dare primary school building; the Dare

market; and in tents or temporary huts in Dare. Except for those in the school building, most detainees were then relocated to more permanent detention sites on the island of Ataúro, in Dotik (Manufahi) and locations in and around Dare.

#### Reference 319 - 0.01% Coverage

214. When the makeshift detention centres around Dare were full, some detainees were allowed to stay in the houses of the Dare community. Detainees living in civilian homes had to report for a daily roll call at the Dare Koramil. Meanwhile, the women in the detention centres were strictly guarded and controlled. They were separated from the men of their families and cut off from social or emotional support from their community.

#### Reference 320 - 0.01% Coverage

215. Sexual violence towards the women of Mau Chiga began shortly after they were detained. For example, six of the women held in Lesuati reported they were taken to another ABRI post in Mantutu (not far from Lesuati). DH, EH, and FH were sexually tortured (see par. 310 below) while GH, HH and IH were taken there on separate occasions to be raped (see also section on Sexual Violence of Vol. III, Part 7.8: The Rights of the Child).<sup>159</sup>

216. JH was not taken to the Mantutu post, but was raped at the Lesuati post on the same night her husband and uncle were interrogated and killed at the Mantutu post.<sup>160</sup> 217. The gang rape of female detainees often took place in the context of interrogation. Of the 66 women interviewed (or mentioned in interviews) about the 1982 uprising in Mau Chiga, 41 were victims of sexual violence: 24 were raped, 11 others experienced slave-like sexual abuse and six others suffered from other forms of sexual violence. GH testified to the Commission:

#### Reference 321 - 0.01% Coverage

219. For many women detainees, interrogation sessions were merely a pretext for security forces to rape them. “Each night they [the military] would take women...and say they were ‘seeking information’, but in reality they were raping the women.” As a rule, the opening question to a married woman being interrogated was: “Where has your husband fled?”<sup>162</sup> Rape during interrogation was usually accompanied by other forms of physical torture. LH told the Commission:

#### Reference 322 - 0.01% Coverage

220. Some women were called to come for interrogation at the Koramil while others were detained there. LH1, together with LH, MH and NH were detained in the kitchen of the Dare Koramil for one week before being transferred to a house in Dare. LH1 was the only woman not raped while staying in the Koramil kitchen.<sup>164</sup>

221. ABRI facilities in Dare were not the only place soldiers raped the women of Mau Chiga. OH and PH, two women who cooked for a clandestine meeting to prepare for the Falintil attack on the Dare Koramil, were raped during their detention at the Ainaro Kodim.<sup>165</sup> One of the offenders was Sergeant-Major PS269. He raped OH after she was interrogated and beaten on her back until she was unable to walk. At the time, OH was two months pregnant. OH1, who together with other men from Mau Chiga was put in a cell of the Ainaro Kodim a few days before OH and PH were detained there, named other perpetrators. OH1 told the Commission:

#### Reference 323 - 0.01% Coverage

224. Dozens of people from Mau Chiga were held in the Dare market place opposite the Dare Koramil. The market place was an open courtyard covered by a thatched roof. Some of those who were captured and held in the market place stayed there only one night before they were moved across the road to the primary school. Others from Mau Chiga stayed in the market for several months while they built temporary shelter close by. ABRI and Hansip members raped at least five women while they were held there. They were taken out at night and raped behind the market. Two of the women were in an advanced state of pregnancy when raped. SH told the Commission:

#### Reference 324 - 0.01% Coverage

226. Testimonies of those who survived the violence show that an effort was made to separate men and women detainees. Albertina Martins told the Commission that a group attending a traditional koremetan\*

was taken to Dare. There, men and women were separated. The women went to the market place while “all men in the group were taken to Atauro.”<sup>171</sup>

Reference 325 - 0.01% Coverage

228. In 1982, the primary school building consisted of four large rooms. Each room had a wooden door and large windows covered in meshed wire. Three rooms were used to house the detainees. Those detained in one room were not allowed to look at or mix with the detainees held in the other rooms. The detainees had to sleep on the bare floor and every day were released long enough to scrounge for their own food. ABRI used one of the four rooms, located at one end of the building, as an office and interrogation room. ABRI soldiers often summoned women to the “office” for “interrogation”. The room had tables, books and other office facilities as well as a mat and a pillow that were used when women were raped.

229. Data gathered by the Commission suggests there was a pattern to the rape that followed the hierarchy of rank among the offenders. Higher-ranking officers used the ABRI “office” in the school for rape. Hansip and lower-ranking ABRI soldiers tended to go to the school in the middle of the night. They would drag the women out and rape them in the long grass around the school. PS278 worked as a TBO for PS279, an Indonesian member of Combat Engineers Battalion 5 (Batalion Zeni Tempur, Yon Zipur or just Zipur). PS278 told the Commission about one of his duties:

Reference 326 - 0.01% Coverage

At the time I was 15 and still young. When I got to Dare, all the women, small children and old people were detained in the school. While I was there, they harassed me every night. Members of ABRI and Hansip, PS280

Reference 327 - 0.01% Coverage

231. Although the interrogation room at the school served as a place to rape women, most rapes occurred outdoors, as depicted in the following two testimonies. As VH told the Commission:

Reference 328 - 0.01% Coverage

When I arrived at the school the Hansip and ABRI soldiers showed their true colours. If there were no young girls then the older women would become their victims. A Hansip whom I knew, PS288 from Dare Mulo, did that bad thing to me. At first he pretended to ask me the whereabouts of my husband, then in the end he unleashed his anger on me outside the school in the long grass.<sup>175</sup>

233. Nearly one-third of the women in the Dare primary school, aged 15 years and above, were raped while in detention there.

Table 2 - Women detainees at primary school building, Dare, Ainaro, 1982–1983 Date No. 1 2 3 4

Reference 329 - 0.01% Coverage

234. By about mid-September, with the market place and primary school full of detainees, ABRI had to find alternative accommodation. Some detainees were allowed to stay with family or acquaintances that lived close to the Koramil in Dare. However, living in a house rather than the school or market place was no guarantee of safety for the women. As BI told the Commission:

Reference 330 - 0.01% Coverage

235. The military determined locations where detainees were to build their own houses. Two places mentioned were Lebukua, slightly higher up from the school towards Blehetu Mountain, and Fatuk Hun, a neighbourhood in Dare. When all corners of Dare were saturated with detainees from Mau Chiga, the Koramil commander enlisted the help of the head of the Nunumogue to move some of the detainees to Nunumogue. The situation in Nunumogue did not differ much from Dare. There were no facilities for displaced persons so that those from Mau Chiga had to build very simple huts with materials from the forest. As in Dare, displaced women in Nunumogue were also vulnerable to sexual violence. One day, when GH \* she was followed by a Hansip who raped her.<sup>177</sup>

Reference 331 - 0.01% Coverage

236. Rape was not only perpetrated against the women of Mau Chiga, but also against women from neighbouring communities. GI from the village of Mulo (Hato Bulico) told of her abduction at the time of the Infantry Battalion 745 attack on Hautio in 1982. Using the pretext that the Ainaro Kodim head of intelligence had summoned her, GI was taken to a command post where she was repeatedly raped by three members of Infantry Battalion 745. Previously, GI had also been tortured and raped by the head of the intelligence section, PS229 [Indonesian], and two members of Kodim 1633, PS291 and PS292 [Indonesian].178

Reference 332 - 0.01% Coverage

238. Following the failed uprising, detainees from Mau Chiga were sent to the island of Ataúro in at least three waves of displacement. On 30 August 1982, the first group from Mau Chiga was sent to Ataúro. It included men captured prior to Falintil's attack on the Dare Koramil, some held at the Ainaro Kodim and some held at the Koramil in Lesuati. The second group left for Ataúro on 16 October 1982 and the third went on 6 January 1983. A submission received by the Commission from the community of Mau Chiga listed the names of people who died or were detained. It indicates the total interned on Ataúro was 431; 202 men and 229 women.180 Living conditions in Ataúro were extremely poor, with the arrival of more than 3,000 detainees from all parts of Timor-Leste. From the Mau Chiga area, at least 56 men, women and children died from disease, lack of water and malnutrition during their internment in Ataúro. The Commission found no evidence of sexual violence during this period (see Vol. I, Part 3: The History of the Conflict; Vol. II, Part 7.3: Forced Displacement and Famine).

239. On 27 November 1984, after two years on Ataúro, about 300 people from Mau Chiga and surrounding villages were sent back to the district of Ainaro.181 They were moved to Bonuk (Hato-Udo, Ainaro), an uninhabited location on the south coast of the district. Several sources reported that life in Bonuk resembled the first few months in Ataúro: "...[we] suffered more compared with life in Ataúro, because Bonuk was very remote, dry and full of mosquitoes."182 The only food they had was leftover corn they had brought with them from Ataúro. After about 50 days in Bonuk, and following a visit by Governor Mário Viegas Carrascalão, the Bonuk detainees were returned to Dare. There they were once again close to the Dare Koramil, the local centre that controlled the Mau Chiga population. On the way from Bonuk to Dare, some 20 to 30 men and women who were considered leaders of the Resistance were detained in Mau-ulo III, a village about one kilometre from Ainaro.\*

Reference 333 - 0.01% Coverage

242. At least three women were raped in Dotik. In 1982 KI, her father and her sister lived in a house with two women from Mau Chiga, L and M, and M's child (about six months old). KI told the Commission:

Reference 334 - 0.01% Coverage

Maybe because I helped him I became a suspect and on that afternoon I was captured by ABRI and Hansip at my home in Mau Chiga and was taken to Dare. At that time only women were detained at the Koramil post in Dare. There, ABRI and Hansip [Hansip] started to torture each one of us. Before raping me they beat me...they used weapons to poke me in the ribs until I was injured, they kicked me with army boots in my lower back until I was unable to walk...Then they raped me. After

Reference 335 - 0.01% Coverage

At that time ABRI...[used the school building behind the] Dare Koramil post. It was not exactly a school, but a place where women had to live with ABRI soldiers. That is where I lived. Every day I was called for interrogation, but even before they started they had already received false information about me from a Hansip commander, an East Timorese who lived in Hato Bulico. If I did not speak according to this false information they had received from this commander I would be tortured and raped. I was not the only one raped. There were also women still breastfeeding, women whose children were a couple of months old and others whose children were three or four years old. When the soldiers raped the women, they took them outside and separated them from the children. Even if the children were crying, the soldiers did not care. All they wanted was to satisfy their lust. They also raped pregnant women.



Tomás was the husband of one of the women [who was detained]. They bound both his hands behind his back and then dragged him behind a Hino truck all around Dare. While he was being dragged, the ABRI and Hansip hit him with wooden clubs every time he passed them until his body was crushed and the white of his bones could be seen. Only his face looked intact. Another young man was put inside a 50 kilogram plastic sugar sack. It was not the sack itself but the plastic lining they used. They tied up the plastic bag, poured kerosene over it and burned the young man alive. Strangely enough, when he was dead – his body was completely burned – but he was still kneeling and holding up his right hand. I saw with my own eyes how sadistically they treated those two men.

Reference 336 - 0.01% Coverage

In the afternoon when the ABRI returned from Dili, the civil servant reported to them saying: “XH says that she keeps thinking of her Falintil husband in the forest.” But I had never said that. That night ABRI took seven men and two women detainees, including myself, to throw us off Builico [a very deep ravine known as Jakarta II]. When we arrived, the men were made to stand on the edge of the ravine and then pushed to their death. When they tried to push us women off we

Reference 337 - 0.01% Coverage

244. Compared with the post-invasion period and 1999, cases of sexual slavery reported for the period 1985–1998, as with cases of rape, were at markedly lower levels. This coincides with a drop in cases of women detainees.

Reference 338 - 0.01% Coverage

247. The Commission also received evidence of women being traded to prevent or stop the torture of family members. N1, from the village of Bado-Ho’o (Venilale, Baucau), was arrested by an Indonesian village-based military officer (Babinsa) named PS298 in August 1986. Prior to the arrest, PS298 had asked N1’s sister, N, to have sexual

Reference 339 - 0.01% Coverage

After the Hansip revolt led by Commander Ular and followed by the massacres of Kraras in the village of Bibileo (Viqueque, Viqueque) in September 1983, the surviving Kraras population, mostly women, were transferred by the Indonesian military to a village called Lalerek Mutin. This village later became known as the “village of widows”. At the time of the massacres of Kraras, MI was two months pregnant. She ran to the forest with her husband, but then surrendered. When the child was five days old her husband came out of the forest.

Reference 340 - 0.01% Coverage

Commander PS319 threatened ZI, from the aldeia of Aidabasalala, Hataz Village, with a weapon and raped her in her own home in February 1999.204 ZI remained in a situation of sexual slavery until August 1999. Sexual slavery also occurred in the cases of two other women, AJ and BJ. After AJ’s husband, a member of the Koramil in Atabae, was arrested on suspicion of participating in the clandestine movement, AJ was raped by PS323, a member of the militia. PS318 aided this rape by threatening AJ with a weapon.205

Reference 341 - 0.01% Coverage

265. On 12 April 1999, Falintil forces launched an attack in the sub-district of Cailaco, Bobonaro in which some Indonesian soldiers and pro-integration militia were killed. The Indonesian military and local militia retaliated by targeting the civilian population in Cailaco. This included house burning, arbitrary detention, torture, and the public execution of seven men. Rape and sexual slavery also occurred in the context of these acts of violence.221 Soldiers from the Cailaco Koramil, who were also known to be militia members, raped at least four women. Two of the four victims were forced to West Timor as refugees where they became victims of sexual slavery while in the refugee camp. One of the victims recounted:

Reference 342 - 0.01% Coverage

266. There is little documentation regarding sexual violence in the refugee camps in West Timor from September 1999 to January 2000. However, results of research by the NGO group the West Timor Humanitarian Team (Timor Kemanusiaan Timor Barat, TKTB) from February through mid-May 2000 indicate notable levels of violence against women in the camps, mostly by East Timorese members of the Indonesian army and

Reference 343 - 0.01% Coverage

269. Many of the cases described in the previous sections on rape and sexual slavery also depicted other forms of sexual violence such as sexual torture. Public sexual humiliation was used as a way to exert power and domination over the civilian population. Sexual harassment was also a feature in some kidnappings perpetrated by the military. It is also a prominent form of sexual violence that is described in testimonies by women who were forced to attend parties organised by the military and its auxiliary groups. At these parties they were forced to dance with armed men and submit to sexual harassment by them.

Reference 344 - 0.01% Coverage

274. Stripping detainees naked and placing them in a situation of total vulnerability was a way to break their spirit. Beginning with her arrest at the end of 1975, RJ, an aunt of Fretilin leader RJ1, was detained and released at least 20 times in Baucau. She was suspected of being a member of Fretilin, a leader of the Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT)\*

Reference 345 - 0.01% Coverage

After that O and I were rounded up and taken to the intelligence office in Ainaro, where we were detained with other women victims... We were held one month in the intelligence office and could not leave the place. If one of us was menstruating she had to wash her clothes in water and put them on again, although still damp. While in detention we were interrogated by PS344. He always had a knife that he used to jab [us] around the mouth and in the lower belly. One day O and I were separated from the other detainees and kept inside a toilet for two days and two nights.<sup>232</sup>

Reference 346 - 0.02% Coverage

When I arrived there a soldier named PS345 began torturing me. I was kicked, beaten, slapped... then he told me to strip. I was naked. [While I was] naked, PS345 attached wires to different parts of my body: my hair, ears, neck, all my fingers and toes, and genitals.... PS229 turned on the electricity and I was electrocuted from 8.00pm until 1.00am. I was detained in Ainaro for one month and one week. They also captured two middle-aged women who wore traditional clothes, who were from Zumalai [Covalima]. They were interrogated by PS229 and PS345 forced them to undress. While they were naked, I was forced to place the wires on their bodies. Then PS229 and PS345 turned on the electricity and electrocuted them. After they were tortured, they were kept as "mistresses" by PS229 and members of Nanggala.<sup>233</sup>

285. In Mehara (Tutuala, Lautém), the Indonesian military retaliated strongly against the women left behind by their sons and husbands who joined Falintil en masse in August 1983. BK, her friend, P, and her young son were detained. BK described how sexual violence was used to torture her:

On 9 August 1983, members of the Wanra, Hansip, the village head and the whole male population fled to the forest. Two months later soldiers from Linud 100 [Airborne Battalion from Sumatra] ordered all women whose husbands had fled to the forest to assemble in the village. They then told the women, "All of you can go home except for P and BK. They have to stay here for questioning." [We] were taken to the post. We arrived at 6.00pm. They immediately started interrogating me and my friend, P. They asked, "Why did your husbands flee to the forest?" We replied, "We don't know why they fled to the forest." "Why don't you know? They are your husbands, aren't they? You are GPK! Communists!" Then they started beating and stripping us... from 6.00pm until 1.00am. They hit us with wooden sticks, they kicked, stripped and threatened us with weapons, ordering us to confess. We did not confess to anything because we did not know anything. That night, Kasi I [army intelligence officer] started to interrogate me while pulling out my pubic hairs one at a time, so that I hurt and when I could no longer bear the pain I would confess to anything I knew. But because I knew nothing I remained silent, although I was in great pain. As I did not confess they became increasingly angry and beat me until blood was coming out of my nose and mouth. Then at 1.00am they stopped torturing me. After that they told me and my friend P to eat, but I refused. My whole body was in pain as they had pricked me with the

Reference 347 - 0.01% Coverage

287. Unlike many of the women from the aldeia of Maluro, Lore (Lospalos, Lautém) who experienced sexual slavery during the military's large-scale operations in that area as described above, CK managed to escape rape. She did, however, experience torture and sexual harassment:

Reference 348 - 0.01% Coverage

Photographing of detainees 292. Photographs of naked, tortured, and murdered men's and women's bodies are yet another form of sexual violence that is intended to degrade its victims and instil terror in those who view them. The Commission examined photographs that depict women's naked, bruised and bloodied bodies, but whose faces are covered. Also visible in the photographs are the legs and feet of individuals dressed in fatigues and army boots. These pictures were first obtained and disseminated in Timor-Leste in November 1997 by ETISC (East Timor International Support Centre), an Australian-based organisation that supported self-determination for Timor-Leste. ETISC obtained about 40 photographs that explicitly show tortured bodies of possibly five women. Testimonies received by the Commission indicate that photographing the bodies of male and female victims of torture and rape was a practice of Indonesian security forces.\*

Reference 349 - 0.01% Coverage

The two of them went to Sang Tai Hoo and I remained in Balide. While there I met some Timorese women who had just surrendered but whose names I did not know. The TNI [ABRI] made us bathe outside in the nude and when we finished they moved me again into the common cell. 240

Reference 350 - 0.01% Coverage

301. Public displays of nudity were a form of cruel and degrading treatment effectively used by the occupying force to subjugate both detainees and the general public who were forced to witness these events. After the mass arrests in response to the Mau Chiga uprising in 1982, three women were detained at the Koramil in the village of Lesuati (Turiscail, Manufahi). One night they were taken outside, stripped naked, and made to climb a pine tree. DH told the Commission:

Reference 351 - 0.01% Coverage

302. On 30 January 1983, Battalion 745, under the command of a man known as Pak PS350 [Indonesian], detained TK from Souro (Lospalos, Lautém) with six men and four women as they returned home from their gardens. As they were marched to the military post, one of the men successfully escaped despite the fact that ABRI opened fire on him. The escape of this detainee angered the soldiers, who then separated the men from the women. The men were taken somewhere and have never been seen since. TK told the Commission about what happened to the five remaining women:

We five women were made to strip and stand naked while they shaved our heads. Then they burned our clothes in front of us... Then we were made to go on foot to the 745 barracks in Lospalos. As we walked through the village of Home the ABRI soldiers made all the people come out of their houses and look at us walking naked... They remained silent and some bowed their heads as we passed before them. Others cried to see what the soldiers were doing to us, but they did not say anything because they were afraid of being killed. We were very ashamed but said nothing and did what they wanted because we were afraid we would die. We remained at the 745 barracks one night only. 246

303. The following day, the head of Ventura village, came to ask ABRI to release the women. Eventually, the women were given sacks to put over their naked bodies and allowed to go to the house of the village head. One of the women, UK, told the Commission that she was raped during the overnight stay at the Battalion 745 barracks:

Reference 352 - 0.01% Coverage

detainees there. After they beat her, they placed her in a detention cell with two other women named Q and R. They stripped the three women naked and put them in a water tank overnight. YK told the Commission about her public sexual humiliation:

At the command post they put me in a detention cell with two other women, Q and R. The three of us were put in a mossy water tank and in the morning they returned our clothes for us to wear. The following day I was taken out of the cell without clothes, just wearing training pants. In front of many people, a member of Tim Alfa,† PS352, tore the pants off me and said to his friends, “Who wants to have sex with YK?” But nobody came forward.249

#### Reference 353 - 0.01% Coverage

310. Many women suffered from cruel and degrading treatment through sexual harassment they experienced at “dance parties” in 1999. At the height of militia activity in 1999, militia groups across Timor-Leste organised dance parties and then forced women

#### Reference 354 - 0.01% Coverage

On 4 May 1999, the DMP [Dadurus Merah Putih] militia conducted an operation in our village...They made us slaughter cows, pigs, goats and chickens and give [the meat] to them. At the time the commanders were PS354 and PS355 and their membership was about 300 men. During the day we had to cook for them and in the night we had to serve them...keep them company and dance with them... During the dance they started doing all sort of things like poking fingers into sensitive areas [of the body] and touching our bodies as if we were their wives. But what could I say? If I resisted I would die. At that time I was with friends [three other women].252

311. The militia used sexual harassment, as they did other forms of sexual violence, in their campaign of terror to generate fear among the general population. The Commission received statements from women who were forcibly taken by groups of militia, often during the night, and subjected to sexual harassment.

312. In the middle of the night, sometime before the Popular Consultation in 1999, EL and S were forcibly taken from their home in the village of Laclo (Atsabe, Ermera) by five militia men from the militia group, Pancasila, under the orders of the village head, PS356. When they arrived at the village head’s house they were forced to dance with officers from the Joint Intelligence Force (SGI) until morning. Because they feared for their lives, EL and S danced with these men who touched their breasts and molested them while dancing. In September 1999, the two women were again detained by members of the same militia group and again brought to the village head’s house. This time they were immersed in a tank of water with a black snake which later bit them.253

#### Reference 355 - 0.01% Coverage

Between 7 and 9 May 1999, they came and surrounded our house. They searched the whole house looking for a Fretilin flag, documents and for my husband. Because they did not find anything they vented their frustration on me and my one-year-old child. They threw my child in the vehicle and hit me around the head and abused me verbally before throwing me inside the vehicle too. They said, “Let’s have some sport first,” and continued to hit me. They took us to the Mahidi post and put us into a cell. I was interrogated by the wife of the village head named PS360 [East Timorese]. I was hit because I did not answer her questions. When they finished hitting me, they gave me food – rice without vegetables. After I ate, they hit me again and forced me to drink urine. I don’t know whose urine. I was in a cell with four other women: Lucilia, Domingas, Monica and Lucia. The cell was in the house of a police officer called PS358 [East Timorese].

#### Reference 356 - 0.01% Coverage

314. GL was taken from her village of Cová (Balibó, Bobonaro) by Firmi Merah Putih militia, along with two other women, to their command post. Using the excuse that they were examining their breasts for “magical” implants, they stripped them naked.

#### Reference 357 - 0.01% Coverage

gender and age. All families in Timor-Leste have been touched in some way by violence. However, although men and women share a common thread of being victims of the conflict, it is important to point out the differences

experienced by male and female victims of human rights violations. There are three ways in which the experience of women victims was different:

- women were the predominant victims of sexual violence and therefore suffered the specific social, mental and physical consequences of that violence
- women who suffered non-sexual human rights violations had different barriers to their recovery due to the different reproductive functions, as well as the different roles and status assigned to men and women; and
- women as primary caregivers of the family also suffered when male members of their families experienced gross human rights violations as they had to fulfil all the responsibilities of providing protection, livelihood and caring for children and other dependents in the absence of their spouses.

Reference 358 - 0.01% Coverage

317. During ABRI's retaliation towards residents of Mau Chiga (Hatu Bulico, Ainaro) following the failed Falintil uprising in 1982, IH was among the many Mau Chiga women who suffered sexual violence. IH was a teenage victim of repeated rape at the Mantutu military post close to Lesuati before she was moved to Dare and then to Nunumogue. She was often "chased" by Indonesian soldiers. One Hansip member followed her all the way to Nunumogue and raped her there.<sup>256</sup>

Reference 359 - 0.01% Coverage

318. During the period of conflict, women had limited access to reproductive health services. Although community health centres existed, Indonesian health services focused on providing primary and maternal health care and meeting family planning targets. They turned a blind-eye to reproductive and sexual health care.<sup>258</sup> Specific needs around reproductive health care, like tests and medical cures for sexually transmitted diseases or early detection of cancer or pre-cancerous cells in the reproductive system were not accessible to women. Women survivors of rape had nowhere to go for formal medical care.

Reference 360 - 0.01% Coverage

321. Women who experienced repeated rape and severe torture suffered from multiple health problems: reproductive, mental and physical. The fact that these crimes were unpunished, and could at any time be repeated, were added mental burdens to the survivors:

Reference 361 - 0.01% Coverage

322. Pregnant women were subject to sexual violence and other human rights violations. This had severe implications for their maternal health and for the survival of the foetus:

Reference 362 - 0.01% Coverage

325. The Commission also received evidence about cases where the perpetrator had attempted to force the victim to terminate that pregnancy. In some cases women were brought to local health clinics and given injections which were believed to be able to induce abortion:

Reference 363 - 0.01% Coverage

327. For some women who experienced distress and trauma from sexual violence, the continued lack of security, the lack of mental health services to deal with the trauma, and their sense of rage, shame, isolation and guilt led to the development of long-term mental health illness. Some, whose family members provided support and care, were able to overcome their trauma without severe long-term consequences (see Vol. IV, Part 10: Acolhimento and Victim Support).

328. Other women who experienced severe sexual violence were not able to recover from their trauma, despite support from their family:

Reference 364 - 0.01% Coverage

During the month that troops from Battalion 122 from Sumatra occupied the area, many women became victims of rape. They went to people's homes, took people and their belongings, chickens, eggs, and forced daughters and wives to comply with their sexual desires. A woman became mentally depressed and eventually went crazy because these troops violated her repeatedly.<sup>268</sup>

Reference 365 - 0.01% Coverage

333. Women survivors of sexual violence often found themselves in a spiral of victimisation. Most victims of sexual violence were also victims of other human rights violations, such as illegal detention or forced displacement. In many cases, an incident of sexual violence led to further violations, both sexual and otherwise, by other perpetrators. Tragically, women who had suffered sexual violence also suffered by becoming further victimised by their community which, due to common misconceptions, sought to blame the women for breaking the tightly guarded sexual mores. Women who have internalised these mores fell prey to blaming themselves, despite recognising their lack of consent to the crime.

Reference 366 - 0.01% Coverage

336. Women victims who were unmarried during the time of rape felt deeply ashamed about what happened to them. In some cases, this became an impediment for them in developing a relationship or seeking marriage:

Reference 367 - 0.01% Coverage

337. Victims of sexual slavery experienced the most extreme forms of social isolation. The long-term nature of the violation often involved more subtle forms of coercion. The community perception of women who were subjected to sexual slavery, particularly domestic sexual slavery, was coloured by popular belief which did not distinguish between consensual and non-consensual extra-marital sexual relations:

Reference 368 - 0.01% Coverage

339. The strong community feelings against women who were subjected to sexual slavery were known to all, including young children. Many of those who had no choice but to comply with the wishes of armed men entered into sexual slavery with open eyes about public contempt. This also affected their life choices when they were able to escape their situation:

Reference 369 - 0.01% Coverage

341. In some cases there was community complicity in supporting the sacrifice of one or a group of women to become an "army mistress" in exchange for collective security. Despite this, women subjected to domestic sexual slavery often faced ridicule and suspicion.

Reference 370 - 0.01% Coverage

343. Domestic sexual slavery was a disgrace to the family. Women were often blamed for the shame they brought to the family, despite the fact that they were forced into the situation:

Reference 371 - 0.01% Coverage

344. Social norms about the value of virginity in Timor-Leste society, particularly in rural areas, have led some women survivors of rape to have difficulty getting married. Again, the lack of distinction between consensual and non-consensual sexual relations victimised the victim of rape:

Reference 372 - 0.01% Coverage

346. Women who became pregnant and bore children from non-consensual sexual relationships faced multiple layers of discrimination. Women who were in a situation of sexual slavery were considered sexually "loose". Women who were raped were thought of as "used goods." Their children were often discriminated against, as they

were seen as illegitimate children born out of wedlock. This branding of women and their children not only resulted in social isolation, but also often resulted in severe psychological problems within the family:

Reference 373 - 0.01% Coverage

347. In many cases where the biological father was an Indonesian soldier, mother and child (or children) were abandoned at the end of the soldier's tour of duty. The struggle for daily survival, without support from the community and extended family was extremely difficult, a situation that continues for many women today:

Reference 374 - 0.01% Coverage

349. Some women, despite all odds, were able to meet their children's basic needs and put them through school: I was left by PS374 [Indonesian] with three children. They have now finished their education. This was only possible due to my hard work earning an income to put them through school.<sup>283</sup>

Reference 375 - 0.01% Coverage

its prejudices against women victims of sexual slavery and their children. Without understanding the non-consensual element in sexual slavery, Church officials sometimes misperceived sexual slavery as extra-marital sexual relations. For women victims, particularly those who bore children out of consecutive non-consensual relationships, their experiences of being slighted by the Church have had a deep impact upon their minds. Children who were denied Baptism were not only deprived of the normal lives their mothers so craved for them. The mothers also faced practical consequences, such as difficulties in school registration, which required a certificate of baptism:

Reference 376 - 0.01% Coverage

353. The reaction of husbands to the sexual violence committed against their wives was an important factor in the capacity for women to recover. The Commission has heard testimonies from women survivors of sexual slavery and rape whose husbands were unable to accept what had happened to them and subsequently left them:

Reference 377 - 0.01% Coverage

354. On the other hand, the Commission has also received statements from survivors of sexual violence whose husbands were able to accept the fact that what took place was beyond their wives' control. These women survivors of rape and sexual slavery found acceptance from their husbands:

Reference 378 - 0.01% Coverage

356. In some cases, women and their children, born out of rape, were accepted by their husbands. In the following case, a woman, separated for about three years from her exiled husband, greeted her husband with her child:

Reference 379 - 0.01% Coverage

3. Members of the Indonesian security forces and their auxiliaries were involved in widespread and systematic rape, sexual torture and acts of sexual violence (other than sexual slavery) directed mainly towards vulnerable East Timorese women.

Reference 380 - 0.01% Coverage

Institutional practices and formal or informal policy of the Indonesian security forces tolerated and encouraged the rape, sexual torture and sexual humiliation of East Timorese women by members of the Indonesian armed forces and the auxiliary groups under their command and control.

Reference 381 - 0.01% Coverage

- The violations were commonly committed in a wide range of military institutions; and
- Military commanders and civilian officials knew that soldiers under their command routinely used military premises and equipment for the purposes of raping and torturing women and took no steps to deter these activities or to punish those involved. On the contrary, the commanders and officials were in some cases themselves also perpetrators of sexual violence. At middle and senior levels, this included practices of providing young women who could be raped on demand by visiting guests and passing on the “license to rape”, or “ownership of”, young women to another officer at the end of a tour of duty.

#### Reference 382 - 0.02% Coverage

5. Victims of sexual torture were usually women perceived by the security forces to have a connection to the pro-independence movement. Often these women were the targets of proxy violence. That is, because the woman’s husband or brother who was being sought by the military was absent, the woman would be raped and tortured as a means of indirectly attacking the absent target.

363. It was common for these women to be taken to military installations where they would be questioned about the activities of their absent husbands or family members and subjected to a range of obscene methods of torture. In other cases, the women were raped in their homes or other places during military operations. 6. The Commission finds that the following acts directed at East Timorese women took place inside official Indonesian military installations:

- Mutilation of women’s sexual organs, including insertion of batteries into vaginas and burning nipples and genitals with cigarettes
- Use of electric shocks applied to the genitals, breasts and mouths
- Gang rape by members of the security forces
- Forcing of detainees to engage in sexual acts with each other, while watched and ridiculed by members of the security forces
- Rape of detainees following periods of prolonged sexual torture
- Rape of women who had their hands and feet handcuffed and who were blindfolded. In some cases women bound in this way were raped until they were unconscious
- Forceful plucking of pubic hairs in the presence of male soldiers
- Rape of pregnant women. The Commission received repeated evidence of this, including one account in which a woman was raped the day before she gave birth
- Forcing of victims to be nude, or to be sexually violated in front of strangers, friends and family members. In at least one case a woman was raped in front of her mother and later killed. More commonly, victims were raped and tortured in front of their children
- Women raped in the presence of fellow prisoners as a means of terrorising both the victims and the other prisoners
- Placing women in tanks of water for prolonged periods, including submerging their heads, before being raped
- The use of a snake to instil terror during sexual torture
- Threats issued to women that their children would be killed or tortured if the women resisted or complained about being raped
- Repeated rape of women by a multitude of (unknown) members of the security forces. In some cases the women said they could not count the number of men who raped them. The Commission accepts that some victims were raped by various military officers every day during months of detention

#### Reference 383 - 0.01% Coverage

- Rape and sexual violence indiscriminately inflicted upon married women, unmarried women, and young teenagers still children by law
- Keeping lists of local women who could be routinely forced to come to the military post or headquarters so that soldiers could rape them. Lists were traded between military units. In some cases these women were commanded to appear at the military post every morning, in order to be raped by members of the security forces.

#### Reference 384 - 0.01% Coverage

8. Women who had surrendered to the Indonesian security forces were particularly vulnerable to rape and sexual torture. In the early years of the conflict, 1975–1978, a large proportion of victims of sexual violations had surrendered and were living in temporary shelters supplied by the Indonesian military, or had recently returned to their former homes following surrender.

9. Women who surrendered from the mountains, who were known to have links to the guerrilla forces or who were thought to know the location of guerrillas and their supporters, were made to assist the Indonesian military in searching for these groups. In some cases, women were subjected to torture and rape during their participation in these military operations. Women were also forcibly recruited into civilian defence groups and made to patrol around their villages. During these patrols, supervised by armed men, women were commonly raped and sexually harassed.



10. The mass arrests following civil uprisings in 1981–1983 led to increases in the number of women who were raped by members of the security forces. This reinforces the finding that there was a connection between military operations and objectives and the scale of rape and other sexual violations committed by members of the security forces.

364. In some cases, large military operations were accompanied and followed by coordinated and large-scale rape and other violations targeting female members of communities involved in the military operations. • Following the Falintil attack on the Dare Koramil and other ABRI posts in Dare and Mau Chiga (Hato Bulico, Ainaro) in 1982, members of the Indonesian security forces separated women from other members of the community. They then proceeded to undertake a programme of individual and gang rape, sexual

#### Reference 385 - 0.01% Coverage

torture and other forms of sexual violence towards scores of these vulnerable women. The programme continued over a period of several months and involved military commanders, lower ranked officers and Hansip members as perpetrators. The Commission finds the military commanders and civilian officials of Ainaro District during this period responsible and accountable for these massive violations of human rights. • Extreme sexual violence on local East Timorese women was also used to suppress the local population following the uprising in Kraras, Bibileo (Viqueque, Viqueque) in 1983. This included forcing women into sexual slavery. • Mass arrests leading to sexual abuse of women in detention as part of military operations. This was experienced by women detainees in Flamboyen Hotel in Bahu (Baucau Town, Baucau), the Koramil in Uatolari Sub-district (Viqueque), and in the Balide Prison (Comarca) in Dili, as well as other detention centres.

11. The large-scale violence during 1999 led to a significant increase in the number of rapes of women, particularly of women who had become displaced or were refugees. These incidents of sexual violence were perpetrated by members of the militias, the TNI and in some cases by members of both groups acting together.

#### Reference 386 - 0.01% Coverage

12. The practice of capturing, raping and torturing women was conducted openly and without fear of any form of sanction, by senior military officers, civilian officials, junior ranking officers, police officers, teachers and members of the auxiliary groups such as Hansip and the militias. When victims of sexual violence or their family representatives complained to the legal authorities about what had taken place their requests for help were generally met with denial and aggression. In some cases family members who complained were beaten and otherwise punished for doing so.

#### Reference 387 - 0.01% Coverage

to a situation where such practices could be undertaken by members of the security forces at will. This led to an increase in sexual violence in the years following the invasion and expanding participation by officers of lower rank and members of auxiliary forces, such as Hansip and the militias, operating under the control and protection of the security forces. In some cases members of Hansip or low-ranking local civilian officials would forcibly take women and pass them on to the military commanders in return for increased status and rewards.

#### Reference 388 - 0.01% Coverage

366. There were also incidents in which male members of the Indonesian security forces raped (including having forced oral sex and other forms of sexual violation) East Timorese male prisoners and civilians. However, this type of violation occurred far less frequently than sexual violence against East Timorese women.

#### Reference 389 - 0.01% Coverage

15. Throughout the invasion and occupation there was a persistent practice of forcing East Timorese women to become, in effect, the sexual slaves of military officers. These activities were conducted openly, without fear of reprisal, inside military installations, at other official sites and inside the private homes of women who were targeted. In a significant number of similar cases, rapes and sexual assaults were repeatedly conducted inside victims' homes, despite the presence of parents, children and other family members of the victim.

Reference 390 - 0.01% Coverage

17. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention in military bases for reasons that were not related to a military objective. These women, who were sometimes detained for many months and sometimes years, were often raped on a daily basis or on demand by the officer who controlled them, and often also by other soldiers. In addition, they were forced to do unpaid domestic work.

18. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was not uncommon for the “ownership rights” over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations, women forced into these situations became

Reference 391 - 0.01% Coverage

20. The methods used to force East Timorese women into situations of sexual slavery often involved torture by members of the security forces, threats of torture and killing of victims, their family members, or the targeting of their community.

Reference 392 - 0.01% Coverage

21. Members of the Indonesian security forces forced women into conditions of sexual slavery in military institutions or their homes openly, without fear of reprisal. The total impunity enjoyed by members of the security forces, their demonstrated capacity to kill and torture at will, and the systematic nature of these violations across the territory presented victims with no possibility of escape. The women who were targeted were forced to experience the repeated and horrific violation of their bodies and personal dignity, or be faced with an even greater harm to themselves, their family or community. In this impossible situation there was no hope of help from law enforcement officials, or any other source, and no reason to believe the situation would end in the foreseeable future.

Reference 393 - 0.01% Coverage

25. Rape, sexual slavery and sexual violence were tools used as part of the campaign designed to inflict a deep experience of terror, powerlessness and hopelessness upon pro-independence supporters. Sexual violation of East Timorese women, particularly those connected to members of Fretilin and Falintil, was intentionally carried out to destroy the self-esteem and spirit, not only of the victims, but of all who supported the movement for independence, with the aim of forcing them to accept the political goal of integration with Indonesia

Reference 394 - 0.01% Coverage

26. The Commission notes the inevitable conclusion that many victims of sexual violations did not come forward to report them to the Commission. Reasons for under-reporting include death of victims and witnesses (especially for earlier periods of the conflict), victims who may be outside Timor-Leste (especially in West Timor), the painful and very personal nature of the experiences, and the fear of social or family humiliation or rejection if their experiences are known publicly. These strong reasons for under-reporting and the fact that 853 cases of rape and sexual slavery, along with evidence from about another 200 interviews were recorded, lead the Commission to the finding that the total number of sexual violations is likely to be several times higher than the number of cases reported. The Commission estimates that the number of women who were subjected to serious sexual violations by members of the Indonesian security forces numbers in the thousands, rather than hundreds.

Reference 395 - 0.01% Coverage

12. Like women, children were often treated as chattel. As TBOs, for example, they were not regularly paid for their services. They were required to carry heavy loads. They could be taken back to Indonesia by the soldier who had recruited them or passed on to another soldier. Their ties to their families and their special status as children were largely ignored.

Reference 396 - 0.01% Coverage

91. The minimum age for recruitment varied widely. The Community Profiles suggest that many school children were forced to take part in Operation Keamanan. In Pairara (Moro, Lautém) all children aged 17 and above were recruited and in Vatuvou (Maubara, Liquiçá) around 600 people were involved, including children. In Vemasse Tasi (Vemasse, Baucau) the community remembers that throughout the operation, only women, babies and the elderly were left at home. In Aissirimou (Aileu, Aileu) and in some villages in Liquiçá, all school children were forced to take part. In Lospalos and Tutuala (Lautém), all male residents above the age of 15 were forcibly recruited and in Quelicai (Baucau) and Viqueque (Viqueque) males as young as 13 took part.<sup>75</sup>

Reference 397 - 0.01% Coverage

The first time they took me from my house, we had to rape a woman and then kill anything we could find like animals and people. They ordered us to rape. We did this together. Everyday we were taken with them by car to burn houses, kill animals and harass people... They threatened me and told me that I had to kill people and rape women. They gave us training in how to use guns and knives, also how to attack and how to kill. We were given training at Kaekasain [Maubara, Liquiçá] at a house - the headquarters of BMP militia. An East Timorese militiaman was our teacher. We were also trained by the Indonesian military. Every week we were trained twice a week for two hours... If I cried in front of them, I would die. I would cry only in my home.\*

Reference 398 - 0.01% Coverage

147. Aquilina Imaculada, for example, joined the clandestine network as an estafeta and later became a leading campaigner. In 1995, at the age of 17, she organised several clandestine groups in Baucau. Going by the clandestine name Peregrina, she was an intermediary between L-7 and the Sagrada Família, which was one of the largest clandestine networks in Baucau. Peregrina then moved into organising “door-to-door” campaign activities among youth, women and the elderly. This campaign method was undertaken through secret discussions, often held at birthday parties or other gatherings to avoid suspicion.<sup>122</sup>

Reference 399 - 0.01% Coverage

174. The reorganisation that took place after the meeting of the the Fretilin Central Committee (CCF) at Soibada (Manatuto) in April-May 1976 had created three main forces: combat troops (Forças de Sector), and Self-Defence Troops (Força Auto Defesa, FAD) and forces armed in the traditional way (Armas Brancas, White Forces). The Commission did not receive any information that children were included in the concept of “people’s defence” implemented by Fretilin from the zona down to the aldeia level. According to Virgilio Guterres, a former activist, Armas Brancas was to include all those aged 17 and over, both men and women, as part of the concept of “people’s war”.\*

Reference 400 - 0.01% Coverage

At the time of the uprising of 20 August 1982, in Mau Chiga [Hato Bulico, Ainaro], I was 14 years old. This leader’s movement or revolt brought Fretilin activity back to life. In the uprising many people were killed by the military. Because I was still a child the military took me prisoner [in the Hato Bulico Koramil]. I was tied up and beaten until I had no more life in me. I was burnt with cigarette butts and I could only hang on and cry. I saw how the army raped the women that were there [in the courtyard at the Mau Chiga village office].<sup>168</sup>

Reference 401 - 0.01% Coverage

(Cailaco, Bobonaro) ordered the TNI and Halilintar militia to work together to identify the killers of local pro-autonomy figure, Manuel Gama. Soldiers and militiamen carried out a sweep in nearby villages detaining about 30 residents, including women and children. They were forcibly marched to the Cailaco Koramil in Marco where they were held for up to four days.<sup>184</sup>

Reference 402 - 0.01% Coverage

254. The picture for boys as a percentage of all males killed mirrors the general profile, not surprisingly since boys make up the overwhelming majority of total cases (77.6%, 281/362). The largest group of men killed were in the 30-35 age group. Females killed, however, tended to be younger. In all cases of females killed the 0-17 age group accounts for more than one-quarter of cases. The 12-17 age group is second only to the slightly older 18-23 age group. It appears that women in these two age groups were the most vulnerable to other crimes, such as rape, which in some cases were linked to killings, although support for this link is scant.<sup>200</sup>

Reference 403 - 0.01% Coverage

269. In one of the retaliatory actions after the Kraras uprising, the killings in the aldeia of Fahite-Laran, Caraubalau (Viqueque, Viqueque) on 16 September 1983 included many women and young children. Former Hansip commander, Jeronimo da Costa Amaral, told the Commission:

Reference 404 - 0.01% Coverage

270. Other witnesses put the number of victims at between 26 and 54, but all agreed that there were many women with young children in the group. The Commission has found that 14 children were killed in this massacre, aged between one and 17 years (The Caraubalau and Tahu Bein massacres are described in Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances). The following day in Tahu Bein (Viqueque) the military rounded up and shot all males, including adolescents, from the village of Bahalarauain. Nine of the reported victims were minors, one aged ten and the remaining aged 15-17.

Reference 405 - 0.01% Coverage

278. In some of the most notorious killings that took place in 1999, adult males were the targets and were separated from the women and children before the killings took place. This is what happened when, on 5 September, militia forced out people who had taken refuge in the Dili Diocese compound.<sup>217</sup> Women and children were also separated from the men at Passabe (Oecussi) where at least 47 young men were killed by the Sakunar militia on 10 September.<sup>218</sup>

Reference 406 - 0.01% Coverage

They came and shot dead all of my relatives, 37 people, in Lahiria Village, (Lore I, Lautém) including children and pregnant women. I only heard the sounds of the guns from the direction of Lahiria, where they were.\*

Reference 407 - 0.01% Coverage

300. The Commission's research has found that women were almost exclusively the victims of reported sexual violations related to the political conflicts, particularly rape and sexual slavery. Like many other communities, sexual violence against women and girls in Timor-Leste can be closely linked to their position in society. This includes rigid sexual stereotyping of men and women, and the general lower social status of females that encourages the attitude that women are objects that can be possessed and used by men at will.

Reference 408 - 0.01% Coverage

310. The majority of sexual violence cases against children reported to the Commission occurred in the period of violence and chaos in the second half of the 1970s. Rape of minors reflected similar patterns to the rape of adult women. Girls were raped after they and their families surrendered; they were raped in military headquarters, at home, while in detention or at the time of their release.

Reference 409 - 0.01% Coverage

TBOs about sexual violations committed by troops in their units against women and children as a form of psychological torture of prisoners. Alfredo Reinado Alves, a TBO from 1978-1982, gave testimony to the Commission as follows:

I saw how the prisoners were tortured, their daughters and wives raped in front of them...I witnessed how they treated women aged 15 and above...I

Reference 410 - 0.01% Coverage

saw how they were treated. From then on I understood the meaning of violation... Around the afternoon they took the women as they pleased. There are things I couldn't reveal because it happened to people with whom I'm close.<sup>235</sup>

314. The Commission's research with women in Lalerek Mutin (Viqueque, Viqueque) discovered a number of cases of sexual slavery of children in this period. In 1978, DM was 15 years old when she and her mother surrendered and lived in Beobe (Viqueque). Her brother and father remained in the forest and DM became suspected of contacting them. She was interrogated in the Kodim for ten days. After her release, a soldier named C57 began to come to her house. DM tried to avoid him by sleeping at her neighbour's house but she was then accused of going to find her family in the forest. When she hid inside a pile of maize in the attic of a traditional house, C57 found her:

Reference 411 - 0.01% Coverage

318. A 14-year-old Fretilin member reported that she was detained with her cousin in Letefoho, Ermera in 1977. They were taken to a room, threatened with death and raped by soldiers from Letefoho Sub-district military command. After four days she was taken to the Ermera District military command for one year. During that time she was raped repeatedly, prevented from meeting her family and forced to "marry" a First Lieutenant. She had two children over the next two years. She knew of two other women who suffered the same fate.<sup>239</sup>

319. Sometimes officials cooperated with the military in subjecting girls to sexual slavery for themselves or the military. In 1979, in Betano (Same, Manufahi), the head of the village C67 wished to marry three women active in the Popular Women's Organisation of Timor (Organização Popular da Mulher Timor, OPMT) that had recently surrendered. They included HM, a 16-year-old.\*

Reference 412 - 0.01% Coverage

321. JM reported to the Commission that in 1982, in Mau Chiga (Hato Bulico, Ainaro) when she was 14 years old, a soldier from Infantry Battalion 744 forcibly took her from her home to an empty field and raped her. JM states that she knows of five other women who suffered the same fate. The rapes took place every night for a week.<sup>242</sup>

Reference 413 - 0.01% Coverage

327. In another incident the Commission heard that 19 clandestine members from around Viqueque were picked up by Kopassus in May 1986 and taken to the Kopassus headquarters in Baucau where they were interrogated and tortured about their activities. One of the group, Caetano Alves, described what he saw happen to four young women clandestine members: SM (14 years), TM (16 years), UM (ten years) and VM (16 years):

Reference 414 - 0.01% Coverage

[The soldiers] said "the Koramil Deputy Commander is an evil man, it would be better to take and kill her in Maumeta-Kio in the middle of Kali, than to let her live." But some disagreed and preferred that we stay in the Koramil and work in their kitchen. And then, every night we would be fetched...they said at the request of the Kodim Commander...Aware of our status as women prisoners, we just submitted to everything in despair. This went on routinely, then it was every two or three days we were fetched late at night.<sup>250</sup>

Reference 415 - 0.01% Coverage

330. After the Mau Chiga (Ainaro) uprising, several young women from the area were arrested and then forced to "marry" a soldier. XM, a 15-year-old, was imprisoned in the Ainaro Kodim where she was repeatedly raped by intelligence agents on duty there: Kasi I C80, Sergeant-Major (Serka) C81, and Sergeant (Sersan) C82. XM was then moved to the Dare Koramil and was then forced to live in Sergeant C83's house until he returned home in 1999.

Reference 416 - 0.01% Coverage

332. The incident reported to the Commission indicates that rape was still used to punish young female members of clandestine networks. YM was 15 in 1993 and living in Malabae (Atsabe, Ermera). She reported that she was caught returning with two other women from a meeting with Falintil and was later detained and raped at Polsek Atsabe by a police officer named C84 (currently serving in the National Police Force of TimorLeste, PNTL).<sup>251</sup>

Reference 417 - 0.01% Coverage

333. In 1999, cases of sexual violence against women reported to the Commission occurred in the chaos and violence following the ballot. Villages were burnt and children separated from their families during the forced displacement of the population to West Timor. This left children vulnerable to violence and abuse.

Reference 418 - 0.01% Coverage

335. Following the massacre in the Suai Church, the women and children and Suai were held captive in a junior high school building. AN was 17 years old at the time. She remembers each night the women being taken outside individually. She told of her turn:

Reference 419 - 0.01% Coverage

43. The Indonesian security forces, their East Timorese auxiliaries and other persons in positions of authority used sexual violence against children both strategically and opportunistically, throughout the occupation. 44. Strategic sexual violence was used to establish control through terror, whether as a form of punishment of the victim, as a means of extracting information or with the wider aim of undermining family ties. 45. The scale of opportunistic sexual violence reflected a climate of impunity that extended from the higher reaches of the military, to their East Timorese auxiliaries, to civilians in positions of authority. 46. Sexual violence against girls often appears to have been motivated by a desire to punish family members involved in resistance activities. 47. Girls and adult women were subject to the similar forms of sexual violence throughout the mandate period. Both were at particular risk in resettlement camps or while detained by Indonesian authorities. 48. Once violated, girls became vulnerable to long-term exploitation, leading to an extended period of sexual slavery or other forms of repeated sexual violence. 49. The practice of sexual violence against children was, in most cases, conducted openly without fear of sanction by both lower ranks of the military and their superior officers, as well as persons in positions of civilian authority such as village heads, police and teachers. 50. Most of the cases of sexual violence that the Commission has examined took place in military custody or on military premises or other locations that could be considered official. 51. Although senior members of the Indonesian and civilian hierarchies would certainly have known of the unlawfulness of such conduct, the Commission has found only one case in which an agent of the government was prosecuted. It is noteworthy that this case involved a low-ranking member of Hansip.

Reference 420 - 0.01% Coverage

61. There is evidence that the Indonesians denied “troublesome” areas their full quota of food and medical aid, believing that the aid would end up in the hands of the Resistance.<sup>41</sup> There are also reports of the military diverting food, medicines and clothing intended as aid for their own use or for sale in shops.<sup>42</sup> The military and local government officials also reportedly used aid in a discriminatory fashion to entice refugees to convert to Islam or Protestantism, or to lure desperate women into sexual slavery.<sup>43</sup>

Reference 421 - 0.01% Coverage

An emergency school was built at Uma Metan on the orders of Infantry Battalion 700, Nanggala [Kopassandha] and the Koramil. The building was made of traditional materials and was 12 metres long. It was built so that the population that wanted to learn Indonesian could. The process was that each evening all women in Uma Metan washed themselves and then took Indonesian language classes, which were of course taught by [ABRI] from the area. The unusual thing was that the school was also used by Nanggala, Infantry Battalion 700 and Koramil to give free rein to their sexual desires on every woman that they took a liking to...this was known about by their commander – in fact the commander also took part.<sup>55</sup>

#### Reference 422 - 0.01% Coverage

76. It also involves entitlements: a right to information and education on healthcare and maintenance. For women, adequate information on reproductive services must be provided.<sup>75</sup> Fulfilment to a minimum standard of rights discussed above, such as access to essential food, housing and sanitation are also core obligations of states in realising the right to health.<sup>76</sup>

#### Reference 423 - 0.01% Coverage

79. In Indonesia itself, people were treated with the same paternalism. The difference was that in Timor-Leste the degree of militarisation was unusually high and the level of fear and distrust correspondingly intense. The harmful effects of these structural factors were particularly obvious in the area of reproductive rights, where women and girls were exposed to health risks by an overemphasis on targets and the consequent neglect of their individual health needs.

#### Reference 424 - 0.01% Coverage

in Catholic Timor-Leste. On average East Timorese women have 7.4 births during their lifetime, but even as the risks associated with pregnancy become higher with each birth, according to World Bank data, in 1999, 75% of births were not attended by a trained medical professional. This added to the dangers mothers faced during delivery<sup>83</sup> and also meant that the rate of mortality in childbirth may have been significantly under-reported.<sup>84</sup> The large number of unattended births may well be due to women's widespread distrust of Indonesian medical staff imbued through the highly militarised birth control programme (see par. 92-108 below).

#### Reference 425 - 0.01% Coverage

From the start the programme was rife with violations of women's reproductive rights. The fact that 80-90% of Timor-Leste's population was Roman Catholic meant that birth control was culturally unacceptable to the vast majority.<sup>‡</sup> Rather than seeking participants' informed consent, the programme's administrators presented it as compulsory and made little effort to provide women with information about potential benefits and risks. In their zeal to reach "acceptor" targets, programme workers exerted strong pressure on women to accept birth control, with little attention given to side-effects or health risks. The coercive nature of the programme was increased by the prominent role played by the military in implementing it.

#### Reference 426 - 0.01% Coverage

Manunggal KB" was not unique to Timor-Leste, but what distinguished its operation in the territory were the circumstances in which the military had come to be there and the traumatic consequences of its presence. The behaviour of the military since the invasion, including its treatment of women, needs to be borne in mind when trying to understand the impact of ABRI's involvement in promoting family planning in Timor-Leste.

#### Reference 427 - 0.01% Coverage

documented by the Commission, women talked of the frequent changes in the method of birth control that they were prescribed.<sup>100</sup> According to a World Bank document Report 7760, "contraceptive acceptors" were defined as the number of women who become (or whose husbands become) users of a contraceptive method they have not used in the months immediately prior, for a given time period."<sup>101</sup> Aside from medical reasons, it seems highly likely that women were switched from one method to another because each time they would be registered as new acceptors.

#### Reference 428 - 0.01% Coverage

The government and ABRI also forced ordinary people living in remote areas to take part in the programme, telling them that they had to raise [their other children's] educational standards and reduce maternal and child mortality. The reality was that when people did take part in the programme, maternal and child mortality rates were higher than their previous levels. [There were cases of women who] took part in the programme and then once they became

pregnant exhibited symptoms such as dizziness, ectopic pregnancies, yeast infections, loss of appetite, weight loss, swelling and rheumatism. There were also cases of women who when they were about to give birth had unexpected loss of amniotic fluid. The babies too were affected.<sup>102</sup>

Reference 429 - 0.01% Coverage

district programme was devised by the commander and usually implemented through the District military command. Women belonging to Persit (Persatuan Isteri Tentara, the Association of Military Wives) were an integral part of the programme, visiting villages in their Persit uniforms to recruit participants. They also took part in the programme themselves:

Reference 430 - 0.01% Coverage

It was not just women unconnected to the military who were forced to take part in the programme. The military also drove up the number of acceptors by making women from within its own structures participate. Just because a woman was a member of Persit did not mean that she did not have to take part in the programme. On the contrary, she would be a front-line target, subject to both direct and indirect pressures to ensure her participation.<sup>103</sup>

Reference 431 - 0.01% Coverage

98. Natalia's fears that her refusal to join the programme could have serious consequences were well-founded. Women were induced to join up through a system of rewards and punishments. John Fernandes explained how the rice ration that civil servants' families received from the government depended on how many children they had. Other incentives included the granting of scholarships to the children of families participating in the programme.<sup>105</sup>

Reference 432 - 0.01% Coverage

100. Only then was Raimunda prescribed contraception by injection, from which she experienced no side-effects. John Fernandes suggested that the failure to treat side-effects like those suffered by Raimunda might have been systematic. He also said that when there were side-effects, medical attention was discriminatory, giving preference to Indonesian over Timorese women:

Reference 433 - 0.01% Coverage

101. There have been frequent allegations that Indonesia's intent in instituting the birth control programme was not to improve the health of East Timorese women, but to achieve a much more sinister objective.<sup>107</sup> The charge is that the programme was intended as a part of a strategy of genocide aimed at wiping out an indigenous population that had already been seriously depleted by displacement and famine and to transfer more Indonesian transmigrants to the territory.\*

Allegations of the forced sterilisation of women without

Reference 434 - 0.01% Coverage

102. Some East Timorese concluded that the girls were being sterilised. Even prominent East Timorese were suspicious. The former governor of Timor-Leste, Mario Carrascalão, told the Commission that in the early 1980s (he could not recall the date) he received several visits from parents wanting to know why their high-school-age daughters had been vaccinated and whether the purpose of the injections was to sterilise them. He in turn asked the Indonesian head of the local health department to explain why only girls were being vaccinated and why the programme was being conducted surreptitiously. The official said that the girls were being vaccinated against tetanus, but was unable to explain the secretiveness surrounding the programme or allay the suspicion that the government might be conducting an experimental sterilisation programme. Bishop Belo believed that women who had not registered in the birth control programme, for whatever reason, were routinely being sterilised when they went into hospital for operations. According to Isabel Galhos, he issued a pastoral letter on the issue.<sup>109</sup>

Reference 435 - 0.01% Coverage



• First immunisation as early as possible in childbearing years or as soon as possible during pregnancy; • Second immunisation at least four weeks after the first; • Third Immunisation at least six months after the second. 104. According to Dr Guterres, the schedule described by women who had been injected would be in accordance with WHO guidelines for tetanus. Dr Guterres also suggested that, in principle, it would be reasonable for Indonesian girls not to be inoculated since they had probably received tetanus shots as part of their childhood immunisations,

#### Reference 436 - 0.01% Coverage

while East Timorese children, particularly those who in early childhood had joined the general evacuation to the bush, were unlikely to have been immunised. 105. The allegation that birth control was intended to reduce the Timorese population, while the transmigrant population would be allowed to grow unchecked, is not supported by the testimony of Carlito das Regras, who noted that, like army wives, transmigrants were also required to use birth control. In the case of transmigrants their agreement to take part in the programme was a precondition of their becoming transmigrants.110 106. Finally, the most conclusive evidence that there was not a sterilisation programme is perhaps that East Timorese women, including ones who were injected in the early 1980s in the circumstances described above, were not subsequently infertile.111 107. The allegations about forced sterilisation may not stand up, but what is indisputable is that the style in which inoculation programmes were conducted did nothing to allay the worst fears of East Timorese about what their purpose might be. As Miranda Sissons has noted: Whether or not the extensive rumours of coercive injections are justified, this series of incidents has rendered most East Timorese women extremely suspicious of any kind of injection, including those in the regular government vaccination programme. In some cases, girls have been withdrawn from high school as a result.112

#### Reference 437 - 0.01% Coverage

Public hearing books women and the conflict massacres forced displacement and famine political imprisonment internal political conflict 1974-1976 self-determination and the international community children and the conflict

#### Reference 438 - 0.01% Coverage

23. The Commission finds that the Government of Indonesia and the Indonesian security forces are primarily responsible and accountable for the death from hunger and illness of between 100,000 and 180,000 East Timorese civilians who died as a direct result of the Indonesian military invasion and occupation. The Commission received conclusive evidence that between the years 1976–1979 the Indonesian security forces systematically: • Failed to discriminate between civilian and military targets in conducting repeated large-scale bombardments from land, sea and air and other military operations which caused large numbers of East Timorese civilians to flee their homes and once having done so to flee again, often repeatedly, with the result that their capacity to make a livelihood was severely curtailed. • Destroyed food sources by burning and poisoning crops and food stores, slaughtering herds of livestock. Forced tens of thousands of East Timorese who surrendered or been captured by Indonesian forces to move into designated settlements from which they were not free to leave. • Failed to supply those interned in these settlements with sufficient food or medicines to ensure their survival, even though the needs of the internees were entirely foreseeable since the Indonesian forces' military campaigns had aimed precisely at achieving the outcome they did in fact achieve – namely the mass surrender of the population under Fretilin control into areas under Indonesian control. • Denied those who had been interned in these settlements the freedom to search for food. • Refused to allow access by international aid organisations which offered to provide food to those confined to the settlements. • Continued to implement these policies even after thousands of men, women and children had starved to death in the camps and restricted areas.

#### Reference 439 - 0.01% Coverage

28. Throughout the period of the conflict members of the Indonesian security forces systematically raped and imposed conditions of sexual slavery on thousands of East Timorese women, often inside military facilities, police stations and government offices. Gang rape by military personnel inside military facilities was common, as was sexual torture. The Commission finds that the systematic rape of these mostly young women by members of the Indonesian security forces amounted to crimes against humanity and war crimes. The Commission bases these findings on the first-hand accounts of hundreds of individual, unrelated victims who courageously told of their experiences despite the significant personal sacrifice involved in providing such evidence.

Reference 440 - 0.01% Coverage

In every village there was and still is a prison and every day five to ten people are tortured, burned with cigarettes, systematically electrocuted with high voltage electricity, or become victims of the Nanggala killer knives. They pull out fingernails and squeeze testicles with pliers. They put the victims' fingers under the leg of a table, and the killer Red Berets sit on top of it. All this during interrogation to get information about people's organisations in concentration camps. Then [there are] the killings. Mass shooting executions, with the victims dying in front of the graves they dig themselves. Or they die drowned in a barrel full of water. The victims' families then are told that they "have gone to Jakarta to study". Then, as if all this was not enough, the women of the struggle or the slaughtered victims' wives, are taken for interrogation at night. They have to submit, under death threats, to pleasure the Nanggala, police, Koramil, Kodim, because these women are accused of having connections with Fretilin. The captured strugglers and Fretilin members are interrogated to gain information about the Resistance with the most

Reference 441 - 0.01% Coverage

brutal tortures till they die, after which they are tied to the back of a vehicle and dragged around the village while the villagers are forced to watch and "welcome Fretilin's visit to the village". The women captured in the forest cannot avoid [the perpetration of] criminal acts [against them]. They are stripped naked, their hair shaved, and are told to walk among the people standing in line and forced to humiliate them.

Reference 442 - 0.01% Coverage

77. In the capital, Dili, on 7–8 December 1975 Indonesian soldiers executed scores of civilians, including women, in areas of the city which had been actively defended against the armed Indonesian invasion. These areas were Colmera, Vila Verde, Matadouro, along the Maloa River and Ailok Laran. They also targeted captured Fretilin members and their relatives and executed several of them on the day after the invasion.

Reference 443 - 0.01% Coverage

forces who had gathered in the area of Mount Aitana on the Manatuto-Viqueque border and subsequently executed more than one hundred and, possibly several hundred, Falintil troops and civilians, including women and children, who were accompanying them. At the time that they were killed these victims were either at the mercy of Indonesian forces or in their custody after surrender or capture.

Reference 444 - 0.01% Coverage

Among the incidents reported were a number in which large numbers of civilians were detained and tortured, women raped, and unarmed civilians who themselves had not taken part in the attacks by Falintil were summarily executed or disappeared.

Reference 445 - 0.01% Coverage

91. After the defection of more than 30 armed members of Hansip, with their families and members of a clandestine youth group, in Mehara (Lautém) on 9 August 1983, smaller-scale defections in Leuro in Lospalos Sub-district and Serelau in Moro Subdistrict, and the discovery of a plan for a similar action in Iliomar Sub-district, Indonesian military forces detained hundreds of men and women throughout the district, executing and causing the disappearances of many of them. According to information received by the Commission, between August and December 1983 at least 28 people were executed or disappeared in the sub-district of Iliomar and another 20 in the aldeias of the village of Mehara alone. Executions were frequently held in public; in several instances reported to the Commission members of the security forces compelled villagers to kill their fellow villagers publicly or in detention centres.

Reference 446 - 0.01% Coverage

112. On the basis of extensive corroboration the Commission accepts that the following acts of torture and other cruel, inhumane and degrading treatment were commonly used by the Indonesian security forces: • Beating with fists or with implements such as a wooden club or a branch, an iron bar, a rifle butt, chains, a hammer, a belt or electric cables • Kicking, usually by torturers wearing military or police boots, including around the head and face • Punching and slapping • Whipping • Cutting with a knife • Placing the victim's toes under the leg of a chair or table and then having one or more people sit or jump on it • Burning the victim's flesh with cigarettes or a gas lighter, including the victim's genitalia • Applying electric shocks to the most sensitive parts of the victim's body, including his or her genitalia • Firmly tying the victim's hands and feet and hanging him or her from a tree or roof • Using water in various ways, including holding the victim's head under water; keeping a victim in a water tank for a prolonged period, sometimes for up to three days; soaking and softening a victim's skin in water before beating him or her; pouring very hot or very cold water over the victim; pouring very dirty water or sewage over the victim • Sexual harassment, sexual forms of torture and ill-treatment, or rape while in detention. Women were the main victims of this kind of widespread abuse • Cutting off a victim's ear or ears to mark the victim as a supporter of the Resistance • Tying the victim behind a car and forcing him or her to run behind it or be dragged across the ground, sometimes until the victim died • Placing lizards with sharp teeth and claws on the victim and then goading it to bite different parts of the victim's body • Pulling out fingernails and toenails with pliers • Running over a victim with a motor-bike • Forcing a victim to drink a soldier's urine or eat non-food items such as live small lizards or dirty socks • Leaving the victim in the hot sun for extended periods • Humiliating detainees in front of their communities, for example by making them stand or walk through the town naked

Reference 447 - 0.01% Coverage

115. The Commission finds that during the period of the invasion and occupation of Timor-Leste, members of the Indonesian security forces and their auxiliaries were involved in widespread and systematic rape, sexual torture and other acts of sexual violence committed against East Timorese women, which amounted to crimes against humanity.

Reference 448 - 0.01% Coverage

116. The Commission bases this finding on its consideration of the testimony of over 850 individual victims or witnesses to rape, sexual torture and sexual slavery. Most of the evidence in relation to rape, sexual slavery and other sexual violations was given during in-depth interviews with victims. These interviews were undertaken under a cooperative arrangement with the East Timorese non-governmental women's rights organisation Fokupers, due to its expertise and experience in dealing with female victims of sexual assault.

Reference 449 - 0.02% Coverage

120. On the basis of the hundreds of first-hand accounts provided by victims, the Commission finds that the following acts directed at East Timorese women took place inside official Indonesian military installations: • The repeated rape of women detainees by several members of the Indonesian security forces. In some cases women victims stated that they could not count the number of men who raped them. Victims who gave evidence at the Commission's National Public Hearing on Women and Conflict stated that they were raped by different military officers every day during months of detention. • Gang rape by members of the Indonesian security forces both inside and outside official military installations. • The rape of women who had their hands and feet handcuffed and were blindfolded. In some cases women bound in this way were raped until they were unconscious. • The mutilation of women's sexual organs, including cutting with knives, inserting sticks and bayonets into vaginas and burning nipples and genitals with cigarettes. • The application of electric shocks to genitals, breasts and mouths. • Forcing detainees to engage in sexual acts with each other, while watched and ridiculed by members of the security forces. • The common practice of keeping lists of local women who could be ordered to come to the military post or headquarters so that soldiers could rape them. Lists were traded between commanders. In some cases these women were commanded to appear at the military post every morning in order to be raped by members of the security forces. • The rape of detainees following periods of prolonged sexual torture. • The rape of pregnant women. The Commission received repeated evidence of this, including one account in which a woman was raped only hours before she gave birth. • Forcing victims to appear naked or to be sexually violated in front of strangers, friends and family members. In one case a woman was raped in front of her mother and later killed. More commonly victims were raped and tortured in front of their children. • Women raped in the presence of fellow prisoners as a means of terrorising both the victims and the other prisoners. • Placing women in tanks of water for prolonged periods,

including submerging their heads, before being raped. • The use of snakes to instil terror in naked women during sexual torture. • Threats issued to women that their children would be killed or tortured if they resisted or complained about being raped. • Insertion of objects, such as large batteries into a victim's vagina or anus. • Insertion of guns and bayonets into victim's vagina or anus.

#### Reference 450 - 0.01% Coverage

• Forced oral sex, constituting rape. • Urinating into the mouths of victims. • Rape and sexual violence indiscriminately inflicted on married women, unmarried women and young teenage girls.

#### Reference 451 - 0.01% Coverage

Rape of women who had surrendered or been captured

122. Women who had surrendered or been arrested or captured by the Indonesian security forces in connection with resistance activities were particularly vulnerable to rape and sexual torture. The mass arrests following the civil uprisings between 1981 and 1983 led to increases in the number of women who were raped or placed into situations of sexual slavery by members of the security forces.

123. Women who had surrendered were forced to take part in military operations, usually to cook or to perform other services. In some cases, women were subjected to torture, rape and sexual slavery during their participation in these military operations.

124. Women were among tens of thousands of East Timorese civilians who were forcibly recruited for civil defence activities and made to patrol around their villages. During these patrols, supervised by armed members of the Indonesian security forces, women were commonly raped or sexually harassed.

125. The large-scale violence during 1999 led to a significant increase in the number of women who were raped. Those who had become displaced or who were refugees were particularly vulnerable. These acts of sexual violence were perpetrated by members of the militia groups, the TNI or in some cases members of both of these groups acting together.

#### Reference 452 - 0.01% Coverage

126. Throughout the occupation it was common practice for members of the Indonesian security forces to force East Timorese women into situations of sexual slavery. These activities were conducted openly, without fear of being held to account, inside military installations, at other official sites and inside the private homes of the women who were targeted often in the presence of parents, children and other family members.

127. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention on military bases for reasons which had no legitimate military objective. These women, who were sometimes detained for many months and sometimes years, were often raped daily or on demand by the officer who controlled

#### Reference 453 - 0.01% Coverage

128. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was common for the "ownership rights" over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations women forced into these situations became pregnant and gave birth to children several times by a number of different officers during the years in which they were the victims of sexual slavery.

#### Reference 454 - 0.01% Coverage

130. The practice of procuring, raping and torturing women was conducted openly, without fear of any form of sanction, by senior military officers, civilian officials, junior ranking officers, police officers, teachers and members of the auxiliary groups such as Hansip and the militias. When victims of sexual violence or persons representing their families complained to the legal authorities about what had taken place, their requests for help were generally met with denial and aggression. In some cases family members who complained were beaten and otherwise punished for doing so.

131. The participation in and acceptance of such practices by military commanders and civilian officials, the widespread knowledge that rape and sexual torture was officially condoned, the use of military and official facilities for these purposes, and the almost total impunity for offenders led to a situation where such practices could be undertaken by members of the security forces at will. This led to an increase in sexual violence in the years following the invasion, and expanding participation by officers of lower rank and members of auxiliary forces such as Hansip and the militias, operating under the control and protection of the security forces. In some cases members of Hansip or low-ranking local civilian officials would forcibly procure women and pass them on to the military commanders in return for increased status and rewards.

Reference 455 - 0.01% Coverage

134. Incidents in which members of the Indonesian security forces were involved in the rape of males, including forced oral sex, and in other sexual violations against East Timorese male prisoners and other civilians, also occurred. The incidence of this type of violation was far less frequent than for East Timorese women.

Reference 456 - 0.01% Coverage

135. In his evidence before the Commission the former Governor of East Timor, Mario Carrascalão, stated that it was accepted among military commanders and government officials that they could rape young East Timorese women at will, and that women were passed around between different commanders and officials. He told of occasions when senior military commanders asked him to choose any of the young women who were attending an official function and to take them away and rape them as he desired. He refused the invitation. Mario Carrascalão stated that this kind of behaviour was common, and was institutionally accepted.<sup>6</sup>

Reference 457 - 0.01% Coverage

continued to have a serious impact on food production and thus on their well-being. For those interned on Ataúro, the majority of whom were women and children, life on the barren island was difficult, particularly in the early years before the ICRC was permitted to operate there, and many died.

147. In addition to moving people out of the resettlement camps, the Indonesian authorities also displaced people in some way thought to be connected to Falintil-led attacks and uprisings, such as those in Mau Chiga (Hato Bulico, Ainaro) and Rotuto (Same, Manufahi) around Mount Kablaki in August 1982 and the levantamentos in Kraras (Viqueque) and Lautém District in August 1983. These displacements amounted to the collective punishment of whole communities and the proxy punishment of relatives of people still fighting in the forest and mountains. Some of those detained in these circumstances were also sent to Ataúro. Others were displaced from their home villages and sent to areas where they had to rebuild their lives virtually unaided in extremely inhospitable environments. This was the fate of many of the inhabitants of the villages in Ainaro and Manufahi that took part in the Kablaki uprising of August 1982 and of the mainly women survivors of the mass executions that followed the Kraras (Viqueque) uprising in August 1983. The latter group were sent to the previously uninhabited area of Lalerek Mutin where they were left to fend for themselves under tight military surveillance. The population of Lalerek Mutin suffered sexual violations, disappearances, hunger, disease and death there. Their treatment was strikingly similar to that of the people from Ainaro who had been moved to the villages of Raifusa and Dotik the previous year.

Reference 458 - 0.01% Coverage

225. The Commission has also found that ABRI/TNI used napalm and other incendiary devices, which caused terrible suffering to civilian victims including the death by burning of unarmed men, women and children.

Reference 459 - 0.01% Coverage

226. The Commission has found that ABRI/TNI forcibly recruited tens of thousands of East Timorese men, women and children to assist them in their military operations, particularly during the years 1975–1981 and in periods of heightened military activity, across the entire territory of Timor-Leste. Those who refused to participate were subjected to beatings and torture. The illegal forced recruitment of civilians for military operations was carried out to provide cheap practical assistance and weaken the morale of their opposition to the occupation.

Reference 460 - 0.01% Coverage

265. The Commission finds that in perpetrating and allowing acts of rape and sexual assault against East Timorese women, ABRI/TNI violated the provisions of the Fourth

Reference 461 - 0.01% Coverage

Geneva Convention, by which Indonesia was bound. Article 27 of that Convention requires the humane treatment of civilians. It requires that women must be especially protected against attacks on their honour including rape, enforced prostitution or any form of indecent assault.

Reference 462 - 0.01% Coverage

270. The Commission also considers that individual members of ABRI/TNI are criminally responsible for their involvement in sexual violations during the conflict. • Acts of rape against civilian East Timorese women constituted grave breaches of the Fourth Geneva Convention, under Article 147 of that Convention. • Rape constitutes a serious violation of the laws and customs of war and was therefore a war crime under customary international law, at least during the latter part of the mandate period. • Where rapes or other sexual violations constituting inhumane acts, or incidents of sexual slavery, are carried out as part of a widespread and systematic attack on a civilian population a crime against humanity may have occurred. The Commission has found that there are strong grounds for concluding that throughout the conflict period ABRI/TNI was engaged in widespread and systematic attacks on the East Timorese civilian population, and therefore those involved in sexual violations as a part of those attacks may bear individual criminal responsibility for crimes against humanity.

Reference 463 - 0.02% Coverage

burned, and some were transported across the border to be buried in West Timor, Indonesia. • Following the massacre at the church in Suai, approximately 125 surviving women and children were detained by Laksaur militia with the assistance of members of the TNI. Many of the women were raped. The survivors were forcibly deported to West Timor where many more were raped or subjected to sexual slavery. • On 5–6 September 1999, Aitarak militia, together with members of the TNI, attacked hundreds of people who had sought refuge at a number of sites in Dili, including the house of Nobel Laureate Bishop Carlos Ximenes Belo, the Diocesan Offices, convents, and the Dili office of the International Committee of the Red Cross. At least 19 civilians were killed or disappeared from these places of refuge. The previous day, on 4 September, the TNI and militia carried out attacks on the community in Becora, a pro-independence neighbourhood in the east of Dili, killing at least seven men. • On 8 September 1999, Dadurus Merah Putih and other militias, under the command of Indonesian security forces, attacked people who had sought refuge in the Maliana police station. Before the attack, leaders of the proindependence umbrella organisation, the CNRT, pleaded with members of the Indonesian police to protect them. But the police remained sequestered in a section of the building and ordered them to go away. At least 26 civilians were killed or disappeared, mostly local CNRT leaders and suspected proindependence supporters, including one 12 year-old boy. They included people who had escaped from the police station but who had been hunted down and killed in the following days. The bodies were transported to a secret location and disposed of. • On 10 September 1999, the Sakunar militia, acting under the direction of the TNI, brought civilians from three villages in Oesilo, Oecussi to West Timor, Indonesia, on the pretext that they would be safer there. Once inside Indonesia, TNI and militia separated 50-70 young men who were selected on the basis that they had received some high-school education. The victims were tied together and brought back into Oecussi, where they were lined up and executed in a river-bed in Passabe. • On 12 September 1999, Laksaur militia and members of the TNI attempted forcibly to deport villagers from the village of Laktos (Fohorem, Covalima) to West Timor, Indonesia. Fourteen men who resisted were killed. • During 20–21 September 1999, TNI soldiers from Battalion 745 randomly shot civilians during their retreat from Lospalos (Lautém) to Dili. At least 21 civilians, including a Dutch journalist, were killed or disappeared by members of Battalion 745 as it retreated through Lospalos, Baucau, and Dili. • On 23 September 1999, members of the Mahidi militia, supported by the TNI, opened fire on a group of villagers from Maununu Village, Ainaro District, whom they had rounded up for deportation to West Timor, killing 11 persons, including women and children. • On 20 October 1999, Sakunar and Aitarak militias and members of the TNI, while rounding up villagers from Maquelab (Pante Makassar, Oecussi) for

Reference 464 - 0.01% Coverage

25. In August 2000 the CNRT, which included representatives of East Timorese political parties and other groups that had supported a referendum, held a national congress and unanimously passed a resolution calling for the establishment of a truth and reconciliation commission. The proposal was passed to the National Council, the East Timorese consultative legislative council set up by UNTAET, and a request for assistance was forwarded to UNTAET. The Transitional Administrator, Sergio Vieira de Mello, asked the UNTAET Human Rights Section to take the lead in assisting East Timorese counterparts to conduct background research and take steps towards the establishment of a 'truth and reconciliation commission'. A Steering Committee was formed which included representatives of the CNRT, human rights NGOs, women's groups, youth organisations, the Catholic Church, the Association of Ex-Political Prisoners (Assepol), Falintil, UNTAET (through its legal and human rights sections) and UNHCR.

Reference 465 - 0.01% Coverage

Despite the fact that it did not completely satisfy community members, the hearing was clearly an important local event. Over 200 community members, men and women from all age groups, attended the hearing. Many displayed their sense of the importance of the occasion by wearing traditional attire. Those who attended included the families and friends of deponents and victims. The most common observation of participants at the end of the hearing was one of appreciation, qualified by reservations about the way a few of the deponents had conducted themselves. Participants stated that they were happy that a significant number of former militia members who had joined in the campaign of violence against the community had been publicly shamed for their actions and had apologised. They also said that the hearing had helped the entire community understand what took place during the conflict.

Reference 466 - 0.01% Coverage

again to mark its opening. Spiritual leaders, dressed in traditional clothes and carrying lulik (sacred) objects, danced, while chanting and reciting monologues, often to the accompaniment of drums. In Timor-Leste drums are usually played by older women who, at the same time, dance in short lines revolving around a common centre like the spokes of a wheel. The women hold their slender drums under one arm while beating swift, complex rhythms with both hands.

Reference 467 - 0.01% Coverage

31. For single women and their children, daily survival was more difficult. In some cases, women and children returned to Timor-Leste in poor health caused by longterm malnourishment in the camps. On their return, they had to plant and wait for the next harvest in order to feed themselves. Although local authorities, UN agencies and NGOs gave special attention to these families, there were some who slipped through the net of support.

Reference 468 - 0.01% Coverage

39. The objective of offering people the opportunity to give their statements was to gather information that was both accurate and important for the Commission's truthseeking work. The Commission wanted to be sure that it had listened to the stories of people from all sides of the political conflict. By acknowledging that East Timorese in West Timor were also heard, it hoped to contribute to their personal healing process. 40. The programme targeted specific groups within the communities in West Timor. These included pro-autonomy political and former militia leaders, individuals and groups who had not yet made their decision on whether to return, women as the group most likely to be unable to make a free choice about repatriation, and those who had chosen to stay in West Timor but who had experience or knowledge of human rights violations to share with the Commission.

Reference 469 - 0.01% Coverage

Women refugees and reconciliation

71. Women were especially constrained in their freedom to engage with the NGO Coalition by the power structures that existed within the camps. The positions women took on reconciliation and repatriation were almost entirely determined by their husbands, fathers and uncles who had brought them to West Timor. They were economically

and physically dependent on these male figures, who often both intimidated them and acted as their ultimate protection from other men.

72. Tables 2 and 3 above both indicate that outreach to women was less effective than to men. NGO Coalition teams noted that, even when women attended focus group discussions they seldom spoke or simply agreed with what was said by their husbands or leaders. The NGO Coalition thought that there were several factors explaining women's limited participation. One was Timorese patriarchal culture, in which the woman's role does not extend beyond the family. Reconciliation was seen as a political issue to be dealt with by men. Women also generally had lower levels of education and poorer health than men, as well as often being the victims of physical and psychological abuse.

73. Much work remains to be done in giving women access to information and the capacity to play an active role in the decision on whether to return to Timor-Leste.

#### Reference 470 - 0.01% Coverage

97. In both national and sub-district public hearings the Commission also selected survivors with a view to having geographical balance, and covering events that occurred in different time periods and in which the full range of perpetrator groups were involved. It also sought to have a balance of women and men victims. Meeting these criteria was important if the community was to understand that the Commission was a politically neutral body with a mandate to investigate human rights violations in the context of the political conflict regardless of who committed them.

#### Reference 471 - 0.01% Coverage

100. This hearing was called a Victims' Hearing, and was given the title "Hear Our Voices" (Rona Ami-nia Lian, in Tetum). Six women and eight men from all 13 districts of Timor-Leste gave testimony. They ranged in age from the early 20s to late 60s, and told of violations that occurred throughout the 25-year period of the Commission's mandate. They told of violence during the internal conflict of 1975 by Timorese political parties and of the years of violations at the hands the Indonesian military and its agents.

#### Reference 472 - 0.01% Coverage

The first national public hearing of the Commission heard from six women and eight men, victims of serious human rights violations from all districts of Timor-Leste. It was held on 11-12 November 2002, to help commemorate the Santa Cruz massacre of 1991 and honour the victims of this atrocity.

#### Reference 473 - 0.01% Coverage

A young woman from Suai (Covalima) brought the auditorium to tears in the final testimony of the hearing. A person of quiet dignity, she recounted her experiences after the massacre of civilians at the Suai church after the 1999 Popular Consultation. Taken to a nearby school with other women, she was repeatedly raped for a week in front of others. She was then taken to West Timor where the sexual violence continued. As a result of these attacks she bore a child. She asked the gathering if she could present her one-year-old baby. The audience cried out, "Yes, please!" and the one-year-old baby was brought on stage by her grandmother. The baby is named after a former UN High Commissioner for Human Rights who visited the baby's mother and other Suai women survivors in 2000. The baby is truly a symbol of healing and human rights in Timor-Leste.

#### Reference 474 - 0.01% Coverage

110. Highlights of the hearings included the inauguration of the Commission's national headquarters in the Comarca, the former prison in Balide. The headquarters were opened with a hearing on Political Imprisonment that featured testimony from exdetainees, including several who had been held in the Comarca. The hearing on Women and Conflict provided an insight into the lives and the suffering of women during the years of conflict. In the hearing on Massacres, survivors testified about some of the most brutal acts of the mandate period. Eye witnesses described not just such notorious events such as Kraras Massacre of 1983, the Santa Cruz Massacre of 1991 and the Liquiçá Church Massacre of 1999, but also less well-known incidents that had occurred during the time of the internal political party conflict, after the Indonesian invasion of Dili, and during the late 1970s and the early 1980s.



Reference 475 - 0.01% Coverage

114. The testimonies of Indonesian human rights defenders, such as the great friends of Timorese political prisoners Ade Rostina Sitompul and Luhut Pangaribuan, the members and staff of the National Commission on Violence Against Women, the West Timor Humanitarian NGO Team, and the human rights activists Yeni Rosa Damayanti and Nugroho Katjasungkana, were compelling both in themselves and as powerful symbols of the hope of a new relationship with Indonesia based on the principles of human rights. They also reminded us that there were Indonesian citizens who took great risks to defend human rights in Timor-Leste.

Reference 476 - 0.01% Coverage

120. A total of 52 Sub-district Victims' Hearings were conducted. Sixty five women, and 149 men gave testimony, and an estimated 6,500 community members attended the hearings.

Reference 477 - 0.01% Coverage

Senhora Filomena (surname withheld) spoke of her experience as a member of the women's organisation, OPMT, between 1975 and 1979, supporting Falintil soldiers. She told of how she was captured in 1980 after a member of her family told the military of her activities. She said he now lived in Indonesia. Sra Filomena told how she was tortured during interrogation by Indonesian soldiers. She went on to say that in 1999 her kiosk was burned to the ground by the Indonesian military helped by East Timorese, including the Sub-district Administrator. She said that if they were to return to her community, she would be able to accept them back.

Reference 478 - 0.01% Coverage

134. The Commission raised sensitive issues at public hearings, especially national hearings. For the first time the community heard direct testimony about terrible violations committed by Timorese political parties in 1974-1976. Victims told of violence committed by Timorese in the Indonesian military and its auxiliaries. The family and community dimensions of this sort of violence are profound. Women spoke openly of the sexual violence committed against them, challenging the widely-held view that Timorese culture forbade discussion of this subject. Hearings brought home the personal dimension of the massive and prolonged violence of the Indonesian military over the period of the Commission's mandate. The way that this process of public truth-telling gained the respect of the wider population augurs well for future peace-building initiatives.

Reference 479 - 0.01% Coverage

142. Six workshops were held at the Commission's national headquarters in Dili. Five brought together mixed groups of men and women, and one was for women only. Participants came from all districts of Timor-Leste, and efforts were made to involve survivors from some of the most remote parts of the country.

Reference 480 - 0.01% Coverage

144. In total 156 people participated in the six workshops, 82 women (52%) and 74 men (47%).

Reference 481 - 0.01% Coverage

147. Bringing participants to Dili was a deliberate decision. It allowed them to step out of their daily lives and dedicate some time just to themselves. For many, especially women participants, this was a rare opportunity to be free from the daily routine of hard domestic work. In addition, by bringing participants away from their villages, it was hoped that they would feel able to speak more freely of their experiences and feelings. It also allowed people from all over the country to meet each other, thereby breaking down the sense of isolation felt by many survivors.

Reference 482 - 0.01% Coverage

152. The main activity of the first day, called "group counselling", was the sharing of personal stories. Women counsellors from Fokupers facilitated these sessions with support from Commission staff. Fokupers has much

experience of working with survivors of violence in this way, and their contribution was critical to the effectiveness of the workshop. Counsellors then worked with small groups, using creative techniques to help survivors find ways of talking about their experiences. There was no obligation to speak, and if participants chose to speak, they could say as much or as little as they wanted. Listening was an important part of these sessions, creating a sense of respect and care.

#### Reference 483 - 0.01% Coverage

At a workshop in March 2004 a small group were sharing their stories. A young woman from Suai (Covalima) was telling the painful story of being raped by members of the Indonesian military in 1999. The group listened attentively as the young woman told her story through tears. One young man interrupted, politely, to say that he felt that in Timorese culture it was not appropriate for women to talk about these sorts of experiences. He was himself the survivor of severe torture on a number of occasions throughout the 1990s. The facilitator asked the young woman and rest of the group what they thought. An older lady sitting between the young man and the young woman put her hand on the young woman's shoulder, and said that women had been abused in the past and that if now they felt they wanted to talk about it, then there was nothing in Timorese culture to say that they should not do so. She said that now was the right time for women to talk. She said this gently, while also patting the young man on the shoulder in a comforting way. She herself was the survivor of rape. The group and the young man nodded assent, and the young woman continued her story.

#### Reference 484 - 0.01% Coverage

Ainaro) gave testimony at the Commission's National Public Hearing on Women and Conflict in April 2003. Her story of sexual violence and sexual slavery in 1982 was the first time the nation had heard of the suffering of the women of Mau Chiga after villagers joined an uprising against the Indonesian military. In January 2004 Olga and her young daughter accompanied an older lady from Mau Chiga to an allwomen healing workshop. Throughout the workshop Olga supported the older lady and other participants, and also shared her experience. Her daughter joined in the singing and painting activities, and was a favourite of the other participants.

#### Reference 485 - 0.01% Coverage

179. The Commission also contracted other organisations to provide support to victims. In ten districts, the Commission contracted NGOs or religious groups involved in providing health services to offer support to identified victims over a six-month period. The ten organizations were SATILOS (Fundação Saude Timor-Leste, Timor-Leste Health Foundation) in Dili; the Canossian Sisters in Ainaro, Manatuto and Lautém; the Catholic Commission for Justice and Peace in Maliana; the Centro Feto Enclave Oecussi (Oecussi Enclave Women's Centre); the Congregation of Sisters of the Infant Jesus in

#### Reference 486 - 0.01% Coverage

180. As the Commission closed its district offices in March 2004, it decided to continue the Urgent Reparations Scheme but to limit it to specific communities or groups. It funded three Timorese NGOs to provide these support services: Assosiasi HAK, Fokupers and the women's NGO ET-Wave. A six-month programme was developed with each of the three organisations, using community development principles to offer support to victims. These programmes sought to work with victims and their communities, rather than singling out victims for individual support.

#### Reference 487 - 0.01% Coverage

181. The cash grant component of the Urgent Reparations Scheme was distributed between September 2003 and March 2004. In this period, 516 men (73% of the recipients) and 196 women (27%) each received US\$200 for a total of \$142,400 to 712 survivors of human rights abuses.

#### Reference 488 - 0.01% Coverage

183. In ten districts, 417 survivors – 322 men (77%) and 95 women (23%) – received the continuing support and assistance offered by local NGOs and church groups. This support included medicines, referral to district hospitals, and basic counselling and support, including home visits. The Commission hoped that once such links to local support mechanisms had been established, they would continue to provide assistance to the victim, although it recognised that the scarcity of resources at the local level might prevent that from happening.

184. The three NGOs, which the Commission contracted to provide support services after it left the districts, concentrated their efforts on particular groups or communities. Assosiasi HAK focused its work on the Kraras-Lalerik Mutin community of Viqueque. The Kraras community had suffered a series of massacres in 1983, and survivors were relocated to nearby Lalerik Mutin. Most of those who survived were women, and Lalerik Mutin is frequently called the “village of widows.” In the six-month programme, Assosiasi HAK worked with the community to identify its particular needs, and established a community education centre.

185. Fokupers and ET-Wave offered follow-up support to the women who had given statements and participated in hearings or the Urgent Reparations Scheme. Fokupers worked in five districts: Dili, Liquiçá, Bobonaro, Ermera and Covalima. ET-Wave worked in Lautém. In addition to following-up with individual women, the organisations worked with communities to address the isolation that many victims, especially rural women, suffer.

#### Reference 489 - 0.01% Coverage

197. The Commission trained two district Victim Support staff, one woman and one man in each district, in participatory methods for facilitating the Community Profile workshops. Teams aimed to hold five community discussions in each sub-district. Participants in at least one of the five discussions were to be recent returnees, with priority given to those who were being ostracised by the communities to which they had returned. Another discussion group was to consist exclusively of women. The purpose of having women-only groups was to overcome women’s reticence about taking an active part in group discussions, especially when what is under discussion is the traditional male preserve of recounting history,

198. Victim Support district staff together with the District Coordinator and Regional Commissioners were responsible for selecting which villages and special groups should hold a workshop. Selection was often based on local team members’ prior knowledge of the area, or on information that emerged from the sub-district level meeting held at the start of the three-month sub-district programme. At these meetings sub-district officials, village heads, and community elders often identified villages with a high concentration of recently-returned refugees. They also selected women to participate in the women’s discussion group, with priority given to women who had experienced violations or had been active in the Resistance.

#### Reference 490 - 0.01% Coverage

The participants from Oeleu noted that the Indonesian military killed hundreds of people from the village in 1975-1976. In 1978/1979 several hundred more died from illness and starvation. They recalled that about a hundred men from their village were captured and forcibly recruited by the Indonesian military. In 1986 the introduction of the Indonesian Family Planning Programme resulted in the death of four women in Oeleu. In the late 1990s around 80 people from the village joined clandestine organisations. Many of the youth of Oeleu came under suspicion, and were caught and tortured. The Indonesian military also responded to this development by forcing villagers to join Hansip (Pertahanan Sipil, Civil Defence). Those who refused were beaten and slashed with knives. In 1999 several youths were intimidated into joining the militia group, Dadurus Merah Putih. In the weeks leading up to the Popular Consultation they burned around 200 houses, looted others and killed six people. Many residents fled to the mountains before and after the ballot. About 200 families were evacuated to Atambua after the announcement of the result of the vote, where around 50 people died of disease and one was killed.

#### Reference 491 - 0.01% Coverage

200. Although the range of people who took part in Community Profile workshops varied, regular participants included the village chief, political party representatives, members of youth and women’s organisations, community elders, and local church leaders, individuals previously active in the clandestine movement, as well as victims and perpetrators of human rights violations. The Commission sought to achieve a balance of perspectives, though at times this was difficult.

#### Reference 492 - 0.01% Coverage

202. On average the proportion of men attending the workshops (76%) was far higher than the proportion of women. In 11.5% (31 out of 270) of the workshops open to both men and women, women did not participate at all. At the 24 meetings designated women-only meetings, an average of 15 women participated. In two of these women's meetings, a few men also attended and spoke.

203. All district teams noted that there was a lack of gender balance, both in attendance and in active participation in the discussion. Reasons given for the imbalance included the fact that women traditionally do not participate in public gatherings and that women's workload, particularly their responsibility for childcare, would keep many at home. It was thought that even when women did attend, many may have felt unable to speak in public about the violence they had experienced or did not feel comfortable speaking in the presence of their husbands.

204. It was easier for women to speak directly about violations, such as rape, when men were not present. If sexual violence was raised at all in the presence of men it was usually done obliquely, as when women spoke of having been damaged or broken. District teams addressed this formally through women-only meetings and sometimes informally by having a woman facilitator meet separately with the women attending a mixed workshop.

205. The women-only workshops were a valuable forum for understanding community experiences during the conflict. Their success in presenting a perspective that was often less blinkered by political allegiance suggests that more workshops of this type would be useful.

#### Reference 493 - 0.01% Coverage

- Continuing to seek ways to overcome obstacles to women participating fully in decision-making about their and their families' futures.

#### Reference 494 - 0.01% Coverage

234. Through the healing workshops and other activities, it became clear that women who had been raped were more likely to suffer symptoms of trauma than other victims of violations. This may partly be because many women raped or forced into situations

#### Reference 495 - 0.01% Coverage

of sexual slavery by the Indonesian military reported that they were shunned by their family and community, and thereby lost the support necessary for healing and mental well-being. The plight of women who had children as a result of rape, or being in a situation of sexual slavery, was even worse. There are communities, such as Suai, where women were subjected to mass rape after the Popular Consultation in 1999, where large numbers of women are in need of support.

235. The Commission found that in general young women raped during the violence of 1998-99 suffered more severe and more persistent symptoms of trauma than their older counterparts who had suffered rape in earlier periods of the conflict. The explanation for this difference may be that the older women were more often able to rely on support deriving from their established roles as family and community members, whereas the violation seemed to have prevented many of the younger women from developing these roles. At the same time, the older group were generally less forthcoming about their experiences and so, if in need of support, less likely to obtain it.

#### Reference 496 - 0.01% Coverage

3.2.6. The Government develops and implements policies that ensure that the fruits of development are enjoyed equitably, reaching the most isolated communities, benefiting and involving men and women, children, the elderly and the disabled, and providing opportunities to those who are most disadvantaged.

#### Reference 497 - 0.01% Coverage

- Proper procedures for holding women and men prisoners in separate facilities

#### Reference 498 - 0.01% Coverage

For the greater part of the conflict, the people of Timor-Leste were exposed to widespread violence. The conflict between the principal political parties in 1975 degenerated into short-term physical violence in many communities, and Indonesia used military firepower and strength of numbers to force its will on the people of Timor-Leste and maintain its presence at huge cost to many throughout the 24 years of the conflict. The effective use of power depends on cooperation. In a culture of violence and fear, however, force is the preferred way to resolve issues and maintain control and those in power can come to assume an attitude of arrogant superiority over others. Once embedded a culture of violence can become normal and corrupt relations at all levels and in many different ways including between officials and citizens, men and women, employers and staff, teachers and students, parents and their children.

Reference 499 - 0.01% Coverage

3.7.4. The Government, bearing in mind creative initiatives undertaken in 1974-75, develops special programmes aimed at eradicating illiteracy in Timor-Leste, including for adults, especially women in remote communities;

Reference 500 - 0.01% Coverage

#### 4.1. Women

During the conflict women played a crucial role in East Timorese society – both in Timor-Leste and in the diaspora – as the bedrock of families and communities, often left without husbands, brothers or fathers for support, and as advocates for human rights. In Timor-Leste, the conflict created conditions which limited the freedoms of women and girls who were also especially vulnerable to violations of human rights. These included rape, sexual slavery and other forms of sexual violence which, though mainly perpetrated by the Indonesian security apparatus also involved East Timorese men. Women who were victims of sexual violence were often ostracised by their community, increasing their vulnerability to new violations. Some continue to be victimised today because of their experience.

Reference 501 - 0.01% Coverage

The incidence of domestic violence and sexual assault in Timor-Leste remains high. A national commitment to the elimination of violence against women, in both the public and private domains, is essential to break the cycle of violence and fear that characterises the lives of many women and girls. This programme of action must also promote the development of a culture of equality because discrimination against women is a key contributing factor to violence against women.

The Commission recommends that: 4.1.1. The diverse contributions of women involved in the Resistance – internally and in the diaspora - be more fully recognised and that additional ways of documenting and disseminating their contribution be developed, including for teaching in the schools.

4.1.2. The call by Komisi Penyelidik Pelanggaran HAM Tim-Tim (Commission for the Investigation of Human Rights Violations in East Timor, KKP HAM) to the Government of Indonesia to provide rehabilitation, compensation and support to the victims of the 1999 upheaval in TimorLeste, including women and families, be implemented.

4.1.3. Crimes against humanity and war crimes committed in Timor-Leste which involved sexual violence against women and girls are excluded from any amnesty provisions, in accordance with UN Security Council

Reference 502 - 0.02% Coverage

Resolution 1325 on Women, Peace and Security (par. 11, S/Res/1325 2000).

4.1.4. Continuing prejudice against women who have been victims of sexual violation be urgently addressed by the Government, religious institutions, local communities and civil society organisations in order to uphold the dignity of those who have suffered in this way.

4.1.5. The Government, together with religious organisations and civil society, continues efforts to eliminate all forms of violence against women and that measures to be taken include (a) the urgent introduction of legislation on domestic violence, including emergency measures to protect victims at times of crisis; (b) the provision of more resources and training to law enforcement agencies, the judiciary and legal aid groups, in order to enable an effective response to cases of domestic violence; (c) continued support for agencies and civil society organisations providing quality services and support to victims, and to those who work with men to transform patterns of violent behaviour.

4.1.6. The National 16 Days of Activism against Violence against Women be continued each year and be intensified particularly in the districts.

4.1.7. The Armed Forces and Police Services develop strong enforceable policies which promote gender equality, outlaw sexual exploitation and violence against women and impose the strongest possible sanctions on security personnel guilty of breaches of these policies so that never again should East Timorese women have cause to fear those entrusted to protect and uphold their rights.

4.1.8. The harmonisation of Timor-Leste laws with the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is continued, that adequate capacity is provided to institutions responsible for the implementation of CEDAW and reporting to the UN on TimorLeste compliance with CEDAW, and that understanding of CEDAW is promoted in the community, particularly through the education system, the media and the Church.

4.1.9. Access to information and services on reproductive health care, family planning and parenting are widely available to both men and women, including through the schools, in order that decisions about reproduction are informed and the responsibilities of reproduction and parenthood are equally shared and free of coercion or violence.

4.1.10. Measures are taken to recognise and support the role of women in the prevention and resolution of conflicts and in peace-building, including at the local level.

4.1.11 The Government upgrades the Office for the Promotion of Equality to a Ministry of Women's Affairs as a way of further promoting and mainstreaming gender equality and the full participation of women in the economic, social, cultural and political life of Timor-Leste, including through the promotion of literacy for rural women and the greater participation of girls and women in secondary and tertiary education.

#### Reference 503 - 0.01% Coverage

4.2.3. Positive role models for girls and young women, and for boys and young men, be identified and promoted.

4.2.4. Adequate resources be allocated to the development of sporting infrastructure and management so that the potential of sport to contribute to community relations and the holistic development of youth, including equal access for girls and young women, is realised.

#### Reference 504 - 0.01% Coverage

The Commission recommends that: 5.4.1. Recruitment to the public service is based on equal opportunity and merit, not political affiliation, and that women are given every encouragement to apply and occupy positions of leadership in the government bureaucracy.

#### Reference 505 - 0.01% Coverage

5.6.3. The Church reviews past practices of excluding women who were victims of sexual violence from the full life of the Church, thereby significantly increasing their experience of social stigmatisation, and addresses its responsibilities to these women.

#### Reference 506 - 0.01% Coverage

Because of what took place on 20 August 1982 many of our people died, women were raped, became widows, children became orphans, many became impoverished, many are still traumatised...Do you think by taking statements from the people we can resolve [our problems] and heal our wounded hearts? Do you think by bringing people who committed crimes to the courts we can heal our wounded hearts?

#### Reference 507 - 0.01% Coverage

The basic principle of this mechanism will be to assist communities to resolve local conflicts or problems within a framework which is consistent with the rule of law and respect for human rights, including equality between women and men, but also respectful of traditional processes and the diversity of cultures in Timor-Leste.

#### Reference 508 - 0.01% Coverage

The programme should take gender differences into account because the conflict in Timor-Leste affected men and women differently. Men and women experienced not only different types of human rights violations during the conflict, but also different barriers to mitigating the impact of these violations. More men were targeted as victims of detention, torture, killings and disappearances than women. However, when women became victims of detention, torture and other violations, they suffered disproportionately from sexual violence and faced on-going discrimination as victims. Women also suffered when their husbands, sons, fathers, and other members of their families experienced human rights violations. They became the primary carer in their family, taking responsibility for the sick and wounded, and working to feed their children and other dependents when other providers in the family were detained, disappeared, killed or maimed. They also became increasingly vulnerable to sexual violence when the traditional “protector” of the family was absent. At least 50% of programme resources should be directed to female beneficiaries.

#### Reference 509 - 0.01% Coverage

In the aftermath of East Timor’s historic vote for independence in August 1999, the supporters of Indonesian rule reduced the country to a shattered, smouldering ruin. By late October, some 1,500 people had been killed, scores of women had been raped, 70% of all the buildings in the country had been destroyed, and more than half the population had been forced to flee their homes.

#### Reference 510 - 0.01% Coverage

In the course of 1999, Timor-Leste was the scene of terrible violence. Between early January and late October, at least 1,200 civilians, and perhaps as many as 1,500, were killed. Some were shot dead, while others were decapitated, disembowelled or hacked to death with machetes. Many were subjected to torture and ill-treatment. Women and girls suffered rape and other crimes of sexual violence. The systematic violence fuelled the forcible displacement of the population on a massive scale. The violence took place in the context of a referendum, or Popular Consultation, on Timor-Leste’s political status supervised and carried out by the United Nations (UN) on 30 August 1999. In the period before the ballot, suspected supporters of independence were subjected to persistent threats and acts of violence by pro-Indonesian militia groups. In spite of the evident dangers, East Timorese welcomed the opportunity to vote on their political future and voted resoundingly for independence. The worst of the violence followed the announcement of that vote on 4 September. Over the next few weeks, Indonesian soldiers and police joined armed pro-Indonesian militiamen in a campaign of violence so sustained and so brutal that it shocked even those who had predicted a backlash. Before a UN-sanctioned military force arrived to restore order in late September, hundreds of people had been killed and an estimated 400,000 people - more than half the population - had been forced to flee their homes. Indonesian authorities have offered a variety of explanations for these events. They have claimed that the pro-Indonesian militia groups formed spontaneously in response to provocation by pro-independence activists, and that the violence was the result of ‘clashes’ between the two sides. The post-ballot violence, according to the official view, was an understandable expression of anger on the part of pro-Indonesian East Timorese at a perceived UN bias toward independence. In response to evidence that Indonesian soldiers had themselves committed acts of violence, the authorities have acknowledged that some ‘rogue elements’ might have done so, but they have insisted that the armed forces as an institution had been disciplined and had worked hard to contain the violence.

#### Reference 511 - 0.01% Coverage

20. Important as these fighters were, resistance to the Indonesian occupation was not solely, or even primarily, exercised through force of arms. That was especially true after 1981, when the overall leadership of the Resistance, and of Falintil, passed to José Alexandre Gusmão, better known as Xanana Gusmão. Under his leadership, the armed Resistance was increasingly complemented by a network of groups that operated primarily in the political sphere, both in Timor-Leste and abroad. The formally constituted organisations included Renetil (Resistência Nacional dos Estudantes de Timor Leste – East Timorese National Students Resistance), Ojetil (Organização de Juventude de Timor Leste – Organisation of East Timorese Youth), and the women’s group OMT (Organização da Mulher Timor – Organisation of Timorese Women), but they were joined by dozens of semi-formal and informal groups spread across the country and in major towns and cities in Indonesia.

#### Reference 512 - 0.01% Coverage

documented some 182 cases of gender-specific violations committed in 1999. These included 46 cases of rape, five cases of attempted rape, and 16 cases of sexual assault. More than half of the 46 rape victims were raped repeatedly, or by more than one attacker. In addition, many women were raped over a period of months, and sometimes years, after being forced into a relationship of sexual slavery by TNI soldiers and militiamen.‡

128. Given the understandable reluctance of most East Timorese women to speak about such experiences, it is very likely that the actual number of cases of rape and sexual slavery in 1999 was significantly higher than thus far reported.§

#### Reference 513 - 0.01% Coverage

reporting has been compounded by social, legal, and logistical barriers to documentation and redress. East Timorese women, like women elsewhere, have suffered guilt, shame, and isolation in the aftermath of these attacks. Some have also been abandoned by their

#### Reference 514 - 0.01% Coverage

entered the home of a young woman and, brandishing their weapons, threatened to kill family members if she refused to have sex. In other cases, TNI officers and militiamen connived to abduct women, and then shared them like chattel.

130. Apart from the identity of the perpetrators, certain details of these assaults make it clear that rape and sexual violence were not random acts, but were planned by or with the approval of military authorities. For example, military authorities appear to have designated those women considered ‘fair game’ for rape or sexual assault. Some attackers, moreover, had access to relatively sophisticated contraceptive technology, including medication that they injected into their victims prior to raping them (See Case Study: Arbitrary Detention and Rape in Lolotoe).

#### Reference 515 - 0.01% Coverage

136. Victims and witnesses from widely disparate locations in Timor-Leste reported that they were told by TNI and Police officials, as well as militias, that they would be killed, and in the case of women, raped, if they did not board the trucks or boats to West Timor. They also reported consistently that the vehicles used in the evacuation were seized by military officials and militia under duress, and that money was extorted from those being forced to board the trucks.

#### Reference 516 - 0.01% Coverage

and women, more often than not farmers or fishermen. Important sub-categories of pro-independence victims included: CNRT leaders; local authorities; alleged traitors; villagers in pro-independence base areas; members of the Catholic clergy; students and young people; locally employed UNAMET staff; women and girls; and small children.

159. Non-Timorese – including UNAMET staff, journalists and observers – were also subjected to threats, intimidation and harassment, and some were physically attacked and injured. It was notable, however, that international staff and observers were very seldom the target of lethal violence, and only two foreigners were killed during the year.\*

#### Reference 517 - 0.01% Coverage

Women and girls

174. Among the victims of gross human rights violations in 1999, East Timorese women and girls warrant special mention. For, in addition to suffering the full range of violations experienced by men – including murder, torture, and forcible displacement – women and girls were also subjected to gender-specific violations of human rights, including rape and sexual slavery.

#### Reference 518 - 0.01% Coverage

175. The political climate in 1999 left women especially vulnerable to such attacks. As the violent campaign against independence gathered pace, many men fled to the mountains or to major towns, leaving their wives and children at



home to tend fields and livestock. There, as the local women's rights organisation Fokupers has noted, "women and their children became proxy targets of intimidation and terror."\*\*  
Women

#### Reference 519 - 0.01% Coverage

195. The victims of human rights violations in 1999 were overwhelmingly real or alleged supporters of independence, and their close relatives. Important sub-categories of pro-independence victims included: CNRT leaders, local authorities, alleged traitors, villagers in pro-independence base areas, members of the Catholic clergy, students and young people, locally employed UNAMET staff, women and girls, and small children. A very small number of the victims of violence were members of pro-Indonesian groups.

#### Reference 520 - 0.01% Coverage

506. Perhaps owing to AHI's weakness, and the relative strength of Falintil and CNRT in the district, there were no killings reported through the entire pre-ballot period. However, these months were not completely free of violence. There were frequent reports of arrest, beating and torture of suspected CNRT and Falintil members. Sometimes these beatings took place at AHI premises, but just as often they occurred at Kodim headquarters or in one or another Koramil. Some instances of sexual harassment and sexual violence, especially against women with CNRT sympathies, were also reported.

#### Reference 521 - 0.01% Coverage

594. The worst single incident of violence, however, was the massacre at the church in Suai on 6 September. At least 40 people, but possibly as many as 200, were killed when Laksaur and Mahidi militias, backed by TNI and Brimob troops, stormed the church compound. Of the 40 whose identities had been established by early 2003, three were Catholic priests, ten were minors (under 18 years), and several were women or girls (See Case Study: Suai Church Massacre, par. 903).

#### Reference 522 - 0.01% Coverage

641. In the face of the mounting violence, UNAMET staff evacuated to the relative safety of Dili. With UNAMET's departure, the situation in Ermera deteriorated further, and the targeted killings began in earnest. One of those singled out was Ana Xavier da Conceição Lemos. An active member of the pro-independence women's organisation, OMT, she had served as a UNAMET queue-controller on polling day. With the assistance of a Brimob officer, she had made her way to Gleno shortly after the close of balloting. Later that night, she was accosted and beaten in her home by a TNI officer, Sgt. Melky and several other men. She eventually made it to UNAMET headquarters in Gleno and she accompanied the UNAMET convoy to Dili. A few days later, however, she returned to Gleno to see that her children were safe. Upon her return she was detained first at the Kodim, and then handed over to militiamen, who raped and killed her (See Case Study: Rape and Murder of Ana Lemos, par. 964).

#### Reference 523 - 0.01% Coverage

was a member of the OMT (Organização da Mulher Timor – Organisation of Timorese Women), and her husband was an active member of the Clandestine Front. Having made it to the other side of the border, on 18 September she and her children crossed back into Timor-Leste with men who said they had been sent by her husband. All six of them subsequently disappeared. Georgina's remains, and those of her five children, were discovered in February 2000, rudely buried in a dry creek bed, in Kampung Mahir about 13 km from the town of Atabae in Maliana district. Among the suspected perpetrators of this crime was Sgt. Melky, the TNI officer also accused of raping and killing Ana Lemos.

#### Reference 524 - 0.01% Coverage

732. At least five people were killed in the course of this wave of violence (17-25 April). Residents of Orema, the main area of the militia activity, also reported that ABLAI members forced them under threat of violence to hand over pigs, horses, and women. One man was reportedly killed when his daughter refused to go with the militiamen.

After killing him, the militias took the woman against her will. She subsequently reported that she had been forced to serve as a militia slave, and that she had been raped by militiamen.

Reference 525 - 0.01% Coverage

770. Terrified by the mounting violence, residents of Liquiçá and Maubara began to seek refuge in places they considered safe, including the Catholic church compound. The sound of automatic weapons fire for about an hour in the afternoon of 5 April, followed by the arrival of hundreds of BMP militiamen, added urgency to their flight. By late afternoon, an estimated 2,000 people, many of them women and small children, had taken refuge in the church compound. Some were in the church itself while others were in the residence of the local priest, Pastor Rafael dos Santos, adjacent to the church.

Reference 526 - 0.01% Coverage

opening moments of the massacre: "... I heard shooting by the Besi Merah Putih (BMP) and Brimob group in front of the Parish house. They were firing into the air. After this the Besi Merah Putih and Kodim members entered and surrounded the community in the Church complex. They started to shoot everyone. Men whom they found outside the Parish house were hacked down . . . The militia members were accompanied by Kodim troops and the Brimob elements. They entered the residence of the church and they started to kill people with machetes and shoot people in the house. At the time there were still women, children and men in the complex. They started to kill the men first because they were closer to the door. The men had pushed the women and children to the back."†

780. Brimob troops assisted in the attack by throwing tear gas into the parish house, forcing the refugees to come out. As they ran from the church, they were hacked with machetes and knives, or shot. Pastor Rafael's account continues: "I saw the Brimob members break the parish house window and throw tear gas repeatedly into the Parish house until those who were sheltering inside ran out because they could not stand their eyes hurting. As the community ran out of the Parish house the Militia started to kill the men, but they did not kill the women and children. The children and women were allowed to leave the complex, whereas the men were hacked down."‡

Reference 527 - 0.01% Coverage

802. The seven murders on 12 April 1999 marked the start of a systematic campaign of officially sanctioned violence against villagers in the Cailaco Sub-District who were believed to be supporters of independence (See District Summary: Bobonaro). Over the next two weeks, soldiers and armed militiamen conducted joint patrols in which they burned and looted houses, detained and beat hundreds of villagers, raped an unknown number of women and girls, and killed as many as 20 people. No action was ever taken by Indonesian authorities against those alleged or known to have carried out these acts.

Reference 528 - 0.01% Coverage

831. Military officers and militia members also conspired to abduct and to rape women in the context of the Lolotoe operations. In one notorious case, three men abducted and repeatedly raped three young women whom they alleged had been assisting Falintil. Two of the rapists named by the victims were familiar figures: the Sub-District Military Commander, Lt. Bambang Indra, and the KMP militia commander, José Cardoso Ferreira (alias Mouzhino). The third man was a TNI intelligence officer, Francisco Noronha.

832. The rapes in question took place over several days at the end of June 1999 in a hotel in the town of Atambua, in West Timor. According to one of the women, the TNI intelligence officer Noronha and the militia leader Ferreira told them that if they refused to have intercourse with the three of them, they would be killed, and their bodies thrown into the ocean. Two of the men (Lt. Indra and Ferreira) were carrying automatic weapons, and at least one was equipped with contraceptive technology.

Reference 529 - 0.01% Coverage

834. After two nights of repeated rape, and four more days in detention, the women were eventually brought to the Sub-District Military Command in Lolotoe. There, one of the three rapists, Lt. Bambang Indra, in his capacity as Sub-District commander, prepared a letter granting them permission to return to their homes.

Reference 530 - 0.01% Coverage

890. The assault proceeded in two stages. First, all of the refugees were forced from the compound and across the road to Dili harbour. Next, the men were separated from the women and children, and subjected to further interrogation and beatings. Those believed to be students, UNAMET staff or CNRT members were singled out for especially harsh treatment. The precise number of casualties is not known. However, investigators have established the identities of more than 20 people subjected to inhumane acts during the attack, and at least 15 people who were killed or disappeared.

Reference 531 - 0.01% Coverage

the 40 whose identities were known by late 2002, three were Catholic priests, ten were under the age of 18, and more than a dozen were women. The dead were among some 1,500-2,000 people who had taken refuge at the old church, in the priest's quarters adjacent to it, and in a new half-built church a few hundred metres away, because of mounting violence and intimidation by militias and security forces.

Reference 532 - 0.01% Coverage

912. Inside the church, there was growing anxiety. There had been a number of warnings of a planned attack. One of these came from a militiaman who had entered the compound in the morning in search of his niece, and had urged people to leave while they could. Other warnings came by telephone. The head of the District legislature called to offer assistance in taking the IDPs to safety. Finally, around 12 noon, the priests began to urge the IDPs to pack their things and prepare to leave. Hundreds of younger men, thought to be the likely targets of an attack, did leave but as many as 1,500, many of them women and children, remained in the church.

Reference 533 - 0.01% Coverage

917. Witnesses concur that Father Hilario was shot and also stabbed or hacked, by a Laksaur militiaman (Egidio Manek) as he emerged from his room in the priests' quarters. One witness stated that he saw Father Hilario's dead body lying on the floor of the sitting room in the house. Father Francisco is also said to have been stabbed and hacked to death by a Laksaur militiaman (Americo) near his quarters. According to one witness statement, shortly before being killed he implored his attackers to spare the women and children. Father Dewanto, the Indonesian priest, was reportedly killed by gunfire in or near the old church. One witness said that, as Father Dewanto was about to be killed, one of the attackers shouted "Don't kill him! He is one of us!" But the warning came too late. 918. By about 5.00 pm the killing had finally stopped. A number of survivors, some of them women, were led out of the compound by militiamen and TNI soldiers. As they walked they were told not to look around them, but they could not help seeing corpses strewn about the compound. One witness said that blood was flowing like a long stream from inside the church, across the compound and all the way to the street outside. From the church, the survivors were taken to the Kodim headquarters, and to a nearby primary school, where they were interrogated. Several of them were held for about eight days, and at least one woman is reported to have been sexually assaulted by a militiaman while in detention.\*

Reference 534 - 0.01% Coverage

remains of 27 people, including 16 men, 8 women, and three others whose gender could not be determined. Among those exhumed were the remains of a child of about 5 years, a young man whose lower limbs and pelvis were missing, and a teenage woman who was naked, and whose body had been burned.

Reference 535 - 0.01% Coverage

964. The victims of human rights violations in 1999 included women and girls. Like men, they were targeted because of their membership in pro-independence organisations. They were also singled out because of the political activities of their husbands or male relatives, a practice of Indonesian security forces that long pre-dated the events of

Reference 536 - 0.01% Coverage

1999. Women and girls were subjected to many of the same kinds of violence as men, including beating, torture, killing and forcible relocation. In addition, however, they suffered a disproportionate number of sexually-related crimes, such as molestation and rape.

965. The fate of many East Timorese women in 1999 was epitomized by the experience of Ana Xavier da Conceição Lemos, a pro-independence activist and mother of three from Ermera District. She was beaten, raped, and killed by militiamen and TNI soldiers in early September 1999.\*

966. Ana Lemos was a well-known member of the OMT, a prominent pro-independence women's organisation. When the possibility arose in 1999, she campaigned vigorously for independence, openly criticising Indonesian rule at political gatherings. Her two brothers were also involved in pro-independence organisations, one in the CNRT and the other as a member of Falintil.

Reference 537 - 0.01% Coverage

987. Later the same day, members of Battalion 745 killed at least four more people, including two women, as they passed through the villages of Buruma and Caibada, just

Reference 538 - 0.01% Coverage

UNTAET and CNRT agree on a new composition and structure for the National Consultative Council (NCC). The newly expanded NCC will have 33 members. The members will include 13 representatives from the districts, seven representatives from CNRT and three representatives from other political parties. Its other members will represent youth, women's groups and non-governmental organisations, as well as the Catholic, Protestant and Muslim communities, professional and farmers' associations, the labour movement and the business community. All members, including the chairman of the NCC will be East Timorese.

Reference 539 - 0.01% Coverage

13. Approximately 21.4% (1,642/7,669) of all deponents in the Commission statement-taking process were women. In some communities, women did not participate in the Commission's socialisation activities as they were expected to stay at home. In addition fewer women were members of formal organisations with access to information regarding the Commission's work, and some women were uncertain or shy about coming forward to give testimony.\*

Reference 540 - 0.01% Coverage

16. The social, cultural and economic challenges faced by women may have limited their participation in the Commission's socialisation and statement-taking processes.

Reference 541 - 0.01% Coverage

database is constructed from open-ended interviews conducted by Fokupers staff with local East Timorese women. Originally, the main purpose of the interviews was linked to the counselling work conducted by Fokupers. However, the objectives were extended to include documentation for investigation purposes by competent legal authorities, such as the UN's Serious Crimes Unit. The narrative statements were taken in the Tetum language.

24. Fokupers constructed its database to facilitate the publication of a report on violence against women. Their original database was centred on representing the biographical data of victims, the narrative events that were described, identifying the violations which occurred and perpetrators involved. In July 2004, Fokupers submitted these data to the Commission on the condition that personal identifiers of deponents, victims,

## Child Node References to Women

The following section contains references to women from the Timor-Leste report organized by the child nodes outlined in Coding Women for the Timor-Leste Report. Some references appear under several subheadings since they contained discussions of multiple themes.

### *Barriers to Participation*

References or discussions of economic or cultural barriers to participation

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#### Reference 1 - 0.01% Coverage

4. It accepted that establishing the truth and accountability for past human rights violations was a necessary step towards achieving justice and restoring the dignity of victims. 5. It understood that reconciliation and healing would be difficult and lengthy processes. They would require the continuing active contribution of families, communities and other organisations engaged in similar work. It therefore aimed to create partnerships rather than to be a stand-alone institution. It would strive to work for reconciliation and to contribute to the continuation of such work beyond its own mandate. 6. It acknowledged the importance of ensuring that women played a major role in the reconciliation process. This entailed that women should be recruited to the Commission and that female community members should be able to participate in its activities. The Commission recognised the existence of practical, cultural and economic barriers to women's participation, which it would strive to overcome. 7. The Commission recognised the rich diversity of East Timorese culture as it is lived and expressed in different communities across the country. It would seek to incorporate the strengths represented by traditional values and practices in its work. 8. The Commission would strive to be accessible to East Timorese people across the country and in Indonesia and to the wider international community. This would require working in the remotest regions of the country and in local languages, as well as in English, Portuguese and Indonesian.

#### Reference 2 - 0.01% Coverage

166. The Commission followed a policy of encouraging work practices that would maximise the opportunities for women to contribute as staff members of the organisation and as participants in its programmes. It formally recognised the strong barriers which prevent women from participating equally in the work-place or political activities in Timor-Leste, as well as the duty of all institutions to try to redress this situation. The Commission's mandate therefore included specific requirements for gender representation. The Regulation required a minimum of 30% of National and Regional Commissioners be women. Two of the seven National Commissioners and ten of the 29 Regional Commissioners were women. Internal recruitment staff policies provided that a minimum of 30% of positions must be filled by women.

167. For programme objectives, it was important that women and men equally filled certain types of position. Examples included statement takers and victim support staff, each of whom worked directly with victims and witnesses in communities. The recruitment of a higher than normal proportion of female programme workers in these areas was aimed at ensuring that nationally women had equal access to all aspects of the Commission's work. This policy was designed to acknowledge women's experiences during the conflict. Certain sections of the Final Report, particularly the part on sexual violations, focus closely on the experience of women.

168. Despite this commitment the Commission did not succeed in reaching its recruitment targets for women. Only two of the eight members of the Senior Management Team were women. Just one of the six Regional Coordinators was a woman and all 13 District Team Coordinators were men. Cultural norms that were particularly strong in regional and rural Timor-Leste made it difficult to recruit the desired proportion of women into district teams. The need for staff members to live away from home during the three-month period of field activities in subdistricts other than their own posed particular difficulties for women who had family responsibilities. Cultural objections to them spending such an extended time away from their homes added to these difficulties.

### Reference 3 - 0.01% Coverage

Women refugees 495. Women in the camps were particularly vulnerable, both economically and physically. Female refugees had few economic opportunities to enable them to support themselves. They were dependent on men who were themselves often demoralised by the crowded, lawless post-conflict situation. Reports of domestic violence against women refugees were frequent. In the crowded conditions of the barracks privacy was non-existent. Their exposure, along with the near-absence of law enforcement and the presence of militia in the camps made women refugees particularly vulnerable to sexual assault.

496. The Commission received many statements from women who experienced sexual violence in the refugee camps in West Timor. Some had already been victimised in their homes before their deportation or in the places where they had sought refuge in TimorLeste. The sexual violence they experienced in the camps was often a continuation of this violation; other women suffered sexual violence only after reaching the camps (see Vol. III, Part 7.7: Sexual Violence).

497. BM described how she was virtually a prisoner in the hands of a militiaman who had already raped her in the school in Suai where she was held with other women after the massacre at the Church in the days after the announcement of the results of the ballot:

### Reference 4 - 0.01% Coverage

20. The Commission developed a number of methods to try to overcome the cultural barrier that makes it difficult for women to speak about the human rights violations they experienced. These included gender-balance in the recruitment of statement-takers and victim support staff for each district team; the involvement of women in communitybased group discussions on the collective experience of human rights violations; the implementation of a special six-month research project on the violation of women's human rights in cooperation with an East Timorese women's non-government organisation (NGO); a public hearing on women and conflict that included a testimony and submission from women's NGOs; the inclusion of women survivors to testify in other thematic public hearings; a household survey which included separate interviews with adult women to question them about their experiences of human rights violations; and healing workshops conducted in small groups, including one workshop only for women survivors, with the assistance of an East Timorese women's NGO.

21. The Commission collected 1,642 from a total of 7,669 statements from women who were witnesses or victims of human rights violations. This is 21.4% of all statements gathered during the 18 months of operations. Additionally, 260 statements regarding violations reported by women were received as a submission from a women's NGO. A total of 3,482 men and 1,384 women were involved in village-level participatory discussions on human rights violations held in 284 villages in more than 60 subdistricts. Sessions held specifically for women were conducted in 22 of these villages. The Commission's research team conducted more than 200 interviews, mostly with women victims of human rights violations.

22. The Commission's National Public Hearing on Women and Conflict, 28-29 April 2003, provided an opportunity for 14 women survivors of violations to tell their stories. Also during this hearing, four expert witnesses provided background information on these violations. A total of 18 women gave testimonies in other thematic public hearings. In its survey on mortality and human rights violations of 1,322 randomly selected households, the Commission interviewed at least one adult woman in each family on

### Reference 5 - 0.01% Coverage

Culture of silence 24. "It is a secret between me and God. There is no need to dig any deeper." 2 These are the words of a woman who was detained and tortured in Hotel Flamboyan, Baucau, when asked whether she experienced rape. 25. Many East Timorese women find it difficult to reveal that they were victims of violence, especially sexual violence. In a culture that values a woman's virginity above all, women who have experienced sexual violence, rape and particularly sexual slavery, are vulnerable to discrimination and isolation. Society tends to blame women for the sexual violence they experienced, to see them as "used goods" and stigmatise their children. There is very little social compensation to motivate women who experienced sexual violence to reveal it to others. 26. Some women talked to the Commission of their difficulties in admitting their experiences of rape to their husbands for fear of being rejected. A husband might abandon his wife if she admits to having been raped. A girl might not find a man willing to marry her. A woman raped by the military might become "fair game" for sexual abuse by other men because she has already been dishonoured.

27. Many of the accounts in this part express the shame and humiliation these women experienced once they were known as “military wives” or *feto nona*.†

#### Reference 6 - 0.01% Coverage

344. Social norms about the value of virginity in Timor-Leste society, particularly in rural areas, have led some women survivors of rape to have difficulty getting married. Again, the lack of distinction between consensual and non-consensual sexual relations victimised the victim of rape:

#### Reference 7 - 0.01% Coverage

At a workshop in March 2004 a small group were sharing their stories. A young woman from Suai (Covalima) was telling the painful story of being raped by members of the Indonesian military in 1999. The group listened attentively as the young woman told her story through tears. One young man interrupted, politely, to say that he felt that in Timorese culture it was not appropriate for women to talk about these sorts of experiences. He was himself the survivor of severe torture on a number of occasions throughout the 1990s. The facilitator asked the young woman and rest of the group what they thought. An older lady sitting between the young man and the young woman put her hand on the young woman’s shoulder, and said that women had been abused in the past and that if now they felt they wanted to talk about it, then there was nothing in Timorese culture to say that they should not do so. She said that now was the right time for women to talk. She said this gently, while also patting the young man on the shoulder in a comforting way. She herself was the survivor of rape. The group and the young man nodded assent, and the young woman continued her story.

#### Reference 8 - 0.01% Coverage

- Continuing to seek ways to overcome obstacles to women participating fully in decision-making about their and their families’ futures.

#### Reference 9 - 0.01% Coverage

The programme should take gender differences into account because the conflict in Timor-Leste affected men and women differently. Men and women experienced not only different types of human rights violations during the conflict, but also different barriers to mitigating the impact of these violations. More men were targeted as victims of detention, torture, killings and disappearances than women. However, when women became victims of detention, torture and other violations, they suffered disproportionately from sexual violence and faced on-going discrimination as victims. Women also suffered when their husbands, sons, fathers, and other members of their families experienced human rights violations. They became the primary carer in their family, taking responsibility for the sick and wounded, and working to feed their children and other dependents when other providers in the family were detained, disappeared, killed or maimed. They also became increasingly vulnerable to sexual violence when the traditional “protector” of the family was absent. At least 50% of programme resources should be directed to female beneficiaries.

#### Reference 10 - 0.01% Coverage

16. The social, cultural and economic challenges faced by women may have limited their participation in the Commission’s socialisation and statement-taking processes.

## Colonialism

### References or discussions of colonialism

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 7 references coded [0.05% Coverage]

#### Reference 1 - 0.01% Coverage

42. Cultural activities were guided by the Fretilin concept of equality of all human beings. According to Fretilin, colonialism was a form of inequality by which a minority exploited and oppressed the majority. Oppression and exploitation did not only occur between the colonial power and the people of Timor-Leste, but also among the Timorese population itself between the traditional kings (liurai) and the people. This manifested through the tribute that subjects were required to pay to the liurai and forced labour. Inequality was also apparent in the form of discrimination and violence against women as a result of their low position in traditional society.<sup>37</sup> Fretilin introduced the concept of “comradery” (camarada) which viewed each person as a friend and an equal. The need to wipe out inequality from exploitation and oppression and replace it with equality became a theme in songs and verse which were sung at cultural events and in literacy programmes.

Women’s emancipation 43. The emancipation of women was also part of Fretilin’s socio-political programme. Women were encouraged to get involved in education, health, agricultural production and the production of items to be used by the military such as baskets (lafatik and luhu) and bags. To make it possible for women to carry out these activities, crèches were built. In the crèches, men and women took turns in looking after the children. The crèches also served to teach children to become revolutionary nationalists through songs of struggle, poetry and theatre.<sup>38</sup>

44. In some areas, courses were run to prepare women for marriage. For example, OPMT ran one such course in Zona Modok in the Centro Norte Sector. The aim was to create nationalist families with respect for men’s and women’s rights. The future brides were taught the concept of women’s emancipation. The tradition of barlaque, which required an exchange of goods between the families of the  
Volum

#### Reference 2 - 0.01% Coverage

bride and groom and had previously been considered degrading to women, was reaffirmed as a symbol honouring women’s dignity. Through these courses future brides also learned to challenge colonialist and feudal attitudes and preconceptions towards women and to defend the dignity of women and men.<sup>39</sup>

#### Reference 3 - 0.01% Coverage

56. Colonialism and tradition were also considered oppressive towards women. Fretilin saw that Timorese women experienced twofold oppression; the general colonial oppression that all Timorese experienced, and the more specific oppression they suffered as a result of traditional and colonialist attitudes towards women.<sup>54</sup> While general colonial oppression took the form of forced labour, inadequate wages, racism and so on, women’s oppression was manifested in the way women were treated as an object of pleasure for colonialist employers and as commodities traded in barlaque practices and polygamy. Fretilin aimed to eliminate this oppression. Fretilin’s revolutionary programme included  
“the liberation of women as social creatures”.<sup>55</sup>

#### Reference 4 - 0.01% Coverage

† 13 August 1987, reported in *The Australian*, 15 August 1987. The Allies and Japan both occupied Portuguese Timor from 1942 to 1945 in violation of Portuguese neutrality. Japan’s troops were responsible for extensive loss of life, violations of women, and physical destruction. According to a 1996 survey in Timor-Leste, at least 700 East Timorese women were sex slaves for Japanese soldiers (*Japan Times*, 14 December 2002). Since the war, Japan has paid war reparations to regional neighbours to ease its re-integration into the region and has explicitly apologised for wartime aggression and violations. Indonesia received US\$223m from Japan, plus US\$400m in aid and cancellation of a US\$177m trade debt. Timor-Leste was not compensated for wartime losses because Portugal, due to its



neutrality during the war, was not a signatory to the 1951 San Francisco Conference which determined Japan's reparations obligations. Japanese NGOs and the Japanese Catholic Church continue to call for an official apology and reparations, including from the Asian Women's Fund established in 1995 by then Prime Minister Tomiichi Murayama, and have assisted East Timorese victims to testify in Tokyo.

#### Reference 5 - 0.01% Coverage

Flamboyant Hotel The hotel in Bahu, Baucau Old Town is a compound comprising three buildings. Built on sacred land during the Portuguese occupation, it was purchased in 1959 from the landowner, Venancio Boavida, by a Portuguese businessman, José Ricardo, for about US\$100,000. In 1960, José Ricardo built a soap factory and the Baucau Hotel on the land. Ownership of the hotel changed several times prior to the Indonesian occupation. On the day ABRI invaded Baucau, it appropriated and then used the hotel as an army barracks, renaming it Flamboyant Hotel after its recently completed Flamboyant Military Campaign. ABRI transformed the soap factory into an ammunition depot and a prison that held about 80 prisoners, including pregnant women and children, from 1975 to 1979. Many prisoners disappeared from the Flamboyant, especially between 1975 and 1976. ABRI used the swimming pool near the soap factory to submerge prisoners. Different forms of torture using water were used. The prison was relocated to Rumah Merah (Red House) in 1989, but ABRI continued to use the hotel until 1999 as a barracks, to accommodate army families and guests who visited Baucau, and as a venue for official functions.<sup>377</sup>

#### Reference 6 - 0.01% Coverage

soldiers by their own relatives in exchange for favours/benefits/ secrecy; in some areas of Timor Leste, such practices were already in use during colonial times; g Young women living in "Guarded Villages" ( were none other than concentration camps.

#### Reference 7 - 0.01% Coverage

In the course of 1999, Timor-Leste was the scene of terrible violence. Between early January and late October, at least 1,200 civilians, and perhaps as many as 1,500, were killed. Some were shot dead, while others were decapitated, disembowelled or hacked to death with machetes. Many were subjected to torture and ill-treatment. Women and girls suffered rape and other crimes of sexual violence. The systematic violence fuelled the forcible displacement of the population on a massive scale. The violence took place in the context of a referendum, or Popular Consultation, on Timor-Leste's political status supervised and carried out by the United Nations (UN) on 30 August 1999. In the period before the ballot, suspected supporters of independence were subjected to persistent threats and acts of violence by pro-Indonesian militia groups. In spite of the evident dangers, East Timorese welcomed the opportunity to vote on their political future and voted resoundingly for independence. The worst of the violence followed the announcement of that vote on 4 September. Over the next few weeks, Indonesian soldiers and police joined armed pro-Indonesian militiamen in a campaign of violence so sustained and so brutal that it shocked even those who had predicted a backlash. Before a UN-sanctioned military force arrived to restore order in late September, hundreds of people had been killed and an estimated 400,000 people - more than half the population - had been forced to flee their homes. Indonesian authorities have offered a variety of explanations for these events. They have claimed that the pro-Indonesian militia groups formed spontaneously in response to provocation by pro-independence activists, and that the violence was the result of 'clashes' between the two sides. The post-ballot violence, according to the official view, was an understandable expression of anger on the part of pro-Indonesian East Timorese at a perceived UN bias toward independence. In response to evidence that Indonesian soldiers had themselves committed acts of violence, the authorities have acknowledged that some 'rogue elements' might have done so, but they have insisted that the armed forces as an institution had been disciplined and had worked hard to contain the violence.

## Commissioners

### References or discussions of female commissioners

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 8 references coded [0.04% Coverage]

#### Reference 1 - 0.01% Coverage

52. In the Commission's formative period, consulting directly with a wide and representative cross-section of East Timorese society was important to establish and maintain the legitimacy of the Commission. It was essential to maintain this element for the successful completion of the mandate. Section 4 of Regulation 10/2001 provided for the Transitional Administrator to appoint between five and seven National Commissioners, at least 30% of whom should be women, on the advice of a Selection Panel which included representatives of the major political parties and civil society groups.†

#### Reference 2 - 0.01% Coverage

54. On 21 January 2002 the Transitional Administrator, Sérgio Vieira de Mello, swore in as National Commissioners the five men and two women whom the Selection Panel had nominated. Those appointed were Aniceto Guterres Lopes, Father Jovito Rêgo de Jesus Araújo, Maria Olandina Isabel Caeiro Alves, Jacinto das Neves Raimundo Alves, José Estêvão Soares, Reverend Agostinho de Vasconcelos and Isabel Amaral Guterres. The Commission held its first official meeting on 4 February 2002, when the Chair and Deputy Chair were elected and particular portfolios were agreed, as below: 1. Chairperson: Aniceto Guterres Lopes 2. Deputy Chairperson: Father Jovito Rêgo de Jesus Araújo 3. Treasurer: Maria Olandina Isabel Caeiro Alves 4. Truth-Seeking portfolio: Jacinto das Neves Raimundo Alves and José Estêvão Soares 5. Community Reconciliation portfolio: Reverend Agostinho de Vasconcelos and Jacinto das Neves Raimundo Alves 6. Reception and Victim Support portfolio: Isabel Amaral Guterres

#### Reference 3 - 0.01% Coverage

Olandina is from Ermera District, where she was born in 1956. She is a businesswoman who has also dedicated many years of work to public service and especially to the prevention of violence against women. She served as a member of the Provincial Parliament in Dili from 1997– 1999, and was appointed a member of the Indonesian Commission for the Elimination of Violence Against Women in 1998. Olandina has been the Director of the NGO East Timorese Women Against Violence and for Child Care (ET-Wave) since 1998. Since 1999, Olandina has served in a number of leadership positions: as Chairperson of the Public Service Commission 2000-01; since 2003 as President of the East Timorese Women's Network (Rede Feto Timor-Leste); President of the East Timorese Scout Movement; and President of Habitat for Humanity Timor-Leste. She was a founder of the Peace and Democracy Foundation in 2002 and has served since then as a board member. Olandina manages her own restaurant, "Olandina's", in Dili. In August 2005 Olandina was appointed by President Xanana Gusmão as a member of the Commission of Truth and Friendship (CTF).

#### Reference 4 - 0.01% Coverage

4. It accepted that establishing the truth and accountability for past human rights violations was a necessary step towards achieving justice and restoring the dignity of victims. 5. It understood that reconciliation and healing would be difficult and lengthy processes. They would require the continuing active contribution of families, communities and other organisations engaged in similar work. It therefore aimed to create partnerships rather than to be a stand-alone institution. It would strive to work for reconciliation and to contribute to the continuation of such work beyond its own mandate. 6. It acknowledged the importance of ensuring that women played a major role in the reconciliation process. This entailed that women should be recruited to the Commission and that female community members should be able to participate in its activities. The Commission recognised the existence of practical, cultural and economic barriers to women's participation, which it would strive to overcome. 7. The Commission recognised the rich diversity of East Timorese culture as it is lived and expressed in different communities across the country. It would seek to incorporate the strengths represented by traditional values and practices in its work. 8. The

Commission would strive to be accessible to East Timorese people across the country and in Indonesia and to the wider international community. This would require working in the remotest regions of the country and in local languages, as well as in English, Portuguese and Indonesian.

#### Reference 5 - 0.01% Coverage

58. The Regulation required between 25 and 30 Regional Commissioners to be appointed by the Transitional Administrator, on the advice of the National Commissioners.<sup>3</sup> Following a public nomination process in each district the Transitional Administrator, Sérgio Vieira de Mello, swore in 29 Regional Commissioners on 15 May 2002. Ten of those appointed were women.

#### Reference 6 - 0.01% Coverage

166. The Commission followed a policy of encouraging work practices that would maximise the opportunities for women to contribute as staff members of the organisation and as participants in its programmes. It formally recognised the strong barriers which prevent women from participating equally in the work-place or political activities in Timor-Leste, as well as the duty of all institutions to try to redress this situation. The Commission's mandate therefore included specific requirements for gender representation. The Regulation required a minimum of 30% of National and Regional Commissioners be women. Two of the seven National Commissioners and ten of the 29 Regional Commissioners were women. Internal recruitment staff policies provided that a minimum of 30% of positions must be filled by women.

#### Reference 7 - 0.01% Coverage

173. The UNTAET Regulation required that the Commission integrate gender considerations into all aspects of its work. It specifically provided that at least one of the CRP panel members at each hearing be a woman. Without this provision it is likely that many communities would not have chosen a woman to sit on the panel, but would have followed the more traditional practice of having male community leaders preside over such events. An interesting result of the gender provisions of the Regulation was that the women chosen to participate on the panels often played a leading role and were usually fully accepted by community members in that capacity.

174. The Commission took some initiatives to encourage women's participation in its field activities. Following an internal policy requirement, there were women in all district statement-taking teams. Women were also encouraged to provide statements and thereby contribute to the Commission's truth-seeking objective. At the close of field operations only 21.4% of deponents who provided statements were women. Many men came forward to give statements about human rights violations against female family members, but many women testified about what had happened to their fathers, brothers, husbands or sons during the conflict.

175. District teams experienced difficulties engaging women in the statement-taking process for a variety of social, cultural and economic reasons. In some communities, women did not participate in the Commission's community education meetings as they were expected to stay at home. Fewer women than men were organised in formal organisations with access to information about the Commission's work. Some women

#### Reference 8 - 0.01% Coverage

13. Approximately 21.4% (1,642/7,669) of all deponents in the Commission statementtaking process were women. In some communities, women did not participate in the Commission's socialisation activities as they were expected to stay at home. In addition fewer women were members of formal organisations with access to information regarding the Commission's work, and some women were uncertain or shy about coming forward to give testimony.\*

## Contraceptives

### References or discussions of contraceptives

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 11 references coded [0.04% Coverage]

#### Reference 1 - 0.01% Coverage

in Catholic Timor-Leste. On average East Timorese women have 7.4 births during their lifetime, but even as the risks associated with pregnancy become higher with each birth, according to World Bank data, in 1999, 75% of births were not attended by a trained medical professional. This added to the dangers mothers faced during delivery<sup>83</sup> and also meant that the rate of mortality in childbirth may have been significantly under-reported.<sup>84</sup> The large number of unattended births may well be due to women's widespread distrust of Indonesian medical staff imbued through the highly militarised birth control programme (see par. 92-108 below).

84

#### Reference 2 - 0.01% Coverage

From the start the programme was rife with violations of women's reproductive rights. The fact that 80-90% of Timor-Leste's population was Roman Catholic meant that birth control was culturally unacceptable to the vast majority.<sup>‡</sup> Rather than seeking participants' informed consent, the programme's administrators presented it as compulsory and made little effort to provide women with information about potential benefits and risks. In their zeal to reach "acceptor" targets, programme workers exerted strong pressure on women to accept birth control, with little attention given to side-effects or health risks. The coercive nature of the programme was increased by the prominent role played by the military in implementing it.

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#### Reference 3 - 0.01% Coverage

Manunggal KB" was not unique to Timor-Leste, but what distinguished its operation in the territory were the circumstances in which the military had come to be there and the traumatic consequences of its presence. The behaviour of the military since the invasion, including its treatment of women, needs to be borne in mind when trying to understand the impact of ABRI's involvement in promoting family planning in Timor-Leste.

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#### Reference 4 - 0.01% Coverage

documented by the Commission, women talked of the frequent changes in the method of birth control that they were prescribed.<sup>100</sup> According to a World Bank document Report 7760, "contraceptive acceptors" were defined as the number of women who become (or whose husbands become) users of a contraceptive method they have not used in the months immediately prior, for a given time period."<sup>101</sup> Aside from medical reasons, it seems highly likely that women were switched from one method to another because each time they would be registered as new acceptors.

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#### Reference 5 - 0.01% Coverage

The government and ABRI also forced ordinary people living in remote areas to take part in the programme, telling them that they had to raise [their other children's] educational standards and reduce maternal and child mortality. The reality was that when people did take part in the programme, maternal and child mortality rates were higher than their previous levels. [There were cases of women who] took part in the programme and then once they became pregnant exhibited symptoms such as dizziness, ectopic pregnancies, yeast infections, loss of appetite, weight loss, swelling and rheumatism. There were also cases of women who when they were about to give birth had unexpected loss of amniotic fluid. The babies too were affected.<sup>102</sup>

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#### Reference 6 - 0.01% Coverage

district programme was devised by the commander and usually implemented through the District military command. Women belonging to Persit (Persatuan Isteri Tentara, the Association of Military Wives) were an integral part of the programme, visiting villages in their Persit uniforms to recruit participants. They also took part in the programme themselves:

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#### Reference 7 - 0.01% Coverage

It was not just women unconnected to the military who were forced to take part in the programme. The military also drove up the number of acceptors by making women from within its own structures participate. Just because a woman was a member of Persit did not mean that she did not have to take part in the programme. On the contrary, she would be a front-line target, subject to both direct and indirect pressures to ensure her participation.<sup>103</sup>

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#### Reference 8 - 0.01% Coverage

98. Natalia's fears that her refusal to join the programme could have serious consequences were well-founded. Women were induced to join up through a system of rewards and punishments. John Fernandes explained how the rice ration that civil servants' families received from the government depended on how many children they had. Other incentives included the granting of scholarships to the children of families participating in the programme.<sup>105</sup>

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#### Reference 9 - 0.01% Coverage

100. Only then was Raimunda prescribed contraception by injection, from which she experienced no side-effects. John Fernandes suggested that the failure to treat side-effects like those suffered by Raimunda might have been systematic. He also said that when there were side-effects, medical attention was discriminatory, giving preference to Indonesian over Timorese women:

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#### Reference 10 - 0.01% Coverage

101. There have been frequent allegations that Indonesia's intent in instituting the birth control programme was not to improve the health of East Timorese women, but to achieve a much more sinister objective.<sup>107</sup> The charge is that the programme was intended as a part of a strategy of genocide aimed at wiping out an indigenous population that had already been seriously depleted by displacement and famine and to transfer more Indonesian transmigrants to the territory.\*

Allegations of the forced sterilisation of women without the

#### Reference 11 - 0.01% Coverage

102. Some East Timorese concluded that the girls were being sterilised. Even prominent East Timorese were suspicious. The former governor of Timor-Leste, Mario Carrascalão, told the Commission that in the early 1980s (he could not recall the date) he received several visits from parents wanting to know why their high-school-age daughters had been vaccinated and whether the purpose of the injections was to sterilise them. He in turn asked the Indonesian head of the local health department to explain why only girls were being vaccinated and why the programme was being conducted surreptitiously. The official said that the girls were being vaccinated against tetanus, but was unable to explain the secretiveness surrounding the programme or allay the suspicion that the government might be conducting an experimental sterilisation programme. Bishop Belo believed that women who had not registered in the birth control programme, for whatever reason, were routinely being sterilised when they went into hospital for operations. According to Isabel Galhos, he issued a pastoral letter on the issue.<sup>109</sup>

## Detention

### References or discussions of detention

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 56 references coded [0.24% Coverage]

#### Reference 1 - 0.01% Coverage

of ownership over a person,<sup>164</sup> and this can include cases where women are detained for long periods of time and repeatedly sexually assaulted.

#### Reference 2 - 0.01% Coverage

18. The demographics of victims varied for different violation types. Relative to the overall East Timorese population middle-aged males experienced the highest rates of non-fatal violations such as detention, torture and ill-treatment. By contrast sexually-based violations were almost exclusively targeted against women, with 90.2% (769/853) of reported sexually-based violations being experienced by women.

#### Reference 3 - 0.01% Coverage

During these years she maintained contact with her friends in the forest, but saw it as her duty to remain in Dili. In 1978 she seems to have changed her mind: her last period of detention appears to have been in that year when a plan of hers to flee Dili with a group of other women and join the Resistance forces in the forest was discovered.<sup>275</sup> She was in Dili in July 1978, when she met Merita Alves in the Sang Tai Hoo and showed her the scars she had accumulated from years of ill-treatment. By then Luisa was no longer detained but had to report regularly to the Sang Tai Hoo. Some time in 1979 she moved to Baucau where she lived in a similar kind of semi-freedom, staying for at least some of that time with a local family and reportedly even working with a clandestine network, and but also having to report regularly to the Flamboyant interrogation centre and accompany Indonesian officers on propaganda missions. The last sighting of her reported to the Commission was in September 1979.<sup>276</sup>

#### Reference 4 - 0.01% Coverage

267. On 23 April 1979, Alcina Ximenes and six members of her family, including a four-year-old child, were captured by Indonesian soldiers of Battalion 321 and Hansip in a place called Afateri Doro in Afaça (Quelicaí, Baucau) and brought to the village of Mulia (Laga, Baucau). The three adult male family members, Joaquim Ximenes, Domingos Ximenes and Celestino Belo, were tied up and the whole group was taken by car to the Armed (Artileri Medan, Field Artillery) headquarters in Quelicaí. Once there a Hansip told the Armed commander that the three men had been leaders in the forest. The Armed troops then set upon the men, beating and stamping on them. 268. The next day the three were brought to Lacudala, told to stand near a hole in the ground and shot. Domingos and Celestino Belo died immediately. Joaquim Ximenes did not: he managed to crawl out of the hole despite being shot three more times. The soldiers grabbed him by the neck and threw him back in the hole, and then bombarded him with stones. He was still not dead, so they buried him alive. 269. When the soldiers returned to their base, one of the women, Alcina Ximenes, who was pregnant at the time, asked the Armed troops what had happened to the three men. She was told that if she wanted to know, she could come with them and see. She was brought to Lacudala where she too was killed. Subsequently her four-year-old child was beaten to death. Two other women continued to be detained for another two months during which time they were repeatedly raped by the soldiers and the Hansip.<sup>283</sup> 270. A number of senior and middle-ranking Fretilin and Falintil commanders who surrendered or were captured in November–December 1978 were brought to the town of Baucau where Kopassandha personnel interrogated them at the Flamboyant Hotel or Uma Merah interrogation centres, sometimes for several weeks, before they were transferred to the headquarters of RTP 18 in Teulale. From the RTP 18 headquarters many of them were taken to Lacudala for execution. Others were brought to Quelicaí either directly after arrest or from a Koramil or other military installation.<sup>284</sup>

#### Reference 5 - 0.01% Coverage

369. During the following year the surviving detainees, who included several of the OPMT women, were continually moved from one place of detention to another, some being eventually released, some dying in detention and some being executed. The Commission heard that in total as many as 40 of them died of deprivation and illtreatment or were executed.<sup>374</sup>

#### Reference 6 - 0.01% Coverage

484. Among those arrested or captured were Falintil commanders and troops and others directly involved in the attacks, persons belonging to clandestine networks and a large number of people regarded by the Indonesian security forces as having proindependence sympathies. The Commission received the names of 121 people who were killed, disappeared or died in detention either as a result of torture or severe deprivation in the weeks after 10 June. Most of the victims died in Dili. However, the Commission also received information about the killing or disappearance of people in the districts of Aileu, Manufahi, and Manatuto outside Dili, who were either captured after fleeing Dili following the attacks or who were suspected of being members of clandestine networks which had played a role in the planning of the attacks. The attacks had a serious impact on the wider population, but particularly on ordinary civilians living in the areas close to where the attacks had taken place. Several hundred people, many of them women and children on their own, were sent to Ataúro,<sup>492</sup>

#### Reference 7 - 0.01% Coverage

Engineering Battalion (Zipur 5), and Hansip, detained hundreds of men and women from Mau Chiga and the surrounding communities. A special project undertaken by the Commission recorded that more than 50 people from the village of Mau Chiga alone were executed or disappeared in the following months. Many of them were killed in the most brutal fashion, both publicly and at an execution site, called Jakarta 2, at Builo, near the town of Ainaro, where victims were hurled into a deep ravine. Others were raped, and some 600 people from the area were forcibly displaced to Ataúro Island and other locations where many of them died of deprivation.

#### Reference 8 - 0.01% Coverage

187. Uma Metan and Lebos were two important transit camps near the town of Alas in Manufahi. They were established as a base for operations against the Resistance in the mountains around Manufahi. Many ABRI units were based there, including troops from Airborne Infantry Battalion 700, Battalions 745 and 310, and Kopassandha (Special Forces). It was also the headquarters of a Sub-district territorial command (Koramil) and local Hansip. In August 1978, Uma Metan started to receive people who had surrendered or been captured. People who had surrendered in Alas, Same, Fatuberliu, Turiscaí (all in Manufahi), Maubisse (Ainaro), Aileu, Soibada (Manatuto) and Natarbora (Manatuto) were brought there, and at its peak more than 8,000 people were living there. Many of the people held in Uma Metan continued to be held there rather than resettled elsewhere. Soldiers ordered the inmates to build a village hall and a school. The school was ostensibly built so that the soldiers could teach the Indonesian language to the camp's inhabitants. In fact only young women could attend the "school",

#### Reference 9 - 0.01% Coverage

My husband and four of our children ran to the forest. I stayed behind with our other children. In 1981, during Operation Kikis in Aitana, I was detained in an ABRI post for seven months, with three other women. An Indonesian military commander raped me and a colleague of his raped my sister-in-law, even though she was pregnant at the time. They raped us for seven months... We were moved to the Same Kodim, then my children and I were moved to Ataúro... We were imprisoned on Ataúro for four years, seven months and seven days... on Ataúro it was terrible, there was no food. With the help of ICRC, we were returned to Same. But the people there would not accept us. They called us batar fuhuk (rotten corn). They said we were Fretilin and they wouldn't give us food.<sup>281</sup>

#### Reference 10 - 0.01% Coverage

During that time people died from two things: hunger and night-time interrogations. At night at the school, we weren't allowed to go out. We had to relieve ourselves in a can and clean it up in the morning. We slept on a cement floor stained with blood. The blood was from those who had been detained there earlier. So many people died. Some were burned alive. Some were thrown into the river. Hundreds from villages nearby were detained there. Every

night they took women to rape them. They said “to get information,” but actually they were raped. This was done to girls and mothers. They were called and raped in the forest near the school.

#### Reference 11 - 0.01% Coverage

336. In Kraras (Viqueque) on 8 August 1983, 14 Indonesian soldiers from the combat engineering battalion, Zipur 9, were killed in an uprising of Ratih, the village civil defence force. This incident brought about a protracted military response throughout the district of Viqueque that involved widespread detentions and mass executions (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances). The people of Kraras who survived, most of whom were women, were moved to a new location called Lalerek Mutin.

#### Reference 12 - 0.01% Coverage

Guarded by militia and TNI, they were detained for eight days before being forcibly deported to West Timor, where violations continued. While being held at the school and the Kodim, and later in the camps in West Timor, some women were repeatedly raped by militia (see Vol. III, Part 7.7: Sexual Violence). Such violations are described in the two statements below:

We were brought to the Kodim. Every night we were harrassed. They came in and took away women at night. They used a flashlight on us while we were asleep and forced women to come out with them. They would not allow them to bring their things.

#### Reference 13 - 0.01% Coverage

29. Overall, women comprised 13.9% of victims in cases of arbitrary detention, 12.3% in cases of torture and 7.7% in cases of ill-treatment. This strong gender bias reflects both that men were at the forefront of the conflict, fighting in the internal armed conflict and taking part in the armed resistance or the clandestine networks during the occupation, and also that less women came forward to give statements than men. Only 21% of statements in the Commission’s statement-taking process were given by women

#### Reference 14 - 0.01% Coverage

One afternoon, they told us to stand in a line and not to bring clothes and blankets. They said: “Get in the car!” Some were just thrown onto the truck. We didn’t know where they were taking us [until] we got to Corluli...[UDT forces] stood in two rows armed with spears, machetes and arrows. They pushed us through them to enter the prison. From then on we no longer ate...We just stayed there until 2 September 1975. When the gunfire started, we thought UDT was shooting. But soon the daughter of Felisberto, one of the detainees, stood up to the window and said: “Father, father, let’s get away. Bobonaro is attacking!”...One detainee, António Valente, was already weak and João had died in the other cell. Soon six women – Ernestina Moniz, Florença Maia, Flora de Jesus Moniz, Anita Amaral, Luisa da Gama and Leonita – came to look for us...They opened the prison door...We took Antonio Valente out too, but he was already too feeble to stand up and just lay there. So we put him back inside the room and closed the door and we just left. We heard that later troops from Bobonaro came and found him and they buried him.<sup>65</sup>

#### Reference 15 - 0.01% Coverage

The guards at Nundamar treated women no differently to men, especially in relation to work. For example Lucia Osório Soares, the wife of Xavier do Amaral, had her head shaved and was forced to work in the Renal.

#### Reference 16 - 0.01% Coverage

According to José Manuel dos Santos, prisoners were moved frequently between Renals. Detainees were brought to Nundamar from the prisons in Laclo and Laclubar (Manatuto), Laulara (Aileu) and other sectors. Most of the civilians brought by force from Ilimanu (Laclo) including men women and children died of hunger and disease. Most died of hunger but some were executed. The Commission also heard from José Manuel dos Santos that goods belonging to detainees, such as gold jewellery, clothing and other articles, were seized by T136 and given to the men close to him, and that T136 said: “Fogo aos Traidores, Abaixo aos traidores!” (Shoot all traitors, down with all traitors!).<sup>298</sup>



#### Reference 17 - 0.01% Coverage

Flamboyan Hotel The hotel in Bahu, Baucau Old Town is a compound comprising three buildings. Built on sacred land during the Portuguese occupation, it was purchased in 1959 from the landowner, Venancio Boavida, by a Portuguese businessman, José Ricardo, for about US\$100,000. In 1960, José Ricardo built a soap factory and the Baucau Hotel on the land. Ownership of the hotel changed several times prior to the Indonesian occupation. On the day ABRI invaded Baucau, it appropriated and then used the hotel as an army barracks, renaming it Flamboyan Hotel after its recently completed Flamboyan Military Campaign. ABRI transformed the soap factory into an ammunition depot and a prison that held about 80 prisoners, including pregnant women and children, from 1975 to 1979. Many prisoners disappeared from the Flamboyan, especially between 1975 and 1976. ABRI used the swimming pool near the soap factory to submerge prisoners. Different forms of torture using water were used. The prison was relocated to Rumah Merah (Red House) in 1989, but ABRI continued to use the hotel until 1999 as a barracks, to accommodate army families and guests who visited Baucau, and as a venue for official functions.<sup>377</sup>

#### Reference 18 - 0.01% Coverage

JN was part of a clandestine network, made up of mainly women that used estafetas (couriers) to send food and other materials from the villages to Fretilin in the forest. The village head of Akadiruhun (Dili), one of the villages that the network operated from, started to suspect JN and her friends and informed military intelligence. On 29 January 1977, the military and an Indonesian member of Intelligence, T800, arrested her and took her to the Koramil in Culuhun (Dili) and to Sang Tai Hoo, where she was interrogated by an Indonesian ABRI Commander T275 and a sergeant. Francisco Benevides, a prisoner who could speak Indonesian, translated. She described the interrogation: I was interrogated about a list of names, whether I knew them. I answered yes! I knew [the estafetas]. I couldn't lie because I had given them their orders. So my friends were released, and I remained in detention. [The estafetas] had told them that I was in charge and I accepted responsibility... In Sang Tai Hoo they told me to draw the organisation's structure with the names of the people who occupied each position. I mentioned all of their names, like KN and others. I was hit with an iron belt buckle. I was beaten so that I would tell them everything... [The interrogators] took turns. After one person was finished, another one came... They took a picture of me during the interrogation, wearing only my underwear.

#### Reference 19 - 0.01% Coverage

408. This period is also notable because females suffered higher than the average share of detentions, tortures and ill-treatments compared to other years. Between 1980 and 1984, 21.4% (1,601/7,574) of documented detentions, 10.8% (259/2,403) of documented tortures and 18.7% (292/1,560) of documented ill-treatments were suffered by women.<sup>†</sup>

#### Reference 20 - 0.01% Coverage

409. This may partly be explained by the mass arrest and transfer of families, including women, to Ataúro, which many victims described to the Commission as detention rather than displacement. However, women also appear to have suffered higher than their average share of these violations during large-scale military operations than at other times. Clearly during its major offensives, the Indonesian military and their auxiliaries did not take adequate measures to ensure that non-combatants (and in particular, females) were protected from detention, torture and ill-treatment.

#### Reference 21 - 0.01% Coverage

418. Amadeo da Silva Carvalho described to the Commission how soldiers at the Becora Koramil forced his father, Luis Fatima Carvalho, to sit up in a tree like a monkey for a full day.<sup>455</sup> 419. Those detained after the Marabia attack were held in deplorable conditions. In the Dili Kodim both women and men were forced to strip naked. If a detainee needed to use the toilet, he or she was ordered to go to the toilet naked in front of all other prisoners.<sup>456</sup> Agapito da Conceição Rocha described day-to-day conditions in the Comarca:

#### Reference 22 - 0.01% Coverage

431. Some arrests were also made in central and western regions during Operation Security but the strategy of detaining large groups of family members and displacing them to Ataúro was not used as extensively. Where it was used, family members were often detained and interrogated before being sent to the island. For example, an East Timorese woman told the Commission that in 1981 the East Timorese village head of Rotuto (Hato Builico, Ainaro), T327, and an East Timorese person called T328, both acting on the orders of ABRI, forced her to be part of a scheme to make her husband return from the forest:

Reference 23 - 0.01% Coverage

450. Sexual violence against detainees was perpetrated on many women detainees following the uprisings (see Vol. III, Part 7.7: Sexual Violence.) For example, six women who were taken to the ABRI post in Manatuto were tortured and raped. Some were raped in Lesuhati itself. An East Timorese woman told the Commission:

Reference 24 - 0.01% Coverage

Cipinang Prison in Jakarta, Java Two waves of detainees were sent to Cipinang. The first was sent in 1984 in two groups. It included David Dias Ximenes, Mariano Bonaparte Soares, Aquilino Fraga Guterres, Cosme Cabral, Albino de Lourdes, Domingos Seixas, António Mesquita, José Simões, Roberto Seixas, Agapito Rocha, Miguel da Costa, João da Costa, Martinho Pereira, Caetano Guterres and Marito Reis.<sup>615</sup> Domingas da Costa was sent to Tangerang women's prison in West Java.<sup>616</sup> This first group was sent in March–April 1984, and the second, comprising 42 prisoners, in November–December 1984. By 1991, only four prisoners remained. In 1992, they were joined by Domingos Barreto, Virgílio Guterres, João Freitas da Camara, Fernando Araújo (La Sama) and then Xanana Gusmão.<sup>617</sup>

Reference 25 - 0.01% Coverage

512. In other cases of arbitrary detention in 1984, the victims were arrested on suspicion of giving material assistance to Falintil, being in contact with Falintil leaders, having knowledge of preparations for a Falintil attack, or having family members in the forest.<sup>644</sup> One deponent, Sama Leto, said that he was arrested by Infantry Battalion 412 and Kopassandha 55 both because they found a photograph of his younger brother who was still in the forest, and because he was the village head but refused to supply women to the military. He told the Commission:

Reference 26 - 0.01% Coverage

the Integration Building in Cassa, the village offices in Maneto, Aitutu and Manutasi and the office of the Sub-district administrator T461.<sup>745</sup> The private house of village head T462 was also identified as a place for detaining prisoners. This suggests that the Volunteers worked in cooperation with, or at the very least with the knowledge of, both the Indonesian military and the civilian administration. Most detainees were held for a few days but some were held for up to four months, especially those detainees held in the Maubisse Koramil. Many endured continual interrogation and torture at the hands of Team Sukarelawan and ABRI. In Maulau (Maubisse) a mixture of chilli peppers and water was rubbed into detainees' eyes. In Manelobas (Maubisse) the village head, Cecilia Xavier, was rolled into a flag from head to toe and threatened that she would be burnt alive.<sup>746</sup> In Manetu (Maubisse), Manutasi (Ainaro) and Cassa (Ainaro) women were raped or threatened with rape.<sup>747</sup>

Reference 27 - 0.01% Coverage

1993, President Soeharto reduced the sentence to 20 years. In August 1995, he was held in an isolation cell after he attempted to send an unauthorised letter from the prison to the United Nations Fourth World Conference on Women in Beijing to protect the rights of East Timorese women which, he said, Indonesia had “systematically violated” for 20 years<sup>817</sup> (see Vol. III, Part 7.6: Political Trials.)

593. After Xanana Gusmão's arrest the military and police arrested anyone who was connected to him. In December 1992, only weeks after the arrest, the Secretary-General of the United Nations reported to the Commission on Human Rights that at least 20 of Xanana Gusmão's close associates and relatives had been arrested and detained.<sup>818</sup> Amnesty International alleged that those detained in Dili were subjected to serious maltreatment and torture.<sup>819</sup> The owners of the house in which he was arrested, Aliança Araújo and her husband Augusto Pereira, and their children

were taken to the SGI headquarters. They were held there for seven months during which they suffered torture and ill-treatment including Augusto having several toe-nails ripped out with pliers. One of the women later testified that she had been raped.<sup>820</sup>

#### Reference 28 - 0.01% Coverage

763. In Covalima, violence increased dramatically after the Popular Consultation. Perpetrators included not only members of the Laksaur militia and the TNI, but also the local police and the Lorosae Contingent (Kontingen Lorosae), an Indonesian police contingent assigned to Timor-Leste specifically for providing security during the Popular Consultation. Detainees were taken to police stations throughout Covalima. In Fohoren (Fohorem, Covalima), many civilians fled to the Fohoren Nossa Senhora do Rosário Church after they had voted, anticipating post-Popular Consultation violence. The police arrested 14 people seeking refuge there and took them to the Fohoren police station.<sup>1046</sup> Community members of Fohoren described how they were beaten, stripped of their clothes and burned with cigarettes at the police station. The women were sexually harassed. They were touched and fondled, and threatened with lewd remarks and sexual advances. The Laksaur militia leader, T757, came from Salele to interrogate some of the detainees.<sup>1047</sup>

#### Reference 29 - 0.01% Coverage

In Balide prison, which has 129 criminals and 29 detainees including three women, there is no impression of a prison. The door is always open, supervision isn't strict, and with the humanitarian approach, there is mutual trust between prison officials and criminals. When this correspondent asked: "Aren't you afraid of escapes?" Major Mustari answered: "Even less so now. They're more secure here, and there are even some who don't want to go home."<sup>20</sup>

#### Reference 30 - 0.01% Coverage

36. The data collected by the Commission indicates that there was a consistent pattern of torture and rape of women in detention throughout the period of the conflict. The numbers of women arbitrarily detained varied at times, but the practice of torturing a proportion of those detained remained consistent. This clearly shows that the torture of detained women was not random.

#### Reference 31 - 0.01% Coverage

Dulce Vitor, a detainee in the military police compound in Baucau in 1978, gave evidence of the rape of male detainees: When I was detained at the PM [Polisi Militer, Military Police] office in Baucau, sometime around November-December 1978, I saw male detainees who were sexually harassed and raped. Male detainees were tied and stripped, then ABRI soldiers and partisans stuck pieces of wood into their anuses. They screamed because they couldn't stand the pain, but the soldiers ignored them. The more they screamed the harder and faster the soldiers thrust the wood in and out of their anuses. The women detainees were forced out of their cells to watch the rape of the men. Women detainees were also forced by ABRI to hold and massage the sexual organs of male detainees. I know this happened in other detention sites in Baucau, yet what I witnessed with my own eyes happened to five men, whose names I don't know, at the Baucau PM office.<sup>38</sup>

#### Reference 32 - 0.01% Coverage

79. In the Mau Chiga incident, not only Hansip and low-ranking soldiers raped women, but also military commanders as evident in the testimony of KB. On 20 August 1982, KB, KB's sister, LB, and five others were detained in the aldeia of Surhati, Mau Chiga (Hatu Builico, Ainaro) by Hansip members PS54, PS55, PS56, PS57 and PS58. They were taken to the Koramil in Dare where they were beaten with rifle butts, belts and stabbed all over their bodies with sharp rocks until they bled. On the day following their release, the same Hansip members assaulted KB at her home. They beat her with a crowbar and clubs, cut her hand with a knife and then jabbed her breasts with the muzzle of a rifle. Two days later, a high-ranking Indonesian commander from the Ainaro Kodim known as PS59 forcibly transported the seven people by minibus to the Kodim in Ainaro. At the Kodim they were detained in the same cell and PS395 participated in electrocuting their cheeks and genitals. PS59 raped KB, who was two months pregnant at the time, and her sister LB in their cell at the Ainaro Kodim.<sup>42</sup>

80. During this same year, Hansip members PS54 and PS380 detained MB and NB in Surhati Mau Chiga (Hato Bulico, Ainaro) because their husbands were suspected of being Falintil commanders involved in the Mau Chiga uprising. The two women were taken to Koramil in Dare where the Koramil commander and PS54 raped MB all night long. She was released the following day, but two days after she got home PS60, a member of Hansip, went to MB's house. He threatened her with a weapon and raped her. The rapes continued for one month.<sup>43</sup>

#### Reference 33 - 0.01% Coverage

nothing but cry". One week later the two women were released. Not long after that, OB was almost raped by a Hansip named PS64, who accosted her with a gun when she was on the way to work in the fields. Because a TBO unexpectedly walked by, OB managed to escape. However, her mother and sister, OB1 and OB2, were detained and exiled to Atauro soon after this.<sup>44</sup>

#### Reference 34 - 0.01% Coverage

hands and toes were pressed under the legs of chairs and they were kept in solitary confinement for long periods of time. The sexual assault of women detainees was the main difference between men's and women's experiences in detention. When women were burned with cigarette butts, their breasts and genitals were often targeted. When they were stripped naked during interrogation, the threat of rape was an added burden to female detainees. At least 30 female detainees known to be held in Hotel Flamboyan and other detention centres in the town of Baucau from December 1975-84 were tortured. Nearly one-third of them were also raped. For those whose loved ones were detained, lack of information about their location and condition became a daily preoccupation. SB1 was only ten years old when her sister SB, two brothers, her uncle and aunt were taken from their homes in July 1976: They were chained together and made to walk in a line. My cousins and I, all of us aged seven to ten, ran to follow the truck, shouting: "Where are you taking them?" After two days of looking for them at Flamboyan, a soldier told us to look for them at Rumah [Uma] Lima. When we arrived there a TBO from Baucau whispered to us that they were there. We were so relieved and immediately brought food for them. The next day they were no longer there. Only the empty food containers remained at the military post. I asked where they had been taken, but everyone just said they did not know. That day I saw many corpses being loaded onto a vehicle. They were stuffed into rice sacks, but the sacks were too short for the bodies. I saw heads jutting out, hair coming out. They threw the corpses into the vehicle like they were throwing firewood. I also heard screams of detainees being tortured. We went to Flamboyan to look for our family there. The next day, my sister was released and came home. She had changed. She was quiet and kept to herself. She told me that she and the others were interrogated, beaten and put in a room so crowded with other male and female detainees that no one could lie down to sleep. She said she was tied up, faceto-face, with another male detainee. She was also raped by an ABRI soldier. When she told me this she cried hysterically and then started laughing to herself. She was shocked and traumatised. After this, many ABRI soldiers came to our house asking her to marry them, but my parents refused. They only stopped coming after SB got married. She died a few years later, leaving behind two young boys.<sup>47</sup>

#### Reference 35 - 0.01% Coverage

Sometimes detention, torture and rape of women in Flamboyan Hotel were clearly forms of proxy violence. UB1, daughter of a Baucau Fretilin leader, VB1 and VB2, daughters of another Baucau Fretilin leader, were among the first women to be detained at Flamboyan Hotel. UB1 told the Commission about the repeated rapes of UB whose husband was a Falintil Commander. UB1 took care of UB's three children, aged five, four and two years old, while she was held separately in a room on the second floor of the hotel where ABRI soldiers tortured and raped her. UB1 recalled how the women and children detained on the floor below would hear UB scream whenever she was tortured.<sup>49</sup>

#### Reference 36 - 0.01% Coverage

95. Although daily life during this period became increasingly normal, the military still detained and tortured individuals suspected of supporting independence at will. Women were detained either on suspicion of being pro-independence, or because their husbands, brothers or other family members were suspected of being involved in the Resistance. Almost 10% of all women detained during this period were raped on at least one occasion during their detention; many were repeatedly raped.

#### Reference 37 - 0.01% Coverage

109. As with cases of sexual violence overall, the number of cases of rape of women reported to the Commission, including rape in detention, decreased markedly between 1985 and 1998. Women, however, still remained at risk of sexual violence. This is particularly clear in cases of rape taking place in areas that have traditionally been regarded as the realm of women: in and near their homes, in their gardens and in their neighbourhoods.

#### Reference 38 - 0.01% Coverage

125. Also in May 1999, three women, whose identity has been suppressed by the Court, were arbitrarily detained by KMP together with 13 other people from Lolotoe. After being detained for one month in the Guidance for Family Welfare (PKK) building across the road from the Lolotoe Koramil, the three women were taken away with the pretext that they had been summoned by João Tavares, commander of PPI (Pasukan Pejuang Integrasi, Integration Fighters' Force).\*

#### Reference 39 - 0.01% Coverage

151. Some testimonies regarding sexual violence indicate that "rape centres" existed in the midst of the violence during and after the Popular Consultation. These were places where women were forcibly detained and made accessible for repeated rape. For example,

#### Reference 40 - 0.01% Coverage

in the village of Malilait (Bobonaro), the Hametin Merah Putih (Strengthen Red and White) militia abducted and detained women in a house. The house, according to an interview with Bosco da Costa, belonged to a family who had fled to Atambua (West Timor) and had been taken over by the militia. Old people and four young women were kept in the house. The HMP militia commander, PS179, his deputy, PS180 and the Aiasa village head, PS181, held the people in that house. According to da Costa, the Koramil commander and district police chief did not reprimand or take action against the militia although they had knowledge of the crimes.<sup>107</sup>

#### Reference 41 - 0.01% Coverage

184. Women were not only detained for sexual slavery in Kodim (district) and Koramil (sub-district) posts, but also in military posts throughout the territory. BG describes her detention and sexual slavery at the Battalion 145 post in Hatolia:

#### Reference 42 - 0.01% Coverage

193. In the following case, a head of the intelligence section was able to transfer two female detainees from the Koramil in Hato-Udo (Ainaro) to the Kodim in Ainaro strictly for his private sexual use. In 1980, MB and NB surrendered in Betano (Same, Manufahi) and were taken to the Koramil in Hato-Udo. Having heard of their capture, the head of intelligence (Kasi I Intel) from the Ainaro Kodim, known as PS229, went to interrogate them. After PS229 returned to Ainaro, he ordered two Hansip members to fetch the women from the Hato Udo Koramil and take them to the Ainaro Kodim:

#### Reference 43 - 0.01% Coverage

212. At dawn on 20 August 1982, Falintil troops and men from Dare and Mau Chiga attacked the Dare Koramil and other ABRI posts in the area. A heated battle ensued when ABRI and Hansip forces immediately returned fire. On the same day ABRI in the area launched a retaliation attack against the civilian population of Dare and Mau Chiga. They were soon reinforced by ABRI troops, including Infantry Battalions 745 and 746, deployed to the area from the surrounding areas. From 20-24 August, ABRI razed the village of Mau Chiga and the population fled and scattered in all directions, including up Kablaki Mountain. ABRI gave chase to the fleeing population and captured most of the women who were then detained in several places: the Kodims in Same and Ainaro; the Koramils in Maubisse (Ainaro), Lesuati (Same, Manufahi) and Dare (Ainaro); the Dare primary school building; the Dare

market; and in tents or temporary huts in Dare. Except for those in the school building, most detainees were then relocated to more permanent detention sites on the island of Ataúro, in Dotik (Manufahi) and locations in and around Dare.

#### Reference 44 - 0.01% Coverage

214. When the makeshift detention centres around Dare were full, some detainees were allowed to stay in the houses of the Dare community. Detainees living in civilian homes had to report for a daily roll call at the Dare Koramil. Meanwhile, the women in the detention centres were strictly guarded and controlled. They were separated from the men of their families and cut off from social or emotional support from their community.

#### Reference 45 - 0.01% Coverage

220. Some women were called to come for interrogation at the Koramil while others were detained there. LH1, together with LH, MH and NH were detained in the kitchen of the Dare Koramil for one week before being transferred to a house in Dare. LH1 was the only woman not raped while staying in the Koramil kitchen.<sup>164</sup>  
221. ABRI facilities in Dare were not the only place soldiers raped the women of Mau Chiga. OH and PH, two women who cooked for a clandestine meeting to prepare for the Falintil attack on the Dare Koramil, were raped during their detention at the Ainaro Kodim.<sup>165</sup> One of the offenders was Sergeant-Major PS269. He raped OH after she was interrogated and beaten on her back until she was unable to walk. At the time, OH was two months pregnant. OH1, who together with other men from Mau Chiga was put in a cell of the Ainaro Kodim a few days before OH and PH were detained there, named other perpetrators. OH1 told the Commission:

#### Reference 46 - 0.01% Coverage

224. Dozens of people from Mau Chiga were held in the Dare market place opposite the Dare Koramil. The market place was an open courtyard covered by a thatched roof. Some of those who were captured and held in the market place stayed there only one night before they were moved across the road to the primary school. Others from Mau Chiga stayed in the market for several months while they built temporary shelter close by. ABRI and Hansip members raped at least five women while they were held there. They were taken out at night and raped behind the market. Two of the women were in an advanced state of pregnancy when raped. SH told the Commission:

#### Reference 47 - 0.01% Coverage

228. In 1982, the primary school building consisted of four large rooms. Each room had a wooden door and large windows covered in meshed wire. Three rooms were used to house the detainees. Those detained in one room were not allowed to look at or mix with the detainees held in the other rooms. The detainees had to sleep on the bare floor and every day were released long enough to scrounge for their own food. ABRI used one of the four rooms, located at one end of the building, as an office and interrogation room. ABRI soldiers often summoned women to the “office” for “interrogation”. The room had tables, books and other office facilities as well as a mat and a pillow that were used when women were raped.

229. Data gathered by the Commission suggests there was a pattern to the rape that followed the hierarchy of rank among the offenders. Higher-ranking officers used the ABRI “office” in the school for rape. Hansip and lower-ranking ABRI soldiers tended to go to the school in the middle of the night. They would drag the women out and rape them in the long grass around the school. PS278 worked as a TBO for PS279, an Indonesian member of Combat Engineers Battalion 5 (Batalion Zeni Tempur, Yon Zipur or just Zipur). PS278 told the Commission about one of his duties:

#### Reference 48 - 0.01% Coverage

At the time I was 15 and still young. When I got to Dare, all the women, small children and old people were detained in the school. While I was there, they harassed me every night. Members of ABRI and Hansip, PS280

#### Reference 49 - 0.01% Coverage

When I arrived at the school the Hansip and ABRI soldiers showed their true colours. If there were no young girls then the older women would become their victims. A Hansip whom I knew, PS288 from Dare Mulo, did that bad thing to me. At first he pretended to ask me the whereabouts of my husband, then in the end he unleashed his anger on me outside the school in the long grass.<sup>175</sup>

233. Nearly one-third of the women in the Dare primary school, aged 15 years and above, were raped while in detention there.

Table 2 - Women detainees at primary school building, Dare, Ainaro, 1982–1983 Date No. 1 2 3 4

#### Reference 50 - 0.01% Coverage

234. By about mid-September, with the market place and primary school full of detainees, ABRI had to find alternative accommodation. Some detainees were allowed to stay with family or acquaintances that lived close to the Koramil in Dare. However, living in a house rather than the school or market place was no guarantee of safety for the women. As BI told the Commission:

#### Reference 51 - 0.01% Coverage

235. The military determined locations where detainees were to build their own houses. Two places mentioned were Lebukua, slightly higher up from the school towards Blehetu Mountain, and Fatuk Hun, a neighbourhood in Dare. When all corners of Dare were saturated with detainees from Mau Chiga, the Koramil commander enlisted the help of the head of the Nunumogue to move some of the detainees to Nunumogue. The situation in Nunumogue did not differ much from Dare. There were no facilities for displaced persons so that those from Mau Chiga had to build very simple huts with materials from the forest. As in Dare, displaced women in Nunumogue were also vulnerable to sexual violence. One day, when GH \* she was followed by a Hansip who raped her.<sup>177</sup>

#### Reference 52 - 0.01% Coverage

detainees there. After they beat her, they placed her in a detention cell with two other women named Q and R. They stripped the three women naked and put them in a water tank overnight. YK told the Commission about her public sexual humiliation:

At the command post they put me in a detention cell with two other women, Q and R. The three of us were put in a mossy water tank and in the morning they returned our clothes for us to wear. The following day I was taken out of the cell without clothes, just wearing training pants. In front of many people, a member of Tim Alfa,<sup>†</sup> PS352, tore the pants off me and said to his friends, “Who wants to have sex with YK?” But nobody came forward.<sup>249</sup>

#### Reference 53 - 0.01% Coverage

17. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention in military bases for reasons that were not related to a military objective. These women, who were sometimes detained for many months and sometimes years, were often raped on a daily basis or on demand by the officer who controlled them, and often also by other soldiers. In addition, they were forced to do unpaid domestic work.

18. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was not uncommon for the “ownership rights” over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations, women forced into these situations became

#### Reference 54 - 0.01% Coverage

318. A 14-year-old Fretilin member reported that she was detained with her cousin in Letefoho, Ermera in 1977. They were taken to a room, threatened with death and raped by soldiers from Letefoho Sub-district military command. After four days she was taken to the Ermera District military command for one year. During that time she was raped repeatedly, prevented from meeting her family and forced to “marry” a First Lieutenant. She had two children over the next two years. She knew of two other women who suffered the same fate.<sup>239</sup>

319. Sometimes officials cooperated with the military in subjecting girls to sexual slavery for themselves or the military. In 1979, in Betano (Same, Manufahi), the head of the village C67 wished to marry three women active in

the Popular Women's Organisation of Timor (Organização Popular da Mulher Timor, OPMT) that had recently surrendered. They included HM, a 16-year-old.\*

**Reference 55 - 0.01% Coverage**

126. Throughout the occupation it was common practice for members of the Indonesian security forces to force East Timorese women into situations of sexual slavery. These activities were conducted openly, without fear of being held to account, inside military installations, at other official sites and inside the private homes of the women who were targeted often in the presence of parents, children and other family members.

127. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention on military bases for reasons which had no legitimate military objective. These women, who were sometimes detained for many months and sometimes years, were often raped daily or on demand by the officer who controlled

**Reference 56 - 0.01% Coverage**

641. In the face of the mounting violence, UNAMET staff evacuated to the relative safety of Dili. With UNAMET's departure, the situation in Ermera deteriorated further, and the targeted killings began in earnest. One of those singled out was Ana Xavier da Conceição Lemos. An active member of the pro-independence women's organisation, OMT, she had served as a UNAMET queue-controller on polling day. With the assistance of a Brimob officer, she had made her way to Gleno shortly after the close of balloting. Later that night, she was accosted and beaten in her home by a TNI officer, Sgt. Melky and several other men. She eventually made it to UNAMET headquarters in Gleno and she accompanied the UNAMET convoy to Dili. A few days later, however, she returned to Gleno to see that her children were safe. Upon her return she was detained first at the Kodim, and then handed over to militiamen, who raped and killed her (See Case Study: Rape and Murder of Ana Lemos, par. 964).



## *Displacement*

References or discussions of displacement, exile, forced migration or deportation

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 29 references coded [0.14% Coverage]

### Reference 1 - 0.01% Coverage

were civilians and that very few combatants were captured in the kikas operation, and that most of those exiled to Ataúro were women, children and the elderly. 511

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### Reference 2 - 0.01% Coverage

village. Many were rounded up and exiled to Ataúro, 557 while many women were

### Reference 3 - 0.01% Coverage

Age and Sex, 1974–1999 Figure shows, 41.2% (191/464) of the displaced were between the ages of ten and 24. As was and still is the case in most parts of Timor-Leste, the population of Mau Chiga was over-represented by persons under 25. Hence the findings of the Mau Chiga Documentation Project are consistent with the hypothesis that the Indonesian military actively sort to eliminate the social and operational base of the resistance movement in Mau Chiga by forcibly deporting the general population (including women, children and the elderly).

### Reference 4 - 0.01% Coverage

415. They settled primarily in the working class areas of big cities and found employment where they could – in factories, as casual workers and in the public transport system. These factors made the building of communities and political organisations slow and difficult. They were assisted in this demanding process by welfare organisations, community and church groups and by outstanding men and women patriots within their own ranks.

41

### Reference 5 - 0.01% Coverage

\* In Europe, for example, this included tours by Portugal-based Timorese who campaigned through Europe dancing, singing and displaying the culture of Timor-Leste. Other examples are the participation of East Timorese diaspora women in the World Conference on Women held in Nairobi in 1985, the followup conference in Beijing, the UN Commission on Human Rights, Asian church gatherings, and advocacy to the Australian, New Zealand and other governments.

### Reference 6 - 0.01% Coverage

267. On 23 April 1979, Alcina Ximenes and six members of her family, including a four-year-old child, were captured by Indonesian soldiers of Battalion 321 and Hansip in a place called Afateri Doro in Afaça (Quelicai, Baucau) and brought to the village of Mulia (Laga, Baucau). The three adult male family members, Joaquim Ximenes, Domingos Ximenes and Celestino Belo, were tied up and the whole group was taken by car to the Armed (Artileri Medan, Field Artillery) headquarters in Quelicai. Once there a Hansip told the Armed commander that the three men had been leaders in the forest. The Armed troops then set upon the men, beating and stamping on them. 268. The next day the three were brought to Lacudala, told to stand near a hole in the ground and shot. Domingos and Celestino Belo died immediately. Joaquim Ximenes did not: he managed to crawl out of the hole despite being shot three more times. The soldiers grabbed him by the neck and threw him back in the hole, and then bombarded him with stones. He was still not dead, so they buried him alive. 269. When the soldiers returned to their base, one of the women, Alcina Ximenes, who was pregnant at the time, asked the Armed troops what had happened to the three men. She was told that if she wanted to know, she could come with them and see. She was brought to Lacudala where she too was killed. Subsequently her four-year-old child was beaten to death. Two other women continued to

be detained for another two months during which time they were repeatedly raped by the soldiers and the Hansip.<sup>283 270</sup> A number of senior and middle-ranking Fretilin and Falintil commanders who surrendered or were captured in November–December 1978 were brought to the town of Baucau where Kopassandha personnel interrogated them at the Flamboyan Hotel or Uma Merah interrogation centres, sometimes for several weeks, before they were transferred to the headquarters of RTP 18 in Teulale. From the RTP 18 headquarters many of them were taken to Lacudala for execution. Others were brought to Quelicai either directly after arrest or from a Koramil or other military installation.<sup>284</sup>

#### Reference 7 - 0.01% Coverage

villagers from Kraras who had initially fled to Bibileo were captured by Indonesian soldiers and taken to Viqueque, where they were housed in a school building in Beloi. On the morning of 16 September, Indonesian soldiers and Hansip reportedly took at least 18 of them, including women and children, to the village of Caraubalau. The villagers were allegedly handed over to Indonesian soldiers from a different unit, then taken to a location called Welamo where they were told to stand in a hole created by a landslide and executed.<sup>571</sup>

#### Reference 8 - 0.01% Coverage

528. On 17 September 1983, Indonesian military personnel approached a large group of refugees from Kraras who had fled to the nearby village of Buicarín. The village of Buicarín was surrounded and those from Kraras were rounded up. The men were separated from the women and were told that they would be marched to Kraras under the supervision of the military to carry food. According to one report, 6-8 Indonesian soldiers and two East Timorese Hansip escorted dozens of men to Wetuku River in an

#### Reference 9 - 0.01% Coverage

- In the same period displacement continued to be used as an integral part of the Indonesian counter-insurgency strategy. As the Resistance began to recover from its near destruction in the late 1970s, the military responded by displacing people suspected of having links with it, whether as members of a clandestine network or simply because they had family members in the bush. Beginning in 1980 thousands of people, the majority of whom were women and children, were transported to the barren island of Ataúro. They faced the consequences of inadequate provision of food and other essentials, at least until the ICRC was permitted to operate there in 1982. Fretilin attacks brought dire retribution from the Indonesian forces. Typically, as after the attacks on Mau Chiga (Hato Builico, Ainaro) in 1982 and Kraras (Viqueque, Viqueque) in 1983, this involved the displacement of entire villages, including to previously unsettled areas where again provision of essentials was minimal and the opportunities to achieve self-sufficiency slight.

#### Reference 10 - 0.01% Coverage

34. Paulo de Fatima Martins, in an interview by UN police, stated that he and a group of 900 people - including women and children - fled first from Hatolia (Ermera) to Tatae Uhu (Lisapat, Hatolia) and then on to Cailaco, Purugua in Maliana (Bobonaro) in mid-September, before reaching Haekesak near Atambua in West Timor on 16 September.<sup>31</sup>

#### Reference 11 - 0.01% Coverage

Two months later Maria and her friends had to cease all their activities because they were, again, under attack. They moved again, for the fourth time. The attack began in August 1978 and continued for three months. Eleven young women, all under 18 years old, were members of the CAS under the coordination of Soi Mali (Maria José Brites Boavida) and Aurora Assunção Sarmiento. Most members of the CAS were relatives of Nicolau Lobato. Only five survived the war. Many died in 1978 or 1979. Some were shot, others were kidnapped and disappeared.\*

#### Reference 12 - 0.01% Coverage

284. After fleeing to the mountains of Hatu Konan during the invasion, the people of Laclo were driven out of the mountains by repeated bombing and surrendered in Ilimano (Uma Kaduak, Laclo) in July 1978. They were brought

to the camp in Metinaro (Dili) where 40,000 people who had surrendered were being held. Manuel Carceres da Costa told the Commission that he was eventually allowed to move back to the town of Laclo in August 1979. The move back was not easy. First only the men could go, and only as far as the bridge near Manatuto where they stayed for a month. Then the soldiers took the men to Laclo where they built barracks to live in. The women followed in October. Soldiers from Battalion 405 guarded the community for three months. The ground in the town is stony and hard, but the soldiers would not allow the people to go to their old gardens outside town. During this time the people went hungry and many died due to hunger and illness. Manuel Carceres told the Commission that there were deaths every day during this period, and that only in early 1980 did the soldiers give people freedom to go out to make gardens:

#### Reference 13 - 0.01% Coverage

husband was among those who ran to the mountains, recounted how she and hundreds of women were made to gather all their belongings, including food and livestock, to be relocated in the village centre in Mehara. They were made to live there for two months.<sup>310</sup>

#### Reference 14 - 0.02% Coverage

of those who have agreed to join the militia. According to him, the militia are trying to drive the people to Maubara Town where they will be under the control of the militia to ensure that they vote for autonomy. Families have been separated, some fleeing to safer areas, others having to comply with the militia's plan to relocate masses of people to Maubara. "Since February at least five [people] have been killed by Besi Merah Putih and Halilintar, the two militia groups operating here. These people – Sabilu (21 years), Silvanu (35 years), Maubisa (50 years), Eduardo (18 years) and Amelia (60 years) – were killed when they attempted to return to their homes to pick cassava and find food for their families. The last shooting occurred on 16 June. During our time there we were also presented with a list of 23 women from one village who were raped by militia. According to the community leaders, women are called to the militia post where they are harassed and raped. They also testified to the fact that the attacks of the militia are supported by BTT Batalyon Tempur Teritorial, (Territorial combat battalion, the battalion assigned to the area), Koramil Maubara and Brimob. The Sub-district administrator (camat) and Sub-district military commander (Koramil commander) are leading the activities of the militia. "In February the local community shared their food with the displaced people but by March their food supply could no longer support such an influx...Since March the IDPs have had to find their own food in the forests and by scavenging what they can from their gardens. But this is a risky endeavour as they must enter into BMP-controlled areas. The BMP not only burned their houses and granaries, but also looted anything that could be sold, such as zinc roofing and livestock. They also burned and destroyed the fields. [The IDPs say]: 'When it is safe we want to return to our homes, but where will we stay?' referring to the fact that all their resources have been destroyed. 'It is like we are back in 1975,' said one old man. Another refugee told us that this is now the time to begin preparing their fields for the next planting season. This may mean that they cannot plant in time for the rains in October. "Some of the internal refugees from Cuico (Maubara, Liquiçá) said that all 400 families have lost their homes there. The IDPs from Cuico make up at least 2,250 of the refugees in Sare now. In Cuico, as in the other villages, they plant corn, beans, cassava, and coffee. When they fled their village they had not harvested their crops. This month is the beginning of the coffee harvest, however it seems that the militia are the ones who are picking coffee.

#### Reference 15 - 0.01% Coverage

428. People were forced outside and were moved to the harbour, being beaten as they went. At least 14 men who were badly beaten were forced into trucks by militia and were never seen again. Once the group from inside the compound arrived at the harbour, militia and police separated the men from the women. The women were taken by the police to their headquarters in Comoro (Dili). The men remained at the harbour where several were attacked by militia and TNI, without intervention from the police. Those known to be independence supporters were singled out for abusive treatment.<sup>416</sup>

#### Reference 16 - 0.01% Coverage

486. In total there were at least 200 refugee camps throughout West Timor. According to NGO workers who conducted a documentation project on conditions in the camps, with particular attention to the situation of women

refugees, life in the camps was difficult. In some camps barracks were laid out in rows. Other sites consisted of living spaces defined by plastic sheeting or whatever materials could be scrounged, haphazardly constructed around local homes, in woods or along riverbanks. Sanitation facilities in the camps were virtually unavailable. Many refugee locations were close to each other and situated in the midst of West Timorese communities.<sup>496</sup>

#### Reference 17 - 0.01% Coverage

The [refugees] arriving from Timor-Leste were primarily from Dili, Maliana, Bobonaro, and Ainaro. Approximately 80% were women, 10% children under 5 years, and 1% infants. There were 20% school age children. Male refugees were rarely found in the camp, except the elderly and children under five

#### Reference 18 - 0.01% Coverage

Women refugees <sup>495</sup>. Women in the camps were particularly vulnerable, both economically and physically. Female refugees had few economic opportunities to enable them to support themselves. They were dependent on men who were themselves often demoralised by the crowded, lawless post-conflict situation. Reports of domestic violence against women refugees were frequent. In the crowded conditions of the barracks privacy was non-existent. Their exposure, along with the near-absence of law enforcement and the presence of militia in the camps made women refugees particularly vulnerable to sexual assault.

<sup>496</sup>. The Commission received many statements from women who experienced sexual violence in the refugee camps in West Timor. Some had already been victimised in their homes before their deportation or in the places where they had sought refuge in Timor-Leste. The sexual violence they experienced in the camps was often a continuation of this violation; other women suffered sexual violence only after reaching the camps (see Vol. III, Part 7.7: Sexual Violence).

<sup>497</sup>. BM described how she was virtually a prisoner in the hands of a militiaman who had already raped her in the school in Suai where she was held with other women after the massacre at the Church in the days after the announcement of the results of the ballot:

#### Reference 19 - 0.01% Coverage

by a campaign of misinformation that told the refugees that war and chaos continued to rage in Timor-Leste. Refugees were told that there would be revenge attacks against them if they went back, and that Australian peacekeepers were committing atrocities including raping East Timorese women.<sup>513</sup>

#### Reference 20 - 0.01% Coverage

involved the collective punishment of whole communities and the proxy punishment of relatives of people still fighting in the forest and interior. <sup>62</sup>. A cumulative total of more than 6,000 people were forcibly displaced to the island of Ataúro between mid-1980 and 1984. At its peak in late 1982 the displaced population exceeded 4,000. The majority of people sent to the island were not political activists or Resistance fighters, but people from the 12 districts (excluding Oecussi) who were relatives of, or were suspected of having contact with, Resistance fighters still in the forest. They consisted predominantly of women and children, and found it extremely difficult to fend for themselves in an environment which was extremely barren. They were kept on the island for periods ranging from a few months to six years. Those who arrived in the first wave of forced displacement were not given adequate food or other support. The Indonesian military was also negligent in its provision of basic medical care, clean water, sanitation and shelter. About 5% of the people displaced to Ataúro died there. Some were able to survive because they received help from the local population, even though an influx of people in numbers that were not far short of the island's total indigenous population put a severe strain on its meagre resources. Conditions improved when the International Red Cross was permitted entry in 1982. When people were released from Ataúro, some were merely transferred to other areas for a further period of internment. <sup>63</sup>. Some of those detained after attacks by members of the Resistance on military posts and units were also sent to Ataúro. Others were displaced from their home villages and sent to areas where they had to rebuild their lives virtually unaided in extremely inhospitable environments. This was the fate of many of the inhabitants of the villages in Ainaro and Manufahi that took part in the Kablaki uprising of August 1982 and of the mainly women survivors of the mass executions that followed the Kraras (Viqueque) uprising in August 1983. The latter group were sent to the previously uninhabited area of Lalerek Mutin where they were left to fend for themselves under tight military surveillance. The population of Lalerek Mutin suffered sexual

violations, disappearances, hunger, disease and death there. Their treatment was strikingly similar to that of the people from Ainaro who had been moved to the villages of Raifusa and Dotik in the district of Manufahi the previous year.

#### Reference 21 - 0.01% Coverage

457. Another group of 431 people, 202 men and 229 women, from Mau Chiga and Dare were sent to Ataúro.\*

#### Reference 22 - 0.01% Coverage

462. Accordingly, the military conducted a massive crackdown in the districts of Viqueque and Lautém which also reached into other areas of the territory including Baucau, Aileu and Dili. Bombing raids were conducted between August 1983 and June 1984. The intensity of the operations is reflected in the Commission's quantitative research. This indicates an increase in human rights violations in late 1983, especially in the eastern districts of Lautém, Viqueque and Baucau. Major violations of human rights included the massacre of civilians, the forced displacement of the civilian population to other areas, and the rape and use for sexual slavery of women from the region (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances and Part 7.3: Forced Displacement and Famine; also Vol. III, Part 7.7: Sexual Violence). In addition, the Commission recorded a sharp increase in incidences of arbitrary detention, torture and ill-treatment.

#### Reference 23 - 0.01% Coverage

My aunt and I and other refugees were staying at the Kodim. We were harassed throughout our stay there. Women were taken away at night. They would come with torches and shine them on us while we were sleeping. Then they would make the women go out with them.

#### Reference 24 - 0.01% Coverage

At the time, the survivors...women and children, were separated in two groups of approximately 100 people. We were taken to the Kodim and the others to the junior high school building. PS194, his brother, who was the village head of Moruk, and several other militia wearing black Laksaur T-shirts took us there. They were carrying handmade weapons, machetes and AR [a kind of semi-automatic rifle], whereas the military and police officers were in uniform but unarmed.

On 11 September, JF was taken to a refugee camp in Wemasa, West Timor. Nine days later some Laksaur militia – PS194, PS199, PS200, PS201 (a primary school teacher), PS202 and PS203 – grabbed JF, who was holding her child, and her sister-in-law and put them in a car with other women. They were taken to an isolated area where JF was raped in turns by PS199 and PS201. She described the rape: PS199 took me away from the vehicle, told me to put my child on the ground and to take my clothes off. Then he raped me. When he finished I held my child again. When I got back to the car, I was taken away again by PS201 and he did the same to me. My child was crying, but there was nothing I could do because at the time I was feeling severe pain. After they raped me I was taken back. It was 1.00am. On the way back they were merry and laughing.117

#### Reference 25 - 0.01% Coverage

238. Following the failed uprising, detainees from Mau Chiga were sent to the island of Ataúro in at least three waves of displacement. On 30 August 1982, the first group from Mau Chiga was sent to Ataúro. It included men captured prior to Falintil's attack on the Dare Koramil, some held at the Ainaro Kodim and some held at the Koramil in Lesuati. The second group left for Ataúro on 16 October 1982 and the third went on 6 January 1983. A submission received by the Commission from the community of Mau Chiga listed the names of people who died or were detained. It indicates the total interned on Ataúro was 431; 202 men and 229 women.180 Living conditions in Ataúro were extremely poor, with the arrival of more than 3,000 detainees from all parts of Timor-Leste. From the Mau Chiga area, at least 56 men, women and children died from disease, lack of water and malnutrition during their internment in Ataúro. The Commission found no evidence of sexual violence during this period (see Vol. I, Part 3: The History of the Conflict; Vol. II, Part 7.3: Forced Displacement and Famine).

239. On 27 November 1984, after two years on Ataúro, about 300 people from Mau Chiga and surrounding villages were sent back to the district of Ainaro.181 They were moved to Bonuk (Hato-Udo, Ainaro), an uninhabited

location on the south coast of the district. Several sources reported that life in Bonuk resembled the first few months in Ataúro: "...[we] suffered more compared with life in Ataúro, because Bonuk was very remote, dry and full of mosquitoes."<sup>1812</sup>The only food they had was leftover corn they had brought with them from Ataúro. After about 50 days in Bonuk, and following a visit by Governor Mário Viegas Carrascalão, the Bonuk detainees were returned to Dare. There they were once again close to the Dare Koramil, the local centre that controlled the Mau Chiga population. On the way from Bonuk to Dare, some 20 to 30 men and women who were considered leaders of the Resistance were detained in Mau-ulo III, a village about one kilometre from Ainaro.\*

#### Reference 26 - 0.01% Coverage

After the Hansip revolt led by Commander Ular and followed by the massacres of Kraras in the village of Bibileo (Viqueque, Viqueque) in September 1983, the surviving Kraras population, mostly women, were transferred by the Indonesian military to a village called Lalerek Mutin. This village later became known as the "village of widows". At the time of the massacres of Kraras, MI was two months pregnant. She ran to the forest with her husband, but then surrendered. When the child was five days old her husband came out of the forest.

#### Reference 27 - 0.01% Coverage

333. In 1999, cases of sexual violence against women reported to the Commission occurred in the chaos and violence following the ballot. Villages were burnt and children separated from their families during the forced displacement of the population to West Timor. This left children vulnerable to violence and abuse.

#### Reference 28 - 0.01% Coverage

Public hearing books women and the conflict massacres forced displacement and famine political imprisonment internal political conflict 1974-1976 self-determination and the international community children and the conflict

#### Reference 29 - 0.01% Coverage

continued to have a serious impact on food production and thus on their well-being. For those interned on Ataúro, the majority of whom were women and children, life on the barren island was difficult, particularly in the early years before the ICRC was permitted to operate there, and many died.

147. In addition to moving people out of the resettlement camps, the Indonesian authorities also displaced people in some way thought to be connected to Falintil-led attacks and uprisings, such as those in Mau Chiga (Hato Bulico, Ainaro) and Rotuto (Same, Manufahi) around Mount Kablaki in August 1982 and the levantamentos in Kraras (Viqueque) and Lautém District in August 1983. These displacements amounted to the collective punishment of whole communities and the proxy punishment of relatives of people still fighting in the forest and mountains. Some of those detained in these circumstances were also sent to Ataúro. Others were displaced from their home villages and sent to areas where they had to rebuild their lives virtually unaided in extremely inhospitable environments. This was the fate of many of the inhabitants of the villages in Ainaro and Manufahi that took part in the Kablaki uprising of August 1982 and of the mainly women survivors of the mass executions that followed the Kraras (Viqueque) uprising in August 1983. The latter group were sent to the previously uninhabited area of Lalerek Mutin where they were left to fend for themselves under tight military surveillance. The population of Lalerek Mutin suffered sexual violations, disappearances, hunger, disease and death there. Their treatment was strikingly similar to that of the people from Ainaro who had been moved to the villages of Raifusa and Dotik the previous year.

## *Forced Labour*

### References or discussions of forced labour

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#### Reference 1 - 0.01% Coverage

\* In Prosecutor v Kunarac women were detained and were repeatedly raped and sexually assaulted and were forced to carry out work around the accused's home. This was held to constitute the crime against humanity of enslavement.

#### Reference 2 - 0.01% Coverage

march across the territory in “fences,” with the aim of trapping the remaining members of the armed Resistance. Women, men, children and the elderly were forced into this operation. Hunger, sickness and ill-treatment by the military were common experiences. Many died. This forced service also took many people away from their fields during the planting season, increasing their vulnerability to famine, especially given the disruption to farming in the previous years of massive military operations.

#### Reference 3 - 0.01% Coverage

99. Although they supported Fretilin and recognised the need to provide for the troops, others referred to the agricultural labour required of them as “kerja paksa secara halus” –a subtle form of forced labour. This was especially true for the women, who bore the main burden of feeding and clothing the troops.<sup>99</sup>

#### Reference 4 - 0.01% Coverage

- Ordering the women to prepare food for the Hansip who were assigned to Bualale
- Holding entertainments (dances) with the women every night
- Forcing women whose children were still small to participate in these events
- Forcing women to perform the night watch.

#### Reference 5 - 0.01% Coverage

“concentration camp”. [When they went out to look for food] they were told to collect candlenut and copra to give to them [the militia]. If they failed to bring back [candlenut and copra], whether they were men or women, they would be tortured, beaten and put in a drum filled with water.

#### Reference 6 - 0.01% Coverage

We were left for two months [not under the control of security apparatus]. Only then a Nanggala and several Hansip from Buikarin were assigned in Lalerek Mutin. It was then that ABRI began pressuring and forcing people to work on building the village of Lalerek Mutin. We were forced to cut and carry lumber, build houses, work the fields and do other such work. During the daytime we worked on village projects while at night we did night watches and guard duties around the village, both the men and the women.<sup>304</sup>

340. The new inhabitants of Lalerek Mutin were mainly women, children and elderly men. The able-bodied men had either been killed, had run to the mountains, or had disappeared.\*

The women of Lalerek Mutin spoke of the hardship they faced during the first years of their lives in Lalerek Mutin. They were made to do “men’s work” – such as planting, constructing public buildings and taking part in security operations. At least four women became victims of sexual violence perpetrated by members of the Indonesian military (see Vol. III, Part 7.7: Sexual Violence).

\* Olinda Pinto Martins gave evidence to the Commission that 17 men were boarded on a truck, under the premise of fetching food from Kraras, never to be seen again. In the CAVR National Public Hearing on Women and Conflict (28–29 April 2003), Beatriz Miranda Guterres spoke about her husband being recruited as a TBO and never to

return. [Corroboration in HRVD Statement 00155. See also CAVR Interview with Honorio Soares de Gonzaga, Lalerek Mutin, Viqueque, 30 May 2003].

#### Reference 7 - 0.01% Coverage

112. Women were also used as forced labour. For example, the Commission heard that when the UDT armed movement began the male Fretilin supporters in Mau Chiga (Hato Bulico, Ainaro) left their families behind and fled to hide in the forest. UDT supporters captured Antonieta Corte Real and other women and took them to Lesuata (Ainaro). There they were forced to cook for UDT soldiers for one week. When Fretilin attacked the UDT base in Lesuata, Antonieta and the other women escaped.<sup>93</sup>

#### Reference 8 - 0.01% Coverage

To provide food for the detainees, Fretilin forced prisoners to work in the rice fields or coffee plantations as part of a Campo de Trabalho (Labour Camp).<sup>187</sup> Men tended the fields and women pounded rice and cooked for Falintil soldiers.<sup>188</sup> Fretilin seemed to be aware that this kind of work constituted forced labour but believed that this was necessary in order to provide food for detainees. The Fretilin President, Francisco Xavier do Amaral, explained to the Commission:<sup>189</sup> I think there was an element of force but we had to feed them. How else could we get food? We had to look at the situation confronting us: no logistics, no assistance. How else could we feed them? In the end they were prisoners and they worked for themselves and for us. That was the rule and it was justified... Campo de Trabalho was a policy, or an emergency measure, implemented by Fretilin to feed people.

#### Reference 9 - 0.01% Coverage

The guards at Nundamar treated women no differently to men, especially in relation to work. For example Lucia Osório Soares, the wife of Xavier do Amaral, had her head shaved and was forced to work in the Renal.

#### Reference 10 - 0.01% Coverage

20. East Timorese women and girls who were held prisoners, or who were forced to work for members of ABRI/TNI, were routinely raped and forced into conditions of sexual slavery, including being “passed” from one officer to another at the end of periods of duty in the territory (see Vol. III, Part 7.7: Sexual Violence).

#### Reference 11 - 0.01% Coverage

154. A similar account was reported to the Commission by the community of Guruça (Quelicai, Baucau). In May 1978, 500 members of the community surrendered to the Indonesian military after coming down from Mount Matebian. Despite many of the men being sickly and weak, they were forced to work for ABRI and Hansip, with around 60 recruited as TBOs for Indonesian military operations, while the women were forced to take part in night watches.<sup>168</sup>

#### Reference 12 - 0.01% Coverage

168. By the end of Operation Seroja it was common practice for ABRI soldiers to secure the assistance of civilians to help them with household tasks such as cooking and other individual needs. These TBOs usually lived with the soldiers in camps or barracks, and would sometimes accompany ABRI members on field operations. It was an existence characterised by a variety of abuses. The Commission was told of the vulnerability of young women in these circumstances:

#### Reference 13 - 0.01% Coverage

195. Commission Community Profiles indicate that in communities that had surrendered to or had been captured by the Indonesian military, women were often forced to conduct night watch duties and the men were forced to work as TBOs or to look for Fretilin/Falintil and other civilians in the forest. The Commission was told of the torture of women who refused to participate in night watch duties.<sup>223</sup> Ernesto Soares told the Commission of the violent coercion against civilians:



#### Reference 14 - 0.01% Coverage

200. During Operation Kikis in 1981, with large numbers of able-bodied men forced into the operation, women were forced to conduct night watch duties in some areas.<sup>232</sup> Villagers in Bibileo (Viqueque, Viqueque) told the Commission that during this period, ABRI forced the elderly men and women to build posts around the village, and the women were forced to guard at night.<sup>233</sup>

#### Reference 15 - 0.01% Coverage

240. Young East Timorese women who were forced to work for members of ABRI/ TNI were routinely raped and forced into conditions of sexual slavery by their military masters (see Vol. III, Part 7.7: Sexual Violations).

#### Reference 16 - 0.01% Coverage

driven by an East Timorese government health worker named PS140, together with the Lolotoe Koramil Commander, Second Lieutenant PS141 [Indonesian], and KMP commander, PS142. The three women were taken to a hotel in Atambua where they were raped repeatedly. One of the victims testified that one of the women was subjected to an injection which they believed to be some form of contraception. The three women were threatened with various weapons, and told that if they did not have sexual intercourse they would be shot dead and thrown into the sea. After being allowed out to get food they were raped again the following night.<sup>84</sup>

126. Militia parties were a pre-ballot phenomenon. Militia groups, with their resources and power, were able to organise parties that were compulsory for village women to attend. These parties provided an opportunity for sexual harassment and rape. DMP (Dadurus Merah Putih, Red and White Wave), the militia group that operated in the village of Lourba (Bobonaro, Bobonaro) organised such a party on 4 May 1999. In her testimony to the Commission, FE told of 14 women, herself included, who were forced to prepare coffee and food for the militia. She was summoned by the commander of DMP and raped. According to her testimony, the other 13 women suffered the same violence.<sup>85</sup> FE gave evidence that corroborates this incident.

#### Reference 17 - 0.01% Coverage

Sexual slavery also encompasses situations where women and girls are forced into “marriage”, domestic servitude or other forced labour that ultimately involves forced sexual activity, including rape by their captors.<sup>128</sup>

#### Reference 18 - 0.01% Coverage

17. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention in military bases for reasons that were not related to a military objective. These women, who were sometimes detained for many months and sometimes years, were often raped on a daily basis or on demand by the officer who controlled them, and often also by other soldiers. In addition, they were forced to do unpaid domestic work.

18. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was not uncommon for the “ownership rights” over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations, women forced into these situations became

#### Reference 19 - 0.01% Coverage

12. Like women, children were often treated as chattel. As TBOs, for example, they were not regularly paid for their services. They were required to carry heavy loads. They could be taken back to Indonesia by the soldier who had recruited them or passed on to another soldier. Their ties to their families and their special status as children were largely ignored.

#### Reference 20 - 0.01% Coverage

[The soldiers] said “the Koramil Deputy Commander is an evil man, it would be better to take and kill her in Maumeta-Kio in the middle of Kali, than to let her live.” But some disagreed and preferred that we stay in the Koramil and work in their kitchen. And then, every night we would be fetched...they said at the request of the Kodim Commander...Aware of our status as women prisoners, we just submitted to everything in despair. This went on routinely, then it was every two or three days we were fetched late at night.250

## *Fretilin and Falintil*

### References or discussions of the Fretilin and Falintil

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 43 references coded [0.19% Coverage]

#### Reference 1 - 0.01% Coverage

259. Large numbers of the Timorese civilian population had fled the towns and villages and lived in Fretilin-controlled areas. In May 1976, Fretilin held a national conference to consider its strategy. It decided on a national resistance strategy based on the civilian population living in the mountains with the fighters in a number of liberated zones. Civilians provided logistical support to the Fretilin fighters. Women and youth organisations conducted education and other social activities, and health networks were established. Generally, populations living in these zones were beyond the reach of the Indonesian military for most of 1976.

#### Reference 2 - 0.01% Coverage

Behind the lines, civilians, particularly women, provided

#### Reference 3 - 0.01% Coverage

In the forest we formed two organisations: Organização Popular da Mulher Timor (OPMT) which was a women's organisation affiliated with Fretilin, and Organização Popular Juventude de Timor (OPJT) which was a youth organisation. These organisations helped us to coordinate activities among the people. For example we worked together to plant gardens and rice paddies, and we planted maize around the town of Laclo. The Indonesian military had not yet reached Laclo.<sup>372</sup>

#### Reference 4 - 0.01% Coverage

area: health, agriculture, education, the women's organisation Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT), and political propaganda. The secretariat where the Fretilin administrators worked was called the comissariado. Sectors were then divided into smaller administrative units.<sup>†</sup>

#### Reference 5 - 0.01% Coverage

19. This structure was a continuation of the government system established by Fretilin when it took control of Timor-Leste after the defeat of the 11 August Movement. For instance at the zona level, some informants told the Commission that the government was run by a directorate (direcção), which consisted of a secretary and vice secretary, assistants, the local leader of the OPMT women's organisation and the local leader of the youth organisation, the Popular Organisation of Timorese Youth (Organização Popular de Jovens Timorenses, OPJT),<sup>4</sup> following the structural model Fretilin had employed at the district level after 11 August 1975 (see Vol. I, Part 3: History of the Conflict).

#### Reference 6 - 0.01% Coverage

32. Settlements, which at first were strategically territories called "retreat zones" (zona reta guarda), finally changed to become the bases de apoio. In these the people were organised to run programmes in agriculture, health, education, culture and women's liberation.<sup>19</sup>

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#### Reference 7 - 0.01% Coverage

34. Women also worked in agricultural production, performing activities such as pounding sago palm and making plaited items like baskets.<sup>23</sup> If a woman had children to nurse, they nursed them in the *crèche* (a day care centre). Some people were assigned to a team for maintaining the *crèche*, organised through the *equipa crèche*.<sup>24</sup>

#### Reference 8 - 0.01% Coverage

38. Fretilin provided education in two main areas: literacy and politics. Literacy programmes appear to have been conducted in a piecemeal fashion because of the lack of people trained in this field at the time. In certain places OPMT activists ran the programmes and focused particularly on women.<sup>29</sup> In some zones school activities were conducted for children.<sup>30</sup>

39. The most common educational activity was political education. Fretilin gave much attention to providing political training for Fretilin cadres to increase their capacity for organising people and their political and ideological knowledge. The commissariat in each sector established a Centre for Political Training (Centro da Formação Política, Ceforpol). Ceforpol was obligatory for *quadro medio* (mid-level cadres, the regional and zone committees), but sometimes was attended by *quadro inferior* (menial cadres, administrators of *suco* and *aldeia*). Topics covered included the history of Timor-Leste from the arrival of the Portuguese, theories of social development, the philosophy of dialectical materialism, building people-power, the organisational principles of “the mass line” (*linha de massa*) and democratic centralism (*centralismo democrático*), women’s emancipation and collective food production. Military strategy and national liberation were also discussed, as well as national liberation wars in other countries such as Guinea Bissau, China and Vietnam. The instructors in the Ceforpol were members of the Fretilin Central Committee and Falintil commanders.<sup>31</sup> Overall, the Ceforpol were under the supervision of the Department of Political and Ideological Orientation (Departamento da Orientação Política e Ideológica, DOPI), which was a department of the Fretilin Central Committee.<sup>32</sup>

#### Reference 9 - 0.01% Coverage

42. Cultural activities were guided by the Fretilin concept of equality of all human beings. According to Fretilin, colonialism was a form of inequality by which a minority exploited and oppressed the majority. Oppression and exploitation did not only occur between the colonial power and the people of Timor-Leste, but also among the Timorese population itself between the traditional kings (*liurai*) and the people. This manifested through the tribute that subjects were required to pay to the *liurai* and forced labour. Inequality was also apparent in the form of discrimination and violence against women as a result of their low position in traditional society.<sup>37</sup> Fretilin introduced the concept of “comradery” (*camarada*) which viewed each person as a friend and an equal. The need to wipe out inequality from exploitation and oppression and replace it with equality became a theme in songs and verse which were sung at cultural events and in literacy programmes.

Women’s emancipation <sup>43</sup>. The emancipation of women was also part of Fretilin’s socio-political programme. Women were encouraged to get involved in education, health, agricultural production and the production of items to be used by the military such as baskets (*lafatik* and *luhu*) and bags. To make it possible for women to carry out these activities, *crèches* were built. In the *crèches*, men and women took turns in looking after the children. The *crèches* also served to teach children to become revolutionary nationalists through songs of struggle, poetry and theatre.<sup>38</sup>

44. In some areas, courses were run to prepare women for marriage. For example, OPMT ran one such course in Zona Modok in the Centro Norte Sector. The aim was to create nationalist families with respect for men’s and women’s rights. The future brides were taught the concept of women’s emancipation. The tradition of *barlaque*, which required an exchange of goods between the families of the

#### Reference 10 - 0.01% Coverage

45. Fretilin created a justice system to deal with people who committed crimes. People were tried according to the type of crime they committed. For minor offences, such as swearing, harassing women (*bok fetu*) and stealing, a process called self-criticism (*crítica-auto crítica*) was administered. In this process, the perpetrator pleaded guilty in front of a small public audience, expressed their remorse and promised not to reoffend. The perpetrators would be forgiven, once they had received a light punishment, such as gathering firewood or fetching water for the public kitchen for two days. This kind of punishment was called “corrective justice” (*justo correctivo*).

#### Reference 11 - 0.01% Coverage

56. Colonialism and tradition were also considered oppressive towards women. Fretilin saw that Timorese women experienced twofold oppression; the general colonial oppression that all Timorese experienced, and the more specific oppression they suffered as a result of traditional and colonialist attitudes towards women.<sup>54</sup> While general colonial oppression took the form of forced labour, inadequate wages, racism and so on, women's oppression was manifested in the way women were treated as an object of pleasure for colonialist employers and as commodities traded in barlaque practices and polygamy. Fretilin aimed to eliminate this oppression. Fretilin's revolutionary programme included "the liberation of women as social creatures".<sup>55</sup>

#### Reference 12 - 0.01% Coverage

1974: The majority of the population joined Fretilin, but the village head was a UDT member. Before the formation of parties there was already growing sentiment against the village head. 11 August 1975: After the UDT coup all Fretilin supporters were arrested and detained in the district administrator's office before being transferred to Corluli (a building in Maliana that was used by UDT as a prison after the coup). UDT ordered everyone to go to Maliana Town. 30 August 1975: Troops from (the Portuguese army's) Cavalry Squadron No 5, based in Bobonaro, came down to Maliana. UDT and Apodeti supporters were forced to evacuate to West Timor for one month. About 500 people from the aldeia of Masage moved to Tahon, West Timor. Several were tortured, killed and hung. Around 50 women were raped. Many children died from disease. 16 October 1975: Indonesian troops crossed the border at Memo (Akiduru Laran). 17 October 1975: The Indonesians took control of Maliana.

#### Reference 13 - 0.01% Coverage

The people of Colmera recalled that on 11 August 1975 three UDT companies from Baucau, Lospalos and Laclubar came to Dili. The western part of Dili was controlled by UDT. The Fretilin leadership withdrew to the area of Mota Ulun in Bemori on 11 August. The following day, 12 August 1975, Fretilin leaders in Dili "sought the help of the people and Fretilin Regional Committee in Aileu". On 13 August a vehicle came to meet the leadership in Balibar to take them to Aileu. On that day UDT supporters burnt down Francisco Xavier do Amaral's house in Audian, took down the Fretilin flag, and arrested (key Fretilin leaders). On 17 August 1975, Fretilin attacked the Companhia de Instrução (the Portuguese army training centre in Aileu) and took weapons and other material. By 21 August 1975, the Fretilin leadership had established a commission, working with the women's and youth organisations, OPMT and OPJT, to "exercise control and help people who needed food." According to the people of Colmera:

#### Reference 14 - 0.01% Coverage

484. Among those arrested or captured were Falintil commanders and troops and others directly involved in the attacks, persons belonging to clandestine networks and a large number of people regarded by the Indonesian security forces as having proindependence sympathies. The Commission received the names of 121 people who were killed, disappeared or died in detention either as a result of torture or severe deprivation in the weeks after 10 June. Most of the victims died in Dili. However, the Commission also received information about the killing or disappearance of people in the districts of Aileu, Manufahi, and Manatuto outside Dili, who were either captured after fleeing Dili following the attacks or who were suspected of being members of clandestine networks which had played a role in the planning of the attacks. The attacks had a serious impact on the wider population, but particularly on ordinary civilians living in the areas close to where the attacks had taken place. Several hundred people, many of them women and children on their own, were sent to Ataúro,<sup>492</sup>

#### Reference 15 - 0.01% Coverage

the occupation, including Fretilin/Falintil, clandestine networks, or other pro-independence groups. Women and children who were thought to be family members of those mentioned above were also victims of these fatal violations to a lesser degree. Typically, women and children were killed during massacres, when indiscriminate shooting and attacks led to large number of fatal casualties.

#### Reference 16 - 0.01% Coverage

the war might last only two or three months. When these supplies had been eaten, they became hungry and starvation and illness struck. However, after about two months, Fretilin's youth and women's organisations, Organização Popular de Juventude Timorense (OPJT) and Organização Popular da Mulher Timor (OPMT), began to organise food supplies. This improved conditions and allowed people to survive in the hills for about one and a half years.<sup>96</sup>

#### Reference 17 - 0.01% Coverage

98. Life in the bases de apoio was highly organised. Everyone was required to work in communal gardens as well as in their own personal gardens. The youth and women's organisations, OPJT and OPMT, had the task of organising people to plant rice, corn, tubers and other crops which were distributed to those in need and to feed the Falintil soldiers. The women also were required to weave cloth and produce traditional medicines. Rudimentary schools were set up to teach literacy and political ideology. At night they sang songs to encourage the people to believe they could be free. Some remember this time fondly, as a time of sharing and common purpose.

#### Reference 18 - 0.01% Coverage

Other Fretilin organisations, including the women's and youth organisations, OPMT and OPJT, collected food. Eleven young women took turns carrying the food on horseback to places in need, including Sarin and Fukiran (both in Alas, Manufahi), and Fatuberliu. Working in two groups, the young women would spend one week in each location. Every morning they would make a mix of pounded cassava and corn, and when it was available, deer meat. They distributed the food to those in need twice a day. The CAS also educated the villagers about the importance of boiling drinking water, how to make toilets and other aspects of hygiene. With the help of a nurse named Felisberto Gouveia Leite, they learned to make traditional medicine from roots and vegetation. They also organised

#### Reference 19 - 0.01% Coverage

99. Although they supported Fretilin and recognised the need to provide for the troops, others referred to the agricultural labour required of them as "kerja paksa secara halus" –a subtle form of forced labour. This was especially true for the women, who bore the main burden of feeding and clothing the troops.<sup>99</sup>

#### Reference 20 - 0.01% Coverage

in their coffee plantation. They also arrested six of Amelia's relatives, two of whom were women. Fretilin arrested them on suspicion of hiding guns, which Amelia's father denied. They were dragged along the street and then tied up and beaten. They tied Amelia's uncle to a flag-pole and beat him until he bled.\*

#### Reference 21 - 0.01% Coverage

To provide food for the detainees, Fretilin forced prisoners to work in the rice fields or coffee plantations as part of a Campo de Trabalho (Labour Camp).<sup>187</sup> Men tended the fields and women pounded rice and cooked for Falintil soldiers.<sup>188</sup> Fretilin seemed to be aware that this kind of work constituted forced labour but believed that this was necessary in order to provide food for detainees. The Fretilin President, Francisco Xavier do Amaral, explained to the Commission:<sup>189</sup> I think there was an element of force but we had to feed them. How else could we get food? We had to look at the situation confronting us: no logistics, no assistance. How else could we feed them? In the end they were prisoners and they worked for themselves and for us. That was the rule and it was justified... Campo de Trabalho was a policy, or an emergency measure, implemented by Fretilin to feed people.

#### Reference 22 - 0.01% Coverage

222. The justice practices adopted by Fretilin are set out in detail in Vol. I, Part 5: Resistance: Structure and Strategy. In summary, they created a distinction between what were regarded as minor offences, such as a commander's mistake that caused the deaths of his men,<sup>218</sup> the harassment of women (book feto), or the theft of chickens, and serious offences, such as being a traitor to the "political line", the nation or the revolution.<sup>219</sup>

#### Reference 23 - 0.01% Coverage

My mother was arrested with several other women and their children in Becora [Dili] because my older brother was a member of Fretilin and my whole family had fled to the forest except my mother, who was a nurse. My mother and I were taken to Sang Tai Hoo... That same night my mother was interrogated. She was slapped, whipped, spat on, given electric shocks, burned with cigarettes and threatened with a pistol. All I could do was watch...

#### Reference 24 - 0.01% Coverage

FN was a member of the Fretilin student group Unetim (União Nacional dos Estudantes de Timor), which had activities in Baucau and Aileu, and later a member of the Fretilin women's group OPMT (Organização Popular da Mulher Timor) in Dili. In January 1976, when she was around 16 years old, her friend Filomena Aniceto came

#### Reference 25 - 0.01% Coverage

349. GN described how the military stormed the OPMT headquarters in Aileu, Fretilin's base during the internal armed conflict, when they invaded the town in 1975, and arrested the women working there. The women were kicked and beaten with weapons at the time of arrest and were then held in the Caserna (Portuguese military barracks) Aileu for three months. She and other women were raped under threat of death.<sup>369</sup>

#### Reference 26 - 0.01% Coverage

JN was part of a clandestine network, made up of mainly women that used estafetas (couriers) to send food and other materials from the villages to Fretilin in the forest. The village head of Akadiruhun (Dili), one of the villages that the network operated from, started to suspect JN and her friends and informed military intelligence. On 29 January 1977, the military and an Indonesian member of Intelligence, T800, arrested her and took her to the Koramil in Culuhun (Dili) and to Sang Tai Hoo, where she was interrogated by an Indonesian ABRI Commander T275 and a sergeant. Francisco Benevides, a prisoner who could speak Indonesian, translated. She described the interrogation: I was interrogated about a list of names, whether I knew them. I answered yes! I knew [the estafetas]. I couldn't lie because I had given them their orders. So my friends were released, and I remained in detention. [The estafetas] had told them that I was in charge and I accepted responsibility... In Sang Tai Hoo they told me to draw the organisation's structure with the names of the people who occupied each position. I mentioned all of their names, like KN and others. I was hit with an iron belt buckle. I was beaten so that I would tell them everything... [The interrogators] took turns. After one person was finished, another one came... They took a picture of me during the interrogation, wearing only my underwear.

#### Reference 27 - 0.01% Coverage

512. In other cases of arbitrary detention in 1984, the victims were arrested on suspicion of giving material assistance to Falintil, being in contact with Falintil leaders, having knowledge of preparations for a Falintil attack, or having family members in the forest.<sup>644</sup> One deponent, Sama Leto, said that he was arrested by Infantry Battalion 412 and Kopassandha 55 both because they found a photograph of his younger brother who was still in the forest, and because he was the village head but refused to supply women to the military. He told the Commission:

#### Reference 28 - 0.01% Coverage

Olga Corte Real became involved with the clandestine movement in 1982, where she and several members of her family met with Falintil members Birak and Kasihan, and discussed the obstacles faced by Falintil. A week later Olga, Petronela and Manuel Corte-Real met with the Falintil commander Mau Hunu in the aldeia of Trilolo, Holarua (Same, Manufahi) to plan clandestine work. In 1990, Olga worked as a nurse in the community health centre in the village of Datina, Holarua (Same, Manufahi). In August 1990 Olga met with Xanana Gusmão in the aldeia of Kakau Lidin, Bairro Pite (Dom Alexio, Dili) Olga gave an account of her experiences to the CAVR at its National Public Hearing on Women and Conflict, 28–29 April 2003. Maybe ABRI spies reported me for my clandestine activities. On 8 November 1992, an East Timorese police officer named T500 and a number of soldiers from the Manufahi [Kodim] arrested me along with Graciana, Fernando Cardoso and Gabriel C Trindade da Costa. They took us to the Kodim where the East Timorese Kodim Commander T501 and East Timorese battalion Commander 514 were waiting for us. T501 asked me whether my sister Regina and I gave medicine to Xanana in Hoholau. I said that my

sister and I had not taken the medicine to Xanana but that we sent it through an estafeta, António Martins. In fact, my sister and I had delivered the medicine ourselves but I lied [to them]. Then T501 demanded that we reveal the names of other girls in the [clandestine] network but I told him that the only women in my network were my cousin Graciana, my sister Regina and myself. Actually, there were other women [in the network] such as Angelina da Costa, Fernanda de Jesus, Eleonora Cardoso and Francisca Cardoso. T501 threatened that if he later found out the names of other women he would cut my throat. I said I was prepared to have my throat cut if my information proved to be inaccurate.

#### Reference 29 - 0.01% Coverage

183. In 1983, ceasefire talks were held between Falintil and the Indonesian armed forces. There were also a series of defections by member of ABRI's auxiliary forces such as Hansip in the districts of Lautém, Viqueque and Ainaro. In Lautém after receiving orders from Xanana Gusmao to bring weapons into the forest, a number of Hansip and Ratih captured weapons from the police and the Koramil and fled into the forest. In response, the security forces ordered the women whose husbands had fled to look for their husbands in the forest.\* The Indonesian military reacted in the same manner in 1984 after Falintil burned houses in the village of Mehara (Tutuala, Lautém), and again in 1987 in Poros/Herana in the village of Mehara, when ABRI forced the women to look for their husbands who were still in the forest escorted by Hansip.211

#### Reference 30 - 0.01% Coverage

48. The Commission received six statements relating acts of rape by members of Falintil that occurred from 1975 to 1999.10 In the armed conflict, women were at risk of sexual violence from all sides. However, the Commission noted that the number of rapes conducted by Falintil was much smaller than those committed by Indonesian military personnel. DA1 told the Commission about the rape of his aunt, DA, in 1978 by a Falintil soldier in Fatuk Makerek (Soibada, Manatuto). PS7, an armed member of Falintil, came to DA's house to force her to have sexual intercourse with him. She relented because she was scared. Although he then promised to marry her, PS7 left the area to be based elsewhere.11

49. During the consolidation of Indonesia's occupation from 1985 to 1998, women continued to be in danger of rape from armed men on all sides. For instance, Falintil soldiers continued to rape women in Ermera from time to time up till 1998. EA from Railaco Kraik (Railaco, Ermera) was raped on 16 March 1995 by a Falintil soldier known to her as PS8. She believed she was a target because she had opened a kiosk in her village with capital received from an Indonesian government assistance scheme. One night when her husband was guarding the kiosk, PS8, carrying a knife, entered EA's bedroom and raped her. She reported the case to the local village official (Kepala Rukun Kampung), but her report was not heeded. She became pregnant as a result of the rape.12

#### Reference 31 - 0.01% Coverage

61. Women clearly identified as members or supporters of Falintil were also targets of sexual violence. OA was detained, tortured and subjected to repeated rape because she was suspected of providing food to Falintil. In her testimony to the Commission, she describes how she and others surrendered in a place named Aifu (Ermera, Ermera) to members of Battalion 721 in April 1976. At that time OA and six friends were taken

#### Reference 32 - 0.01% Coverage

PS99 and PS100 [East Timorese], arrived at the house of IC in Cassa (Ainaro, Ainaro). They came to capture IC's husband, but because he had already fled to Dili, they took IC instead. They brought her to PS98's house and tortured her. Her hands were tied with a cable together with another woman victim whose identity she did not know. They were interrogated about Fretilin activities, especially about providing food to Fretilin. During the interrogation the Sukarelawan members held a machete to IC's chest, beat her repeatedly with a rifle butt and punched her in the face. After two days and two nights the women were finally released. However, two members of the Sukarelawan, PS99 and PS100, followed IC to her house and raped her there.57

#### Reference 33 - 0.01% Coverage



On 8 November 1991, the Sukarelawan [Volunteers], led by PS98, arrived at my home with two of its members, PS116 and PS 117. They asked where my husband was. I replied that he was out working on a project. Then they took me to a place called the Pro-Integration Hall where I was interrogated. I was accused of preparing food for Falintil. I replied I did not know anything. Two days later, members of Sukarelawan tied me up together with 14 other men and women. After one night, PS98 and Second Sergeant PS118, a member of Koramil, untied us and we were forced to sign a statement...Before that we were forced to drink palm wine as part of taking an oath in a ceremony [of allegiance to Indonesia]. We were forced to take this oath in November 1991. After that we were made to dance with PS98 and milsas members until dawn. One night, members of Sukarelawan entered my house with knives, guns – AR 16, FNC, SKS – and samurai swords. PS119 ordered my father-in-law to go buy cigarettes. Then I was dragged into the bedroom, my clothes were torn off and I was raped...Another member, PS120, raped me once.<sup>74</sup>

#### Reference 34 - 0.01% Coverage

do it because they threatened to beat us with wooden blocks. On the way home from the party the DMP commander called me and three other women friends...to be interrogated. He had photographs of us when we were cooking for Falintil. I replied: "It is true that my friends and I have cooked for Falintil, but we are just ordinary people. We don't understand politics. If they say they are hungry, yes, I have to feed them because we are all human beings. What is wrong if we feed them? I am scared too, because the Falintil carry weapons." After the interrogation I went straight home. As soon as I got to my room, four members of DMP – PS383, PS143, PS144 and PS145 – were already naked and waiting for me. They dragged me, took my clothes off and took turns raping me. My children came into the room and the men beat and kicked the children out of the room.<sup>87</sup>

128. Violence increased dramatically in almost all districts in the months leading to the announcement of the Popular Consultation, causing large-scale displacement. Women displaced from their homes and villages were, once again, at risk of being raped.

129. In April 1999, HE, having been threatened with murder by members of the Sakunar (Scorpion) militia, left home to seek refuge in the house of relatives in Lesuwen (Suai Town, Covalima). Her relative was also a member of Sakunar. Despite her best efforts to protect herself, HE was raped by a member of Laksaur militia named PS147.<sup>88</sup>

130. After the massacre at the Liquiçá Church on 6 April 1999, many families fled their homes. Many women were raped in the chaos that ensued. IE, a woman from the village of Leotela (Liquiçá, Liquiçá), was detained by a BMP (Besi Merah Putih, Red and White Iron) militia member, PS148, on the way home from the market on 14 April 1999. IE and her woman friend were forced to sign a statement accusing the village head of Leotela of sheltering members of Falintil. A week later Territorial Combat Battalion (BTT) and Special Forces Command (Kopassus) troops came to force the people of Leotela to move to Liquiçá under threat of death. IE ran to stay with her uncle in Liquiçá, but less than one month later PS148 arrived looking for her:

#### Reference 35 - 0.01% Coverage

that one of the female detainees was forced to marry a member of Fretilin: Six of us women were held [in the Fretilin detention centre in Roluli]...

for two weeks. Throughout that period I was often beaten, kicked and interrogated. They separated us [the detainees] into two groups: men and women. My group was taken to a new place of detention known as a Renal in Remexio, Aileu. During the journey our hands were bound behind our backs and we were all tied together with a long rope pulled by Fretilin... Almost all those detained in the Renal died, including all my aunts and grandmother. They all died of starvation...On 25 June 1978 we ran helter-

#### Reference 36 - 0.01% Coverage

skelter out of Renal as the Indonesian soldiers were closing in and attacking the population in that area. On that day we fled to Roluli. There, the four of us [women] went our separate ways to live with and cook for Fretilin commanders. My friend VF lived with Commander PS224, WF lived with Commander PS225, while XF and I lived with Commander PS226...After that we continued our trip separately together with the commanders...On 19 January 1979, we all...surrendered, including Commander PS226, in Metinaro [Manatuto]. Before we surrendered, my friend XF was forced to marry PS227, a member of Falintil.<sup>131</sup>

#### Reference 37 - 0.01% Coverage

185. BG also testified that another woman, known to her as CG, was also forced to live at the Yonif 145 post. Like BG, CG was coerced into a situation of sexual slavery and eventually gave birth to a child. When Battalion 145 left Timor-Leste, the two women and their two children were abandoned without any means of support. The two women were in a situation of sexual slavery at this military post until both women became pregnant and gave birth to a child. This indicates that this practice was known and tolerated by the military.

186. Women known to have a role in Falintil were all vulnerable to sexual slavery. This included women who surrendered after having fled to the mountains and, in particular, women known to be married to Falintil leaders. DG, who two years previously had witnessed the gang rape of her sister E in Lauana, Ermera, became a guerrilla fighter and was married in a civil ceremony to a Falintil Commander named DG1. They were separated during battle and in 1977 DG heard that her husband had been killed in Aidea, Aiasa (Bobonaro, Bobonaro). A year later DG surrendered in Cailaco (Bobonaro). DG told the Commission:

#### Reference 38 - 0.01% Coverage

Between 7 and 9 May 1999, they came and surrounded our house. They searched the whole house looking for a Fretilin flag, documents and for my husband. Because they did not find anything they vented their frustration on me and my one-year-old child. They threw my child in the vehicle and hit me around the head and abused me verbally before throwing me inside the vehicle too. They said, "Let's have some sport first," and continued to hit me. They took us to the Mahidi post and put us into a cell. I was interrogated by the wife of the village head named PS360 [East Timorese]. I was hit because I did not answer her questions. When they finished hitting me, they gave me food – rice without vegetables. After I ate, they hit me again and forced me to drink urine. I don't know whose urine. I was in a cell with four other women: Lucilia, Domingas, Monica and Lucia. The cell was in the house of a police officer called PS358 [East Timorese].

#### Reference 39 - 0.01% Coverage

147. Aquilina Imaculada, for example, joined the clandestine network as an estafeta and later became a leading campaigner. In 1995, at the age of 17, she organised several clandestine groups in Baucau. Going by the clandestine name Peregrina, she was an intermediary between L-7 and the Sagrada Familia, which was one of the largest clandestine networks in Baucau. Peregrina then moved into organising "door-to-door" campaign activities among youth, women and the elderly. This campaign method was undertaken through secret discussions, often held at birthday parties or other gatherings to avoid suspicion.<sup>122</sup>

#### Reference 40 - 0.01% Coverage

174. The reorganisation that took place after the meeting of the the Fretilin Central Committee (CCF) at Soibada (Manatuto) in April-May 1976 had created three main forces: combat troops (Forças de Sector), and Self-Defence Troops (Força Auto Defesa, FAD) and forces armed in the traditional way (Armas Brancas, White Forces). The Commission did not receive any information that children were included in the concept of "people's defence" implemented by Fretilin from the zona down to the aldeia level. According to Virgilio Guterres, a former activist, Armas Brancas was to include all those aged 17 and over, both men and women, as part of the concept of "people's war".\*

#### Reference 41 - 0.01% Coverage

At the time of the uprising of 20 August 1982, in Mau Chiga [Hato Builico, Ainaro], I was 14 years old. This leader's movement or revolt brought Fretilin activity back to life. In the uprising many people were killed by the military. Because I was still a child the military took me prisoner [in the Hato Builico Koramil]. I was tied up and beaten until I had no more life in me. I was burnt with cigarette butts and I could only hang on and cry. I saw how the army raped the women that were there [in the courtyard at the Mau Chiga village office].<sup>168</sup>

#### Reference 42 - 0.01% Coverage

318. A 14-year-old Fretilin member reported that she was detained with her cousin in Letefoho, Ermera in 1977. They were taken to a room, threatened with death and raped by soldiers from Letefoho Sub-district military

command. After four days she was taken to the Ermera District military command for one year. During that time she was raped repeatedly, prevented from meeting her family and forced to “marry” a First Lieutenant. She had two children over the next two years. She knew of two other women who suffered the same fate.<sup>239</sup>

319. Sometimes officials cooperated with the military in subjecting girls to sexual slavery for themselves or the military. In 1979, in Betano (Same, Manufahi), the head of the village C67 wished to marry three women active in the Popular Women’s Organisation of Timor (Organização Popular da Mulher Timor, OPMT) that had recently surrendered. They included HM, a 16-year-old.\*

#### Reference 43 - 0.01% Coverage

506. Perhaps owing to AHI’s weakness, and the relative strength of Falintil and CNRT in the district, there were no killings reported through the entire pre-ballot period. However, these months were not completely free of violence. There were frequent reports of arrest, beating and torture of suspected CNRT and Falintil members. Sometimes these beatings took place at AHI premises, but just as often they occurred at Kodim headquarters or in one or another Koramil. Some instances of sexual harassment and sexual violence, especially against women with CNRT sympathies, were also reported.

## *Human Rights*

### References or discussions of human rights and human rights violations

<Files\Truth Commission Reports\Asia\TimorLeste.CAVR\_Report-FULL> - § 42 references coded [0.19% Coverage]

#### Reference 1 - 0.01% Coverage

Community Profiles The Commission facilitated a community discussion on the impact of human rights violations in Metinaro in Dili District on 27 September 2003 as part of the second pilot project. Such discussions became known as Community Profile workshops. Two main tools were used to facilitate this discussion. A time-line exercise helped focus discussion on human rights violations experienced by the community between 1974 and 1999. A mapping exercise involved community members being invited to draw a map showing places which were significant as locations of human rights violations. Questions were posed to the community on the collective impact of these human rights violations, particularly as experienced by women and children. These workshops aimed to provide a community perspective on the impact of violations. They were to complement the individual focus of statement-taking and to help in assessing the overall impact of violence on the East Timorese community. This pilot project provided valuable lessons in community workshop facilitation and documentation methods, which informed subsequent staff training.

#### Reference 2 - 0.01% Coverage

174. The Commission took some initiatives to encourage women's participation in its field activities. Following an internal policy requirement, there were women in all district statement-taking teams. Women were also encouraged to provide statements and thereby contribute to the Commission's truth-seeking objective. At the close of field operations only 21.4% of deponents who provided statements were women. Many men came forward to give statements about human rights violations against female family members, but many women testified about what had happened to their fathers, brothers, husbands or sons during the conflict.

#### Reference 3 - 0.01% Coverage

200 deponents, mostly women survivors of human rights violations. They were also responsible for identifying and supporting the victims who provided testimony at the National Public Hearing on Women in Conflict in April 2003. This public hearing was very important in raising further awareness among women about the need to participate in the Commission's work.

177. Healing workshops specifically for women victims were held to ensure that their specific circumstances were given due attention and to encourage confidence and open group discussions. Some Community Profile workshops involved only women. These focused on exploring and recording women's experiences and the impact of the conflict as perceived by female community members.

178. Women staff working in district teams often adopted informal ways of meeting rural women, visiting homes and gathering places to talk, hearing their concerns and together finding ways that would help them participate in the Commission's activities. Women district team members were themselves often leading members of the communities and role models for many rural women.

179. The principle of gender equality at times sat uncomfortably with other principles of the Commission such as respecting and working with community traditions and leaders, as traditional leadership and dispute resolution models in Timor-Leste tend to be male-dominated. Women Regional Commissioners, women community members sitting on panels at Community Reconciliation Hearings, and women staff members living away from home and working in rural communities provided a challenge to some of these values

#### Reference 4 - 0.01% Coverage

Direct relationships 194. The primary focus of the work of the Commission was at the grassroots level, with East Timorese communities across the country, especially with victims of human rights violations and their families. It was essential that community leaders, institutions and organisations understood the Commission and its work. The Commission coordinated with village heads and other traditional leaders, women's and youth organisations, priests,

nuns and lay leaders of the Catholic Church and other religious organisations, police, local government officials and other civil society representatives. In some communities victims and survivors support groups had been formed, such as the Rate Laek group in Liquiçá. These were important partners of the Commission.

#### Reference 5 - 0.01% Coverage

Economic, Social and Cultural Rights, the Convention on the Elimination of all forms of Racial Discrimination, the Convention on the Elimination of all forms of Discrimination against Women, the Convention against Torture and other Cruel, Inhuman or Degrading Treatment, and the International Convention on the Rights of the Child.\* • Violations of international humanitarian law, which regulates conduct in situations of armed conflict. According to the Regulation, the standards to be considered in this regard include the major relevant international conventions, including the Geneva Conventions, and “the laws and customs of war”.<sup>22</sup>

#### Reference 6 - 0.01% Coverage

117. In addition, rape and sexual assaults violate the right to privacy. 158 When carried out against women, they violate the rights of women to be free from and protected against gender-based discrimination,<sup>159</sup> of which sexual crimes against women are one form. The Human Rights Committee has said that “women are particularly vulnerable in times of internal or international armed conflicts” and that states should take steps “to protect women from rape, abduction and other forms of gender-based violence”.<sup>160</sup>

118. Many of these rights are protected under the Convention on the Elimination of all forms of Discrimination against Women, which Indonesia became a party too on 13 September 1984.

#### Reference 7 - 0.01% Coverage

133. Several human rights provisions may be relevant to the Indonesian control of fertility and incidents of coerced birth control. The ICCPR guarantees the rights of men and women to found a family.<sup>196</sup> In respect of that right the Human Rights Committee has indicated that:

#### Reference 8 - 0.01% Coverage

134. CEDAW grants women the same rights as men in deciding freely on the number and spacing of their children.<sup>198</sup> This is said to involve a prohibition on compulsory sterilisation or abortion, and requires states to take measures to prevent the coercion of women in respect of their fertility.<sup>199</sup>

#### Reference 9 - 0.01% Coverage

211. The Constitution included articles committing Timor-Leste to the following: • Removal of colonial structures and the creation of a new society free of all kinds of domination and exploitation (Article 2) • Development policies to focus on agricultural development, and industry (Article 6) • The pursuit of a policy of planned economic development (Article 10) • To fight illiteracy and ignorance, and protect and develop its culture (Article 12) • To develop and run a health system (Article 13) • Guarantee of parity of rights to men and women (Article 14) • Guarantee of the freedom of religion (Article 15) • To develop “friendly and cooperative relations” with “democratic and progressive world powers, considered natural allies.” (Article 16) • Guarantee of the right to participate in the process of democratic consolidation (Article 23) • Guarantee of freedom of thought, association, union, and speech (Article 24) • Guarantee of the right to vote and to be voted for in general elections (Article 25).

#### Reference 10 - 0.01% Coverage

18. The demographics of victims varied for different violation types. Relative to the overall East Timorese population middle-aged males experienced the highest rates of non-fatal violations such as detention, torture and ill-treatment. By contrast sexually-based violations were almost exclusively targeted against women, with 90.2% (769/853) of reported sexually-based violations being experienced by women.

#### Reference 11 - 0.01% Coverage

• Non-fatal violations reported to the Commission were overwhelmingly concentrated in the period of the initial invasion and occupation by the Indonesian military forces and around the time of the UN-sponsored Popular Consultation: 56.3% (33,224/60,047) of documented non-fatal violations occurred between 1975 and 1984, and 21.0% (12,634/60,047) occurred in 1999. • In almost all districts, except for Oecussi, detention, torture and ill-treatment were the most frequently reported violations, accounting for between 69.4% and 82.7% of the reported violation counts in districts. In Oecussi, physical integrity violations (such as detention, torture and ill-treatment) accounted for 43.0% of the district's violation count. Relative to other districts, in Oecussi, property and economic violations were reported in higher proportions, comprising 30.8% (1,271/4,133) of the district's total violation count. • The patterns of non-fatal violations during the first and last phases of the conflict varied from region to region. While the initial violence around the time of the Indonesian invasion in 1975 was most intense in the Western and Central Regions, after 1976 the focus of non-fatal violations shifted to the Eastern Region. • The documented age-sex distribution counts for arbitrary detention, torture and ill-treatment are remarkably similar, each showing that the most frequently documented victim group for these types of violations were young men of military age (between the ages of 20 and 39). Very few documented acts of detention, torture and ill-treatment were experienced by female victims. By contrast, women experienced the overwhelming majority of sexually-based violations: 90.1% (769/853) of the sexually-based violations documented by the Commission involved female victims.

#### Reference 12 - 0.01% Coverage

148. The age-sex distributions of victims of sexual violations documented by the Commission are substantially different to those for physical integrity violations. This can be seen in the Recorded Acts of Rape Based on Age and Sex, 1974–1999 Figure; and the Age-Sex Specific Level of Acts of Rape (per 10,000 People), 1974–1999. Furthermore, there are notable differences in the age-sex distribution of victims for the different forms of sexual violations. The Commission documented rapes of women in all age categories under 65 years old. However, the highest frequency of documented rape and highest population-based rates of rape were for young women of reproductive age. 15-24 yearold women appear to have been the sub-population at most risk of rape.

#### Reference 13 - 0.01% Coverage

151. Hence, the Commission's quantitative analysis suggests that young women experienced the overwhelming majority of sexual violations. Furthermore, rape and sexual slavery were exclusively reported to have been suffered by women.

#### Reference 14 - 0.01% Coverage

The pattern of reported fatal violations against Mau Chiga residents by the age and sex of the victim 201. As was the case for killings throughout Timor-Leste, males in Mau Chiga suffered the overwhelming majority of killings reported to the Mau Chiga Documentation Project (92.3% [108/117] of reported killings were against males and the balance of 7.7% [9/117] was against females). When we move from simple violation counts to population-based violation rates, it can be seen that, on average, relative to their share of the population of Mau Chiga Village, the population-based rate at which men were killed was more than ten times higher than that for women. Ninety-five men per 1,000 were reported to have been killed during the Commission's reference period compared with eight women per 1,000.\*

#### Reference 15 - 0.01% Coverage

1980–1981: The people of Liurai lived in Turiscai. Three women (one married, two 14 year old girls) became victims of [sexual] violations by Indonesian soldiers. Indonesian and Hansip soldiers controlled members of the community who looked for food in Orana and Foholau.138

#### Reference 16 - 0.01% Coverage

409. This may partly be explained by the mass arrest and transfer of families, including women, to Ataúro, which many victims described to the Commission as detention rather than displacement. However, women also appear to have suffered higher than their average share of these violations during large-scale military operations than at other times. Clearly during its major offensives, the Indonesian military and their auxiliaries did not take adequate

measures to ensure that non-combatants (and in particular, females) were protected from detention, torture and ill-treatment.

#### Reference 17 - 0.01% Coverage

462. Accordingly, the military conducted a massive crackdown in the districts of Viqueque and Lautém which also reached into other areas of the territory including Baucau, Aileu and Dili. Bombing raids were conducted between August 1983 and June 1984. The intensity of the operations is reflected in the Commission's quantitative research. This indicates an increase in human rights violations in late 1983, especially in the eastern districts of Lautém, Viqueque and Baucau. Major violations of human rights included the massacre of civilians, the forced displacement of the civilian population to other areas, and the rape and use for sexual slavery of women from the region (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances and Part 7.3: Forced Displacement and Famine; also Vol. III, Part 7.7: Sexual Violence). In addition, the Commission recorded a sharp increase in incidences of arbitrary detention, torture and ill-treatment.

#### Reference 18 - 0.01% Coverage

1993, President Soeharto reduced the sentence to 20 years. In August 1995, he was held in an isolation cell after he attempted to send an unauthorised letter from the prison to the United Nations Fourth World Conference on Women in Beijing to protect the rights of East Timorese women which, he said, Indonesia had "systematically violated" for 20 years<sup>817</sup> (see Vol. III, Part 7.6: Political Trials.)

593. After Xanana Gusmão's arrest the military and police arrested anyone who was connected to him. In December 1992, only weeks after the arrest, the Secretary-General of the United Nations reported to the Commission on Human Rights that at least 20 of Xanana Gusmão's close associates and relatives had been arrested and detained.<sup>818</sup> Amnesty International alleged that those detained in Dili were subjected to serious maltreatment and torture.<sup>819</sup> The owners of the house in which he was arrested, Aliança Araújo and her husband Augusto Pereira, and their children were taken to the SGI headquarters. They were held there for seven months during which they suffered torture and ill-treatment including Augusto having several toe-nails ripped out with pliers. One of the women later testified that she had been raped.<sup>820</sup>

#### Reference 19 - 0.01% Coverage

13. During the large-scale military operations which followed across the territory, the Indonesian military failed to discriminate between civilians and combatants, using their massive military strength to kill large numbers of unarmed men, women and children. As well as being caught indiscriminately in the crossfire, civilian populations were specifically targeted in operations aimed at achieving their surrender from Fretilin/Falintil controlled areas (see Vol. II, Part 7.3: Forced Displacement and Famine). In very few instances were civilians given prior warning before the launch of military operations.

14. Members of ABRI/TNI routinely executed, tortured and raped civilians and prisoners who were captured or surrendered during the early years of attacks and resistance. The Indonesian military resorted to all available means to overcome resistance to the invasion and occupation. In the years 1976, 1977 and 1978 these violations were widespread and systematic. This included the systematic destruction and looting of civilian property, including buildings, homes and personal items, destruction of food sources, and use of weapons which are prohibited by the international laws governing armed conflict. The means employed included chemical weapons which poisoned water supplies, killed crops and other vegetation, and napalm bombs, whose effect was to indiscriminately burn everything and everyone within their range, including men, women and child civilians.

#### Reference 20 - 0.01% Coverage

170. During the second half of 1981, the Indonesian military launched a massive operation aimed at sweeping across the territory to flush out surviving Resistance fighters. Operation Kikis mobilised huge numbers of civilians and forced them into this forced march (see Vol. I, Part 3: History of the Conflict). ABRI's territorial troops and civilian officials from aldeia, village and district levels were tasked to recruit male civilians aged between 12 and 35 years old. In reality, however, ABRI recruited younger and older civilians in violation of the prescribed policy and they also recruited women.<sup>190</sup> According to several CAVR Community Profile Reports, men forced to join the operation

included civil servants, teachers, students, nurses, traders, farmers and the unemployed. The recruitment led to temporary closure of schools, hospitals and community health centres during the operation.<sup>191</sup>

#### Reference 21 - 0.01% Coverage

246. The violations committed by members of the Indonesian security forces and their auxiliary militias during 1999 included: • Killing of more than 1,400 civilians • Rape and sexual violation of hundreds of women • Assault and beating of thousands of civilians • Forced deportation of approximately 250,000 of civilians out of Timor-Leste and the forced displacement of approximately 300,000 within the territory • Forced recruitment of thousands of East Timorese into militia groups • Burning of over 60,000 houses belonging to civilians • Looting of vast amounts of civilian property in the territory, including almost all motor vehicles and valuable manufactured goods which were removed across the border into Indonesia • Theft or killing of large numbers of livestock • Intentional destruction of the majority of public infrastructure for no military purpose, including all hospitals, most schools, water installations, electricity generators and other equipment necessary for the supporting the well-being of the civilian population • Looting of important and irreplaceable cultural and historical artifacts from the public museum in Dili in September 1999, and their removal to West Timor, Indonesia.

#### Reference 22 - 0.01% Coverage

1. As required by its legal mandate (Article 3.4c), the Commission developed a gender-sensitive approach in seeking the truth about human rights violations during the political conflict from 25 April 1974 to 25 October 1999. Men and women have different social roles and status in their communities, and the Commission needed to understand how this might have affected their experience of violations and the impact these violations had on them. Although women were the victims of the same range of human rights violations as men, almost all cases of sexual violence – rape, sexual slavery and other forms of sexual violence – were committed against women.
2. The Commission found that women became the victims of specific forms of violations, which related to their low status and the sexual stereotypes imposed on them. These violations, which include rape, sexual slavery, sexual torture and harassment, can be classified as sexual violence. Although some men were victims of sexual violence, such as those who experienced sexual torture in detention, the majority of victims were women.

#### Reference 23 - 0.01% Coverage

5. The vast majority of these victims were young women at the time they were violated. They were middle-aged at the time of giving their evidence to the Commission. Many said that they had harboured their darkest memories in silence during the long intervening years. The process of bringing this evidence to the Commission often involved a difficult emotional process for them and also to a lesser degree for the staff of the Commission who interviewed them.
6. The women who told their stories to the Commission came from different regions and belonged to different communities, yet the details of their accounts were strikingly similar. There was no apparent reason why they would be motivated to mislead the Commission. The fact that they came from such disparate groups would have made any form of collaboration impossible.

#### Reference 24 - 0.01% Coverage

20. The Commission developed a number of methods to try to overcome the cultural barrier that makes it difficult for women to speak about the human rights violations they experienced. These included gender-balance in the recruitment of statement-takers and victim support staff for each district team; the involvement of women in communitybased group discussions on the collective experience of human rights violations; the implementation of a special six-month research project on the violation of women's human rights in cooperation with an East Timorese women's non-government organisation (NGO); a public hearing on women and conflict that included a testimony and submission from women's NGOs; the inclusion of women survivors to testify in other thematic public hearings; a household survey which included separate interviews with adult women to question them about their experiences of human rights violations; and healing workshops conducted in small groups, including one workshop only for women survivors, with the assistance of an East Timorese women's NGO.
21. The Commission collected 1,642 from a total of 7,669 statements from women who were witnesses or victims of human rights violations. This is 21.4% of all statements gathered during the 18 months of operations. Additionally,



260 statements regarding violations reported by women were received as a submission from a women's NGO. A total of 3,482 men and 1,384 women were involved in village-level participatory discussions on human rights violations held in 284 villages in more than 60 subdistricts. Sessions held specifically for women were conducted in 22 of these villages. The Commission's research team conducted more than 200 interviews, mostly with women victims of human rights violations.

22. The Commission's National Public Hearing on Women and Conflict, 28-29 April 2003, provided an opportunity for 14 women survivors of violations to tell their stories. Also during this hearing, four expert witnesses provided background information on these violations. A total of 18 women gave testimonies in other thematic public hearings. In its survey on mortality and human rights violations of 1,322 randomly selected households, the Commission interviewed at least one adult woman in each family on

#### Reference 25 - 0.01% Coverage

her experience of human rights violations, including questions related to possible sexual violations. In total, 1,718 women were interviewed as part of this survey.\*

#### Reference 26 - 0.01% Coverage

gender and age. All families in Timor-Leste have been touched in some way by violence. However, although men and women share a common thread of being victims of the conflict, it is important to point out the differences experienced by male and female victims of human rights violations. There are three ways in which the experience of women victims was different:

- women were the predominant victims of sexual violence and therefore suffered the specific social, mental and physical consequences of that violence
- women who suffered non-sexual human rights violations had different barriers to their recovery due to the different reproductive functions, as well as the different roles and status assigned to men and women; and
- women as primary caregivers of the family also suffered when male members of their families experienced gross human rights violations as they had to fulfil all the responsibilities of providing protection, livelihood and caring for children and other dependents in the absence of their spouses.

#### Reference 27 - 0.01% Coverage

322. Pregnant women were subject to sexual violence and other human rights violations. This had severe implications for their maternal health and for the survival of the foetus:

#### Reference 28 - 0.01% Coverage

333. Women survivors of sexual violence often found themselves in a spiral of victimisation. Most victims of sexual violence were also victims of other human rights violations, such as illegal detention or forced displacement. In many cases, an incident of sexual violence led to further violations, both sexual and otherwise, by other perpetrators. Tragically, women who had suffered sexual violence also suffered by becoming further victimised by their community which, due to common misconceptions, sought to blame the women for breaking the tightly guarded sexual mores. Women who have internalised these mores fell prey to blaming themselves, despite recognising their lack of consent to the crime.

#### Reference 29 - 0.01% Coverage

- The violations were commonly committed in a wide range of military institutions; and
- Military commanders and civilian officials knew that soldiers under their command routinely used military premises and equipment for the purposes of raping and torturing women and took no steps to deter these activities or to punish those involved. On the contrary, the commanders and officials were in some cases themselves also perpetrators of sexual violence. At middle and senior levels, this included practices of providing young women who could be raped on demand by visiting guests and passing on the "license to rape", or "ownership of", young women to another officer at the end of a tour of duty.

#### Reference 30 - 0.01% Coverage

21. Members of the Indonesian security forces forced women into conditions of sexual slavery in military institutions or their homes openly, without fear of reprisal. The total impunity enjoyed by members of the security forces, their demonstrated capacity to kill and torture at will, and the systematic nature of these violations across the territory presented victims with no possibility of escape. The women who were targeted were forced to experience the repeated and horrific violation of their bodies and personal dignity, or be faced with an even greater harm to themselves, their family or community. In this impossible situation there was no hope of help from law enforcement officials, or any other source, and no reason to believe the situation would end in the foreseeable future.

#### Reference 31 - 0.01% Coverage

76. It also involves entitlements: a right to information and education on healthcare and maintenance. For women, adequate information on reproductive services must be provided.<sup>75</sup> Fulfilment to a minimum standard of rights discussed above, such as access to essential food, housing and sanitation are also core obligations of states in realising the right to health.<sup>76</sup>

#### Reference 32 - 0.01% Coverage

From the start the programme was rife with violations of women's reproductive rights. The fact that 80-90% of Timor-Leste's population was Roman Catholic meant that birth control was culturally unacceptable to the vast majority.<sup>‡</sup> Rather than seeking participants' informed consent, the programme's administrators presented it as compulsory and made little effort to provide women with information about potential benefits and risks. In their zeal to reach "acceptor" targets, programme workers exerted strong pressure on women to accept birth control, with little attention given to side-effects or health risks. The coercive nature of the programme was increased by the prominent role played by the military in implementing it.

#### Reference 33 - 0.01% Coverage

Geneva Convention, by which Indonesia was bound. Article 27 of that Convention requires the humane treatment of civilians. It requires that women must be especially protected against attacks on their honour including rape, enforced prostitution or any form of indecent assault.

#### Reference 34 - 0.01% Coverage

270. The Commission also considers that individual members of ABRI/TNI are criminally responsible for their involvement in sexual violations during the conflict. • Acts of rape against civilian East Timorese women constituted grave breaches of the Fourth Geneva Convention, under Article 147 of that Convention. • Rape constitutes a serious violation of the laws and customs of war and was therefore a war crime under customary international law, at least during the latter part of the mandate period. • Where rapes or other sexual violations constituting inhumane acts, or incidents of sexual slavery, are carried out as part of a widespread and systematic attack on a civilian population a crime against humanity may have occurred. The Commission has found that there are strong grounds for concluding that throughout the conflict period ABRI/TNI was engaged in widespread and systematic attacks on the East Timorese civilian population, and therefore those involved in sexual violations as a part of those attacks may bear individual criminal responsibility for crimes against humanity.

#### Reference 35 - 0.01% Coverage

The first national public hearing of the Commission heard from six women and eight men, victims of serious human rights violations from all districts of Timor-Leste. It was held on 11-12 November 2002, to help commemorate the Santa Cruz massacre of 1991 and honour the victims of this atrocity.

#### Reference 36 - 0.01% Coverage

##### 4.1. Women

During the conflict women played a crucial role in East Timorese society – both in Timor-Leste and in the diaspora – as the bedrock of families and communities, often left without husbands, brothers or fathers for support, and as advocates for human rights. In Timor-Leste, the conflict created conditions which limited the freedoms of women

and girls who were also especially vulnerable to violations of human rights. These included rape, sexual slavery and other forms of sexual violence which, though mainly perpetrated by the Indonesian security apparatus also involved East Timorese men. Women who were victims of sexual violence were often ostracised by their community, increasing their vulnerability to new violations. Some continue to be victimised today because of their experience.

#### Reference 37 - 0.01% Coverage

The incidence of domestic violence and sexual assault in Timor-Leste remains high. A national commitment to the elimination of violence against women, in both the public and private domains, is essential to break the cycle of violence and fear that characterises the lives of many women and girls. This programme of action must also promote the development of a culture of equality because discrimination against women is a key contributing factor to violence against women.

The Commission recommends that: 4.1.1. The diverse contributions of women involved in the Resistance – internally and in the diaspora - be more fully recognised and that additional ways of documenting and disseminating their contribution be developed, including for teaching in the schools.

4.1.2. The call by Komisi Penyelidik Pelanggaran HAM Tim-Tim (Commission for the Investigation of Human Rights Violations in East Timor, KKP HAM) to the Government of Indonesia to provide rehabilitation, compensation and support to the victims of the 1999 upheaval in Timor-Leste, including women and families, be implemented.

4.1.3. Crimes against humanity and war crimes committed in Timor-Leste which involved sexual violence against women and girls are excluded from any amnesty provisions, in accordance with UN Security Council

#### Reference 38 - 0.01% Coverage

The programme should take gender differences into account because the conflict in Timor-Leste affected men and women differently. Men and women experienced not only different types of human rights violations during the conflict, but also different barriers to mitigating the impact of these violations. More men were targeted as victims of detention, torture, killings and disappearances than women. However, when women became victims of detention, torture and other violations, they suffered disproportionately from sexual violence and faced on-going discrimination as victims. Women also suffered when their husbands, sons, fathers, and other members of their families experienced human rights violations. They became the primary carer in their family, taking responsibility for the sick and wounded, and working to feed their children and other dependents when other providers in the family were detained, disappeared, killed or maimed. They also became increasingly vulnerable to sexual violence when the traditional “protector” of the family was absent. At least 50% of programme resources should be directed to female beneficiaries.

#### Reference 39 - 0.01% Coverage

documented some 182 cases of gender-specific violations committed in 1999. These included 46 cases of rape, five cases of attempted rape, and 16 cases of sexual assault. More than half of the 46 rape victims were raped repeatedly, or by more than one attacker. In addition, many women were raped over a period of months, and sometimes years, after being forced into a relationship of sexual slavery by TNI soldiers and militiamen.‡

128. Given the understandable reluctance of most East Timorese women to speak about such experiences, it is very likely that the actual number of cases of rape and sexual slavery in 1999 was significantly higher than thus far reported.§

#### Reference 40 - 0.01% Coverage

Women and girls

174. Among the victims of gross human rights violations in 1999, East Timorese women and girls warrant special mention. For, in addition to suffering the full range of violations experienced by men – including murder, torture, and forcible displacement – women and girls were also subjected to gender-specific violations of human rights, including rape and sexual slavery.

#### Reference 41 - 0.01% Coverage

195. The victims of human rights violations in 1999 were overwhelmingly real or alleged supporters of independence, and their close relatives. Important sub-categories of pro-independence victims included: CNRT leaders, local authorities, alleged traitors, villagers in pro-independence base areas, members of the Catholic clergy, students and young people, locally employed UNAMET staff, women and girls, and small children. A very small number of the victims of violence were members of pro-Indonesian groups.

Reference 42 - 0.01% Coverage

964. The victims of human rights violations in 1999 included women and girls. Like men, they were targeted because of their membership in pro-independence organisations. They were also singled out because of the political activities of their husbands or male relatives, a practice of Indonesian security forces that long pre-dated the events of

## Legacy

### References or discussions of the legacy or impact of violence

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 33 references coded [0.11% Coverage]

#### Reference 1 - 0.01% Coverage

Community Profiles The Commission facilitated a community discussion on the impact of human rights violations in Metinaro in Dili District on 27 September 2003 as part of the second pilot project. Such discussions became known as Community Profile workshops. Two main tools were used to facilitate this discussion. A time-line exercise helped focus discussion on human rights violations experienced by the community between 1974 and 1999. A mapping exercise involved community members being invited to draw a map showing places which were significant as locations of human rights violations. Questions were posed to the community on the collective impact of these human rights violations, particularly as experienced by women and children. These workshops aimed to provide a community perspective on the impact of violations. They were to complement the individual focus of statement-taking and to help in assessing the overall impact of violence on the East Timorese community. This pilot project provided valuable lessons in community workshop facilitation and documentation methods, which informed subsequent staff training.

#### Reference 2 - 0.01% Coverage

involved the collective punishment of whole communities and the proxy punishment of relatives of people still fighting in the forest and interior. 62. A cumulative total of more than 6,000 people were forcibly displaced to the island of Ataúro between mid-1980 and 1984. At its peak in late 1982 the displaced population exceeded 4,000. The majority of people sent to the island were not political activists or Resistance fighters, but people from the 12 districts (excluding Oecussi) who were relatives of, or were suspected of having contact with, Resistance fighters still in the forest. They consisted predominantly of women and children, and found it extremely difficult to fend for themselves in an environment which was extremely barren. They were kept on the island for periods ranging from a few months to six years. Those who arrived in the first wave of forced displacement were not given adequate food or other support. The Indonesian military was also negligent in its provision of basic medical care, clean water, sanitation and shelter. About 5% of the people displaced to Ataúro died there. Some were able to survive because they received help from the local population, even though an influx of people in numbers that were not far short of the island's total indigenous population put a severe strain on its meagre resources. Conditions improved when the International Red Cross was permitted entry in 1982. When people were released from Ataúro, some were merely transferred to other areas for a further period of internment. 63. Some of those detained after attacks by members of the Resistance on military posts and units were also sent to Ataúro. Others were displaced from their home villages and sent to areas where they had to rebuild their lives virtually unaided in extremely inhospitable environments. This was the fate of many of the inhabitants of the villages in Ainaro and Manufahi that took part in the Kablaki uprising of August 1982 and of the mainly women survivors of the mass executions that followed the Kraras (Viqueque) uprising in August 1983. The latter group were sent to the previously uninhabited area of Lalerek Mutin where they were left to fend for themselves under tight military surveillance. The population of Lalerek Mutin suffered sexual violations, disappearances, hunger, disease and death there. Their treatment was strikingly similar to that of the people from Ainaro who had been moved to the villages of Raifusa and Dotik in the district of Manufahi the previous year.

#### Reference 3 - 0.01% Coverage

Culture of silence 24. "It is a secret between me and God. There is no need to dig any deeper." 2 These are the words of a woman who was detained and tortured in Hotel Flamboyan, Baucau, when asked whether she experienced rape. 25. Many East Timorese women find it difficult to reveal that they were victims of violence, especially sexual violence. In a culture that values a woman's virginity above all, women who have experienced sexual violence, rape and particularly sexual slavery, are vulnerable to discrimination and isolation. Society tends to blame women for the sexual violence they experienced, to see them as "used goods" and stigmatise their children. There is very little social compensation to motivate women who experienced sexual violence to reveal it to others.

26. Some women talked to the Commission of their difficulties in admitting their experiences of rape to their husbands for fear of being rejected. A husband might abandon his wife if she admits to having been raped. A girl might not find a man willing to marry her. A woman raped by the military might become “fair game” for sexual abuse by other men because she has already been dishonoured.

27. Many of the accounts in this part express the shame and humiliation these women experienced once they were known as “military wives” or *feto nona*.†

#### Reference 4 - 0.01% Coverage

29. The Commission recognises that cases of both sexual and non-sexual violence experienced by women were under-reported. Because of the social and cultural stigma attached to sexual violence, individuals, family and community members were often reluctant to speak about it in a public forum.‡

#### Reference 5 - 0.01% Coverage

The effects of torture experienced by female detainees in Baucau continued throughout their lives. RJ, Terezinha De Sa and FMDC still suffer from back problems as a result of being beaten with wooden blocks when tortured. Rosa is unable to walk normally. The deaths of at least five women – UB, AC, Ana Maria Gusmão, Mafalda Lemos Soares, and Palmira Peloi – may be related to their torture while in detention.

#### Reference 6 - 0.01% Coverage

gender and age. All families in Timor-Leste have been touched in some way by violence. However, although men and women share a common thread of being victims of the conflict, it is important to point out the differences experienced by male and female victims of human rights violations. There are three ways in which the experience of women victims was different:

- women were the predominant victims of sexual violence and therefore suffered the specific social, mental and physical consequences of that violence
- women who suffered non-sexual human rights violations had different barriers to their recovery due to the different reproductive functions, as well as the different roles and status assigned to men and women; and
- women as primary caregivers of the family also suffered when male members of their families experienced gross human rights violations as they had to fulfil all the responsibilities of providing protection, livelihood and caring for children and other dependents in the absence of their spouses.

#### Reference 7 - 0.01% Coverage

318. During the period of conflict, women had limited access to reproductive health services. Although community health centres existed, Indonesian health services focused on providing primary and maternal health care and meeting family planning targets. They turned a blind-eye to reproductive and sexual health care.<sup>258</sup> Specific needs around reproductive health care, like tests and medical cures for sexually transmitted diseases or early detection of cancer or pre-cancerous cells in the reproductive system were not accessible to women. Women survivors of rape had nowhere to go for formal medical care.

#### Reference 8 - 0.01% Coverage

321. Women who experienced repeated rape and severe torture suffered from multiple health problems: reproductive, mental and physical. The fact that these crimes were unpunished, and could at any time be repeated, were added mental burdens to the survivors:

#### Reference 9 - 0.01% Coverage

322. Pregnant women were subject to sexual violence and other human rights violations. This had severe implications for their maternal health and for the survival of the foetus:

#### Reference 10 - 0.01% Coverage

327. For some women who experienced distress and trauma from sexual violence, the continued lack of security, the lack of mental health services to deal with the trauma, and their sense of rage, shame, isolation and guilt led to the development of long-term mental health illness. Some, whose family members provided support and care, were able to overcome their trauma without severe long-term consequences (see Vol. IV, Part 10: Acolhimento and Victim Support).

328. Other women who experienced severe sexual violence were not able to recover from their trauma, despite support from their family:

#### Reference 11 - 0.01% Coverage

333. Women survivors of sexual violence often found themselves in a spiral of victimisation. Most victims of sexual violence were also victims of other human rights violations, such as illegal detention or forced displacement. In many cases, an incident of sexual violence led to further violations, both sexual and otherwise, by other perpetrators. Tragically, women who had suffered sexual violence also suffered by becoming further victimised by their community which, due to common misconceptions, sought to blame the women for breaking the tightly guarded sexual mores. Women who have internalised these mores fell prey to blaming themselves, despite recognising their lack of consent to the crime.

#### Reference 12 - 0.01% Coverage

336. Women victims who were unmarried during the time of rape felt deeply ashamed about what happened to them. In some cases, this became an impediment for them in developing a relationship or seeking marriage:

#### Reference 13 - 0.01% Coverage

337. Victims of sexual slavery experienced the most extreme forms of social isolation. The long-term nature of the violation often involved more subtle forms of coercion. The community perception of women who were subjected to sexual slavery, particularly domestic sexual slavery, was coloured by popular belief which did not distinguish between consensual and non-consensual extra-marital sexual relations:

#### Reference 14 - 0.01% Coverage

339. The strong community feelings against women who were subjected to sexual slavery were known to all, including young children. Many of those who had no choice but to comply with the wishes of armed men entered into sexual slavery with open eyes about public contempt. This also affected their life choices when they were able to escape their situation:

#### Reference 15 - 0.01% Coverage

341. In some cases there was community complicity in supporting the sacrifice of one or a group of women to become an “army mistress” in exchange for collective security. Despite this, women subjected to domestic sexual slavery often faced ridicule and suspicion.

#### Reference 16 - 0.01% Coverage

343. Domestic sexual slavery was a disgrace to the family. Women were often blamed for the shame they brought to the family, despite the fact that they were forced into the situation:

#### Reference 17 - 0.01% Coverage

344. Social norms about the value of virginity in Timor-Leste society, particularly in rural areas, have led some women survivors of rape to have difficulty getting married. Again, the lack of distinction between consensual and non-consensual sexual relations victimised the victim of rape:

#### Reference 18 - 0.01% Coverage

346. Women who became pregnant and bore children from non-consensual sexual relationships faced multiple layers of discrimination. Women who were in a situation of sexual slavery were considered sexually “loose”. Women who were raped were thought of as “used goods.” Their children were often discriminated against, as they were seen as illegitimate children born out of wedlock. This branding of women and their children not only resulted in social isolation, but also often resulted in severe psychological problems within the family:

Reference 19 - 0.01% Coverage

347. In many cases where the biological father was an Indonesian soldier, mother and child (or children) were abandoned at the end of the soldier’s tour of duty. The struggle for daily survival, without support from the community and extended family was extremely difficult, a situation that continues for many women today:

Reference 20 - 0.01% Coverage

its prejudices against women victims of sexual slavery and their children. Without understanding the non-consensual element in sexual slavery, Church officials sometimes misperceived sexual slavery as extra-marital sexual relations. For women victims, particularly those who bore children out of consecutive non-consensual relationships, their experiences of being slighted by the Church have had a deep impact upon their minds. Children who were denied Baptism were not only deprived of the normal lives their mothers so craved for them. The mothers also faced practical consequences, such as difficulties in school registration, which required a certificate of baptism:

Reference 21 - 0.01% Coverage

353. The reaction of husbands to the sexual violence committed against their wives was an important factor in the capacity for women to recover. The Commission has heard testimonies from women survivors of sexual slavery and rape whose husbands were unable to accept what had happened to them and subsequently left them:

Reference 22 - 0.01% Coverage

354. On the other hand, the Commission has also received statements from survivors of sexual violence whose husbands were able to accept the fact that what took place was beyond their wives’ control. These women survivors of rape and sexual slavery found acceptance from their husbands:

Reference 23 - 0.01% Coverage

356. In some cases, women and their children, born out of rape, were accepted by their husbands. In the following case, a woman, separated for about three years from her exiled husband, greeted her husband with her child:

Reference 24 - 0.01% Coverage

79. In Indonesia itself, people were treated with the same paternalism. The difference was that in Timor-Leste the degree of militarisation was unusually high and the level of fear and distrust correspondingly intense. The harmful effects of these structural factors were particularly obvious in the area of reproductive rights, where women and girls were exposed to health risks by an overemphasis on targets and the consequent neglect of their individual health needs.

Reference 25 - 0.01% Coverage

in Catholic Timor-Leste. On average East Timorese women have 7.4 births during their lifetime, but even as the risks associated with pregnancy become higher with each birth, according to World Bank data, in 1999, 75% of births were not attended by a trained medical professional. This added to the dangers mothers faced during delivery<sup>83</sup> and also meant that the rate of mortality in childbirth may have been significantly under-reported.<sup>84</sup> The large number of unattended births may well be due to women’s widespread distrust of Indonesian medical staff imbued through the highly militarised birth control programme (see par. 92-108 below).

Reference 26 - 0.01% Coverage



continued to have a serious impact on food production and thus on their well-being. For those interned on Ataúro, the majority of whom were women and children, life on the barren island was difficult, particularly in the early years before the ICRC was permitted to operate there, and many died.

147. In addition to moving people out of the resettlement camps, the Indonesian authorities also displaced people in some way thought to be connected to Falintil-led attacks and uprisings, such as those in Mau Chiga (Hato Builico, Ainaro) and Rotuto (Same, Manufahi) around Mount Kablaki in August 1982 and the levantamentos in Kraras (Viqueque) and Lautém District in August 1983. These displacements amounted to the collective punishment of whole communities and the proxy punishment of relatives of people still fighting in the forest and mountains. Some of those detained in these circumstances were also sent to Ataúro. Others were displaced from their home villages and sent to areas where they had to rebuild their lives virtually unaided in extremely inhospitable environments. This was the fate of many of the inhabitants of the villages in Ainaro and Manufahi that took part in the Kablaki uprising of August 1982 and of the mainly women survivors of the mass executions that followed the Kraras (Viqueque) uprising in August 1983. The latter group were sent to the previously uninhabited area of Lalerek Mutin where they were left to fend for themselves under tight military surveillance. The population of Lalerek Mutin suffered sexual violations, disappearances, hunger, disease and death there. Their treatment was strikingly similar to that of the people from Ainaro who had been moved to the villages of Raifusa and Dotik the previous year.

#### Reference 27 - 0.01% Coverage

31. For single women and their children, daily survival was more difficult. In some cases, women and children returned to Timor-Leste in poor health caused by longterm malnourishment in the camps. On their return, they had to plant and wait for the next harvest in order to feed themselves. Although local authorities, UN agencies and NGOs gave special attention to these families, there were some who slipped through the net of support.

#### Reference 28 - 0.01% Coverage

234. Through the healing workshops and other activities, it became clear that women who had been raped were more likely to suffer symptoms of trauma than other victims of violations. This may partly be because many women raped or forced into situations

#### Reference 29 - 0.01% Coverage

of sexual slavery by the Indonesian military reported that they were shunned by their family and community, and thereby lost the support necessary for healing and mental well-being. The plight of women who had children as a result of rape, or being in a situation of sexual slavery, was even worse. There are communities, such as Suai, where women were subjected to mass rape after the Popular Consultation in 1999, where large numbers of women are in need of support.

235. The Commission found that in general young women raped during the violence of 1998-99 suffered more severe and more persistent symptoms of trauma than their older counterparts who had suffered rape in earlier periods of the conflict. The explanation for this difference may be that the older women were more often able to rely on support deriving from their established roles as family and community members, whereas the violation seemed to have prevented many of the younger women from developing these roles. At the same time, the older group were generally less forthcoming about their experiences and so, if in need of support, less likely to obtain it.

#### Reference 30 - 0.01% Coverage

##### 4.1. Women

During the conflict women played a crucial role in East Timorese society – both in Timor-Leste and in the diaspora – as the bedrock of families and communities, often left without husbands, brothers or fathers for support, and as advocates for human rights. In Timor-Leste, the conflict created conditions which limited the freedoms of women and girls who were also especially vulnerable to violations of human rights. These included rape, sexual slavery and other forms of sexual violence which, though mainly perpetrated by the Indonesian security apparatus also involved East Timorese men. Women who were victims of sexual violence were often ostracised by their community, increasing their vulnerability to new violations. Some continue to be victimised today because of their experience.

Reference 31 - 0.01% Coverage

5.6.3. The Church reviews past practices of excluding women who were victims of sexual violence from the full life of the Church, thereby significantly increasing their experience of social stigmatisation, and addresses its responsibilities to these women.

Reference 32 - 0.01% Coverage

Because of what took place on 20 August 1982 many of our people died, women were raped, became widows, children became orphans, many became impoverished, many are still traumatised...Do you think by taking statements from the people we can resolve [our problems] and heal our wounded hearts? Do you think by bringing people who committed crimes to the courts we can heal our wounded hearts?

Reference 33 - 0.01% Coverage

reporting has been compounded by social, legal, and logistical barriers to documentation and redress. East Timorese women, like women elsewhere, have suffered guilt, shame, and isolation in the aftermath of these attacks. Some have also been abandoned by their

## *Male Relatives*

### References or discussions of male relatives

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 12 references coded [0.03% Coverage]

#### Reference 1 - 0.01% Coverage

...[T]hey [ABRI] separated the men from the women. They took the men to the side of the building which was covered in tall grass...

#### Reference 2 - 0.01% Coverage

forcibly recruited as operational support personnel (TBO). Officially ABRI recruited civilian males aged between 12 and 35, however in reality boys much younger and men much older were involved, as well as women.<sup>488</sup>

#### Reference 3 - 0.01% Coverage

The pattern of reported fatal violations against Mau Chiga residents by the age and sex of the victim 201. As was the case for killings throughout Timor-Leste, males in Mau Chiga suffered the overwhelming majority of killings reported to the Mau Chiga Documentation Project (92.3% [108/117] of reported killings were against males and the balance of 7.7% [9/117] was against females). When we move from simple violation counts to population-based violation rates, it can be seen that, on average, relative to their share of the population of Mau Chiga Village, the population-based rate at which men were killed was more than ten times higher than that for women. Ninety-five men per 1,000 were reported to have been killed during the Commission's reference period compared with eight women per 1,000.\*

#### Reference 4 - 0.01% Coverage

122. Felismina dos Santos da Conceição told the Commission that shortly after the group of men had been taken to the Companhia 15 building, she could hear gunfire that lasted for 15 to 20 minutes, as well as the sound of several grenades exploding. After some time, one of Felismina's friends, a girl named Isabel, stood up and took some water to the location of the shooting. When Isabel arrived at the location the Indonesian soldiers were moving away in the direction of a building called Sang Tai Hoo, in Colmera. Isabel returned to the group of women and reported that all of the men had been killed.

123. Hearing this, Felismina and several women went to see what had happened. When Felismina reached the Assistencia building, she saw that the men had been shot and body parts were strewn about the location. Felismina found her brother, Jacinto Fereirra Simões, aged 17:

#### Reference 5 - 0.01% Coverage

124. Felismina and her friends then returned to the field, and together with the other women and children went in the direction of Vila Verde. On the way she saw her father, Bernardo Muniz, coming from the direction of the Military Police headquarters on Albuquerque Street. He was covered in blood. Bernardo Muniz told his daughter that he was not injured; the blood was from the other men who had been killed.

#### Reference 6 - 0.01% Coverage

131. Mid-afternoon on 7 December some of the women, children and old men who had remained in the field across from the old Assistencia building made their way south to Matadouro. Late in the afternoon, however, Indonesian troops ordered many of the locals out of their homes. According to Maria Filomena Godinho, her father showed the Indonesian soldiers "an Apodeti membership card and flag." She told the Commission that late in the afternoon on 7 December:

ABRI came straight to our house and ordered us to get out...In Matadouro we were split into two groups, men in one group and women in the other. Then the men were all shot dead. I saw ABRI shooting them. I witnessed that with my own eyes.116

Reference 7 - 0.01% Coverage

husband was among those who ran to the mountains, recounted how she and hundreds of women were made to gather all their belongings, including food and livestock, to be relocated in the village centre in Mehara. They were made to live there for two months.310

Reference 8 - 0.01% Coverage

in their coffee plantation. They also arrested six of Amelia's relatives, two of whom were women. Fretilin arrested them on suspicion of hiding guns, which Amelia's father denied. They were dragged along the street and then tied up and beaten. They tied Amelia's uncle to a flag-pole and beat him until he bled.\*

Reference 9 - 0.01% Coverage

My mother was arrested with several other women and their children in Becora [Dili] because my older brother was a member of Fretilin and my whole family had fled to the forest except my mother, who was a nurse. My mother and I were taken to Sang Tai Hoo...That same night my mother was interrogated. She was slapped, whipped, spat on, given electric shocks, burned with cigarettes and threatened with a pistol. All I could do was watch...

Reference 10 - 0.01% Coverage

483. Most statements received were from women from the village of Mehara. Wives of the Hansip members who had fled were arrested and interrogated about their husbands' whereabouts or ordered to go and search for their husbands in the forest. Domingas Alves Fernandes told the Commission:

Reference 11 - 0.01% Coverage

76. IB1 gave the Commission a statement about his sister, IB, who was gang-raped by ABRI soldiers at the Ainaro Kodim in 1981. Previously that same year, six soldiers went to IB's house in the aldeia of Poelau, Soro (Ainaro, Ainaro). They arrested her and her brother IB2 and took them to Kodim in Ainaro. On arrival, five other women were already there. They were all beaten and burned with cigarette butts by their interrogators. According to her brother's testimony, several ABRI soldiers raped IB because her husband was an active member of Falintil.40

Reference 12 - 0.01% Coverage

95. Although daily life during this period became increasingly normal, the military still detained and tortured individuals suspected of supporting independence at will. Women were detained either on suspicion of being pro-independence, or because their husbands, brothers or other family members were suspected of being involved in the Resistance. Almost 10% of all women detained during this period were raped on at least one occasion during their detention; many were repeatedly raped.

## *Military*

### References or discussions of the military and soldiers

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 62 references coded [0.28% Coverage]

#### Reference 1 - 0.01% Coverage

march across the territory in “fences,” with the aim of trapping the remaining members of the armed Resistance. Women, men, children and the elderly were forced into this operation. Hunger, sickness and ill-treatment by the military were common experiences. Many died. This forced service also took many people away from their fields during the planting season, increasing their vulnerability to famine, especially given the disruption to farming in the previous years of massive military operations.

#### Reference 2 - 0.01% Coverage

426. The Indonesian military’s response was overwhelming violence against the civilian population. The Hansip involved in killing Indonesian soldiers had defected to Falintil.\* Civilians from the village had fled – some, mostly able-bodied men, to the forest and others to Viqueque. Troops of Battalion 501 hunted them down. The men were gathered and shot in the area of Tahuben. A smaller group, mostly old men, women and children were arrested in Viqueque and were shot in a location near Buicaren. Reports of the death toll at the time exceeded 200.588

#### Reference 3 - 0.01% Coverage

solutions to the emerging political problems with disastrous consequences for the people of Timor-Leste. Indonesia’s concerns over the emerging post-colonial Timor-Leste need never have resulted in military intervention if hard-line military leaders had not played such an important role in President Soeharto’s New Order regime. Once committed to military intervention, ABRI was dominant during the early years of the occupation: by increasing military violence they sought to achieve the political objectives of pacification and integration. To do this, they brought the conflict to every level of East Timorese society, involving East Timorese men, women and children in combat, intelligence, torture and killings to control the population. By the late 1980s, when full-scale military conflict shifted to clandestine resistance by a new generation of East Timorese youth, the Indonesian military again sought violent solutions to the problem. Death squads and paramilitaries in the mid-1990s became forerunners to the widespread militias formed in 1998-99. From 1974 to 1999, there was a consistent pattern of forming East Timorese armed paramilitary forces that operated with impunity with the support of ABRI.

#### Reference 4 - 0.01% Coverage

1974: The majority of the population joined Fretilin, but the village head was a UDT member. Before the formation of parties there was already growing sentiment against the village head. 11 August 1975: After the UDT coup all Fretilin supporters were arrested and detained in the district administrator’s office before being transferred to Corluli (a building in Maliana that was used by UDT as a prison after the coup). UDT ordered everyone to go to Maliana Town. 30 August 1975: Troops from (the Portuguese army’s) Cavalry Squadron No 5, based in Bobonaro, came down to Maliana. UDT and Apodeti supporters were forced to evacuate to West Timor for one month. About 500 people from the aldeia of Masage moved to Tahon, West Timor. Several were tortured, killed and hung. Around 50 women were raped. Many children died from disease. 16 October 1975: Indonesian troops crossed the border at Memo (Akidiru Laran). 17 October 1975: The Indonesians took control of Maliana.

#### Reference 5 - 0.01% Coverage

119. The soldiers separated the men from the women and children. The women were told to pray and the Indonesian soldiers searched the group of up to 80 men.†

#### Reference 6 - 0.01% Coverage

148. An eye-witness told the Commission that shortly after Isabel Lobato was taken into the harbour, he was approached by her sister, Laurinda Barreto, who said that she had heard a shot and asked him to help find out what had happened. He approached a soldier in front of the hotel and was escorted to the harbour. When he went into the port area he saw “dozens” of corpses near the west entrance, including the corpses of two or three women, among which was the body of Isabel Lobato, who had been shot in the back.130

Reference 7 - 0.01% Coverage

also told the Commission that in July 1983 Indonesian soldiers sexually harassed local women, including the wife of an East Timorese Ratih member.566

Reference 8 - 0.01% Coverage

villagers from Kraras who had initially fled to Bibileo were captured by Indonesian soldiers and taken to Viqueque, where they were housed in a school building in Beloi. On the morning of 16 September, Indonesian soldiers and Hansip reportedly took at least 18 of them, including women and children, to the village of Carabalau. The villagers were allegedly handed over to Indonesian soldiers from a different unit, then taken to a location called Welamo where they were told to stand in a hole created by a landslide and executed.571

Reference 9 - 0.01% Coverage

528. On 17 September 1983, Indonesian military personnel approached a large group of refugees from Kraras who had fled to the nearby village of Buicarin. The village of Buicarin was surrounded and those from Kraras were rounded up. The men were separated from the women and were told that they would be marched to Kraras under the supervision of the military to carry food. According to one report, 6-8 Indonesian soldiers and two East Timorese Hansip escorted dozens of men to Wetuku River in an

Reference 10 - 0.01% Coverage

557. In Lore (Lospalos, Lautém) in August 1983, the Indonesian military responded to the Hansip uprising by arresting a number of women suspected of having relatives in the Resistance. Some time thereafter, Falintil attacked the Indonesian forces in the Lore area. Battalion 641 retaliated by firing mortars into the Maluro settlement camp (Lore I, Lospalos), killing nine individuals between the ages of three and 50. In November 1983, four individuals were arrested, one of whom was executed.619

Reference 11 - 0.01% Coverage

775. In response to this deterioration of security, people from the sub-districts of Liquiçá and Maubara began to seek refuge at the Catholic church in Liquiçá town (Liquiçá, Liquiçá). Approximately 2,000 people, including women and children, had gathered at the church compound by 6 April. Early on the morning of 6 April, BMP militia along with TNI troops, including ones from the District Military Command in Liquiçá, the Sub-district Command in Maubara, also Mobile Police (Brimob) from Dili, members of the Special Forces Command (Kopassus) and Battalion 143, and local police, arrived at the church. Two police officers demanded that Father Rafael dos Santos hand over Jacinto da Costa Pereira, the village chief of Dato (Liquiçá, Liquiçá), along with another man, as both were identified as pro-independence leaders.

Reference 12 - 0.01% Coverage

members fired shots into the air and then militia members entered the compound.877 Tear gas was thrown into the priest's residence forcing many people to flee. As they fled, they were brutally attacked by TNI and militia members waiting for them outside. According to Father Rafael's account the assailants killed the men but allowed the women and the children to leave the area.878

Reference 13 - 0.01% Coverage

and militia looted houses, detained and ill-treated hundreds, raped women and girls and killed about 20 people. Those killed included Aprigio Mali-Tae and Carlos SamaLelo, both killed on 17 April; Antonio Basilio and Armando Berlaku, both killed in the village of Manapa on 19 April by Dadurus Merah Putih militia; and José Barros, and Cornelio Rodrigues da Silva, both killed on 20 April.<sup>897</sup>

#### Reference 14 - 0.01% Coverage

as many as 50 armed Aitarak militiamen, led by M298, assaulted the approximately 300 people who sought refuge in the Dili Diocese compound. They destroyed and set fire to the buildings. A large number of TNI and police personnel were present at the scene but took no action to prevent the attack, and some TNI and police joined in the attack. All of the refugees were forced from the compound and across the road to the Dili port area where those believed to be students, UNAMET staff or CNRT members were singled out for especially harsh treatment. They separated the men from the women and children, and drove the women and children to the Polda (provincial police) headquarters in Comoro, leaving the men behind. They allegedly assaulted eight men who were perceived to be pro-independence supporters, and tried to drive them away in a pick-up truck. But members of the police ordered the militia members to take them to the Wirahusada Military hospital. A number of men who had come out of the Dili Diocese compound were taken away and disappeared. Among the victims were Cassiano Morais, Hilario Boavida, Lourenço Boavida, Jorgé Mesquita da Costa Rego, Mário Belo, Thomas Belo, Tiago Kofi, Alexandre Mesquita da Costa Rego, Virgílio Fernandes, Augusto da Costa, Marito Mesquita, José Martins de Sousa, Francisco Boavida, Eugenio da Costa and Leonel da Silva de Oliveira. José Fernando (Nilton) da Costa was another who was driven away from outside the Dili Diocese in a Kijang pick-up. He escaped, but due to the stab wounds he had sustained he died at the Motael Clinic on 5 September.<sup>1014</sup>

#### Reference 15 - 0.01% Coverage

We were left for two months [not under the control of security apparatus]. Only then a Nanggala and several Hansip from Buikarin were assigned in Lalerek Mutin. It was then that ABRI began pressuring and forcing people to work on building the village of Lalerek Mutin. We were forced to cut and carry lumber, build houses, work the fields and do other such work. During the daytime we worked on village projects while at night we did night watches and guard duties around the village, both the men and the women.<sup>304</sup>

340. The new inhabitants of Lalerek Mutin were mainly women, children and elderly men. The able-bodied men had either been killed, had run to the mountains, or had disappeared.\*

The women of Lalerek Mutin spoke of the hardship they faced during the first years of their lives in Lalerek Mutin. They were made to do “men’s work” – such as planting, constructing public buildings and taking part in security operations. At least four women became victims of sexual violence perpetrated by members of the Indonesian military (see Vol. III, Part 7.7: Sexual Violence).

\* Olinda Pinto Martins gave evidence to the Commission that 17 men were boarded on a truck, under the premise of fetching food from Kraras, never to be seen again. In the CAVR National Public Hearing on Women and Conflict (28–29 April 2003), Beatriz Miranda Guterres spoke about her husband being recruited as a TBO and never to return. [Corroboration in HRVD Statement 00155. See also CAVR Interview with Honorio Soares de Gonzaga, Lalerek Mutin, Viqueque, 30 May 2003].

#### Reference 16 - 0.01% Coverage

In response to the mass defection, Indonesian soldiers gathered all the women

#### Reference 17 - 0.01% Coverage

349. GN described how the military stormed the OPMT headquarters in Aileu, Fretilin’s base during the internal armed conflict, when they invaded the town in 1975, and arrested the women working there. The women were kicked and beaten with weapons at the time of arrest and were then held in the Caserna (Portuguese military barracks) Aileu for three months. She and other women were raped under threat of death.<sup>369</sup>

#### Reference 18 - 0.01% Coverage

462. Accordingly, the military conducted a massive crackdown in the districts of Viqueque and Lautém which also reached into other areas of the territory including Baucau, Aileu and Dili. Bombing raids were conducted between August 1983 and June 1984. The intensity of the operations is reflected in the Commission's quantitative research. This indicates an increase in human rights violations in late 1983, especially in the eastern districts of Lautém, Viqueque and Baucau. Major violations of human rights included the massacre of civilians, the forced displacement of the civilian population to other areas, and the rape and use for sexual slavery of women from the region (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances and Part 7.3: Forced Displacement and Famine; also Vol. III, Part 7.7: Sexual Violence). In addition, the Commission recorded a sharp increase in incidences of arbitrary detention, torture and ill-treatment.

#### Reference 19 - 0.01% Coverage

13. During the large-scale military operations which followed across the territory, the Indonesian military failed to discriminate between civilians and combatants, using their massive military strength to kill large numbers of unarmed men, women and children. As well as being caught indiscriminately in the crossfire, civilian populations were specifically targeted in operations aimed at achieving their surrender from Fretilin/Falintil controlled areas (see Vol. II, Part 7.3: Forced Displacement and Famine). In very few instances were civilians given prior warning before the launch of military operations.

14. Members of ABRI/TNI routinely executed, tortured and raped civilians and prisoners who were captured or surrendered during the early years of attacks and resistance. The Indonesian military resorted to all available means to overcome resistance to the invasion and occupation. In the years 1976, 1977 and 1978 these violations were widespread and systematic. This included the systematic destruction and looting of civilian property, including buildings, homes and personal items, destruction of food sources, and use of weapons which are prohibited by the international laws governing armed conflict. The means employed included chemical weapons which poisoned water supplies, killed crops and other vegetation, and napalm bombs, whose effect was to indiscriminately burn everything and everyone within their range, including men, women and child civilians.

#### Reference 20 - 0.01% Coverage

58. The Commission was told by survivors that on the morning of 16 September, Indonesian soldiers and Hansip took a large group of civilians, including women and children, to the village of Caraubalo. The villagers were taken to a location called Welamo where they were told to stand in a hole created by a landslide, and they were then executed by the soldiers and members of Hansip.<sup>37</sup> The Commission has compiled a list of the names of 54 victims executed at Caraubalo.

59. On 17 September, Indonesian soldiers approached a large group of civilians from Kraras who had fled to the nearby village of Buicaren. The village was surrounded and those from Kraras were detained. The men were separated from the women and were told that they would be marched to Kraras under the supervision of the military to bring food. According to evidence received by the Commission between 6 and 8 Indonesian soldiers and two East Timorese Hansip escorted dozens of men to the Wetuku river in an area known as Tahuben. They were then shot. Only four people are reported to have survived the massacre. There are conflicting reports about the number of victims killed at Tahuben, with figures ranging from a low of 26 to a high of 181.\*

#### Reference 21 - 0.01% Coverage

148. Although recruitment focused on men, the Commission received clear evidence that both women and children were also compelled to participate in a number of locations during various military operations. Forced recruitment was employed as a tactic of consolidating the invasion, and was even used during the pre-invasion phase when Indonesian forces were covertly infiltrating the western parts of the territory. Odete dos Santos told the Commission of forced recruitment as TBOs even before the full-scale invasion:

#### Reference 22 - 0.01% Coverage

154. A similar account was reported to the Commission by the community of Guruça (Quelicai, Baucau). In May 1978, 500 members of the community surrendered to the Indonesian military after coming down from Mount Matebian. Despite many of the men being sickly and weak, they were forced to work for ABRI and Hansip, with



around 60 recruited as TBOs for Indonesian military operations, while the women were forced to take part in night watches.<sup>168</sup>

Reference 23 - 0.01% Coverage

168. By the end of Operation Seroja it was common practice for ABRI soldiers to secure the assistance of civilians to help them with household tasks such as cooking and other individual needs. These TBOs usually lived with the soldiers in camps or barracks, and would sometimes accompany ABRI members on field operations. It was an existence characterised by a variety of abuses. The Commission was told of the vulnerability of young women in these circumstances:

Reference 24 - 0.01% Coverage

170. During the second half of 1981, the Indonesian military launched a massive operation aimed at sweeping across the territory to flush out surviving Resistance fighters. Operation Kikis mobilised huge numbers of civilians and forced them into this forced march (see Vol. I, Part 3: History of the Conflict). ABRI's territorial troops and civilian officials from aldeia, village and district levels were tasked to recruit male civilians aged between 12 and 35 years old. In reality, however, ABRI recruited younger and older civilians in violation of the prescribed policy and they also recruited women.<sup>190</sup> According to several CAVR Community Profile Reports, men forced to join the operation included civil servants, teachers, students, nurses, traders, farmers and the unemployed. The recruitment led to temporary closure of schools, hospitals and community health centres during the operation.<sup>191</sup>

Reference 25 - 0.01% Coverage

183. In 1983, ceasefire talks were held between Falintil and the Indonesian armed forces. There were also a series of defections by member of ABRI's auxiliary forces such as Hansip in the districts of Lautém, Viqueque and Ainaro. In Lautém after receiving orders from Xanana Gusmao to bring weapons into the forest, a number of Hansip and Ratih captured weapons from the police and the Koramil and fled into the forest. In response, the security forces ordered the women whose husbands had fled to look for their husbands in the forest.\* The Indonesian military reacted in the same manner in 1984 after Falintil burned houses in the village of Mehara (Tutuala, Lautém), and again in 1987 in Poros/Herana in the village of Mehara, when ABRI forced the women to look for their husbands who were still in the forest escorted by Hansip.<sup>211</sup>

Reference 26 - 0.01% Coverage

195. Commission Community Profiles indicate that in communities that had surrendered to or had been captured by the Indonesian military, women were often forced to conduct night watch duties and the men were forced to work as TBOs or to look for Fretilin/Falintil and other civilians in the forest. The Commission was told of the torture of women who refused to participate in night watch duties.<sup>223</sup> Ernesto Soares told the Commission of the violent coercion against civilians:

Reference 27 - 0.01% Coverage

227. In the large-scale military operations which followed the initial invasion, thousands of East Timorese civilians, including men, women and children who were unarmed and unable to protect themselves, were targeted or indiscriminately killed by the Indonesian military.

228. During these military operations members of ABRI/TNI routinely tortured and killed civilians and prisoners of war who were captured. Prisoners who were executed included pregnant women and children (see Vol. III, Part 7.8: The Rights of the Child).

Reference 28 - 0.01% Coverage

11. The evidence also demonstrates how acceptance of abhorrent practices by commanders and officials encourages those under their command and control to continue and expand the use of such practices. The victims' testimonies clearly show that there was a widely accepted practice for members of the security forces to rape and sexually

torture women while on official duty, in military installations and other official buildings. These practices were covered by almost total impunity.

12. Acts that commonly and openly took place in these official places included prolonged sexual torture of women, followed by individual or gang rape by members of the Indonesian security forces. This sexual torture often included mutilation of women's sexual organs, inserting of objects into vaginas, burning nipples and genitals with cigarettes, use of electric shocks applied to the genitals, breasts and mouths, forcing detainees to engage in sexual acts, rape of pregnant women, rape of women while blindfolded with their hands and feet bound, and the use of snakes to instil terror in victims.

#### Reference 29 - 0.01% Coverage

68. Rapes were committed not only by soldiers during battle, but also took place at military installations. The Commission has documented cases where military personnel summoned women for the purpose of rape. In some cases, local commanders not only failed to prevent rapes or to punish the perpetrators, but also were themselves the perpetrators of the crime.

#### Reference 30 - 0.01% Coverage

79. In the Mau Chiga incident, not only Hansip and low-ranking soldiers raped women, but also military commanders as evident in the testimony of KB. On 20 August 1982, KB, KB's sister, LB, and five others were detained in the aldeia of Surhati, Mau Chiga (Hatu Bulico, Ainaro) by Hansip members PS54, PS55, PS56, PS57 and PS58. They were taken to the Koramil in Dare where they were beaten with rifle butts, belts and stabbed all over their bodies with sharp rocks until they bled. On the day following their release, the same Hansip members assaulted KB at her home. They beat her with a crowbar and clubs, cut her hand with a knife and then jabbed her breasts with the muzzle of a rifle. Two days later, a high-ranking Indonesian commander from the Ainaro Kodim known as PS59 forcibly transported the seven people by minibus to the Kodim in Ainaro. At the Kodim they were detained in the same cell and PS395 participated in electrocuting their cheeks and genitals. PS59 raped KB, who was two months pregnant at the time, and her sister LB in their cell at the Ainaro Kodim.<sup>42</sup>

80. During this same year, Hansip members PS54 and PS380 detained MB and NB in Surhati Mau Chiga (Hato Bulico, Ainaro) because their husbands were suspected of being Falintil commanders involved in the Mau Chiga uprising. The two women were taken to Koramil in Dare where the Koramil commander and PS54 raped MB all night long. She was released the following day, but two days after she got home PS60, a member of Hansip, went to MB's house. He threatened her with a weapon and raped her. The rapes continued for one month.<sup>43</sup>

#### Reference 31 - 0.01% Coverage

85. This increase in rapes by non-military personnel may be interpreted in different ways. It may point to the expansion of Hansip forces as well as to their increased role in aiding the military. It may also point to the impunity enjoyed by military perpetrators of rape in previous years – that the military could get away with rape may have prompted other men to do it. Testimonies of some victims of repeated rape indicate that the first offender not only enjoyed impunity, but also encouraged others to commit the same crime. The following cases show a pattern of rape where women were handed over from one perpetrator to another.

#### Reference 32 - 0.01% Coverage

115. Women were not only raped after being taken from their homes; AD was raped in a kiosk near her house in Laleia, Manatuto. In 1994, on her way to the kiosk to buy biscuits, a group of soldiers – PS123, PS124, PS125 and several others – forced AD into a kiosk. PS123 then raped her while the other soldiers stood guard at the entrance. PS123 threatened AD with death if she screamed.<sup>75</sup>

#### Reference 33 - 0.01% Coverage

Testimony and evidence from Mário Viegas Carrascalão on violence against women from 1982 to 1992  
In his written submission to the Commission, Mário Viegas Carrascalão, the Governor of Timor-Leste from 1982 to 1992, identified four groups of perpetrators of sexual violence against women.

“1) Indonesian soldiers [who committed violent acts against women] in a more or less organised and systematic way. In these cases, the victims were in general easy targets, as they would pay with their own life, or a relative’s life, if they refused to obey the violator/offender. There were

Reference 34 - 0.01% Coverage

soldiers by their own relatives in exchange for favours/benefits/ secrecy; in some areas of Timor Leste, such practices were already in use during colonial times; g Young women living in “Guarded Villages” ( were none other than concentration camps.

Reference 35 - 0.01% Coverage

“In these cases (a. to g.), [methods] frequently used were threats, intrigue, blackmail and terror. The perpetrators were consistently soldiers with territorial functions (from the provincial, Kodim and Koramil, villagelevel military and police officers). The women were “gifts” offered by local subordinates to their superiors when they came on working visits. This was a way used by inferiors to attract the favours of their superiors and thus get a faster promotion in their careers.

Reference 36 - 0.01% Coverage

165. One common practice was for Indonesian officers to keep East Timorese women in conditions of sexual slavery in military installations. Ownership in these cases was either individual or collective. In other words, women could be raped by one repeat offender or by a group of offenders. Their detention was logistically supported as part of everyday military operations with the knowledge of the local military commander. The following graph shows correlation between reported acts of detention and sexual slavery during the period of the conflict.

Reference 37 - 0.01% Coverage

166. A second form of military sexual slavery did not require the physical detention of women at military installations. Instead, women were summoned as required by members of the military for sexual purposes. In effect, these women were considered the property of a military unit and therefore had to provide sexual services to members of the unit if, and when, required to do so. These cases also involved the use of military installations. In some cases, a woman’s name was put on a special list and the information regarding her sexual availability was passed from one battalion to the next when there was a rotation of troops in a given area.

Reference 38 - 0.01% Coverage

168. The Commission recognises that some genuine marriages took place between Indonesian security personnel and East Timorese women based on mutual agreement. These consensual unions, either formalised by civil registry, traditional law (lisan or lulik in Tetum, adat in Indonesian), religious rite, or as a de facto marriage, do not constitute a human rights violation. The Commission also notes that some East Timorese women willingly entered into a relationship with members of Indonesian security forces for economic reasons. The Commission considers these relationships as consensual unions which do not constitute a human rights violation.

Reference 39 - 0.01% Coverage

185. BG also testified that another woman, known to her as CG, was also forced to live at the Yonif 145 post. Like BG, CG was coerced into a situation of sexual slavery and eventually gave birth to a child. When Battalion 145 left Timor-Leste, the two women and their two children were abandoned without any means of support. The two women were in a situation of sexual slavery at this military post until both women became pregnant and gave birth to a child. This indicates that this practice was known and tolerated by the military.

186. Women known to have a role in Falintil were all vulnerable to sexual slavery. This included women who surrendered after having fled to the mountains and, in particular, women known to be married to Falintil leaders. DG, who two years previously had witnessed the gang rape of her sister E in Lauana, Ermera, became a guerrilla fighter and was married in a civil ceremony to a Falintil Commander named DG1. They were separated during battle

and in 1977 DG heard that her husband had been killed in Aidea, Aiasa (Bobonaro, Bobonaro). A year later DG surrendered in Cailaco (Bobonaro). DG told the Commission:

Reference 40 - 0.01% Coverage

194. The Commission found evidence of sexual slavery where women, not held inside military bases, were still summoned by ABRI at will for sexual abuse by soldiers. Although not physically detained at a military compound, such victims were nonetheless under absolute military control. In some cases, women's names were on a list or file held by the military, which required them to make themselves available sexually for military personnel. These lists or files were handed down from one battalion to another. As HG of Lautém related to the Commission:

Reference 41 - 0.01% Coverage

199. The Commission received corroborating evidence regarding the case of sexual slavery experienced by JG. In 1980, ABRI was distributing corn flour to the population of Welaluhu Sub-district (now known as Fatuberliu) in Manufahi District. Two men and three women – JG, KG, LG – were detained and tortured. The three women were separated from the other detainees, placed in a house near the Koramil and raped repeatedly by the Koramil Commander, PS239, and his deputy. JG was raped for nearly 40 days by the deputy Koramil commander. Two weeks after JG was released, the deputy Koramil commander went to her house and forced her to “marry” him. This relationship continued for one month until this deputy finished his tour of duty in Timor-Leste.148

Reference 42 - 0.01% Coverage

236. Rape was not only perpetrated against the women of Mau Chiga, but also against women from neighbouring communities. GI from the village of Mulo (Hato Bulico) told of her abduction at the time of the Infantry Battalion 745 attack on Hautio in 1982. Using the pretext that the Ainaro Kodim head of intelligence had summoned her, GI was taken to a command post where she was repeatedly raped by three members of Infantry Battalion 745. Previously, GI had also been tortured and raped by the head of the intelligence section, PS229 [Indonesian], and two members of Kodim 1633, PS291 and PS292 [Indonesian].178

Reference 43 - 0.01% Coverage

3. Members of the Indonesian security forces and their auxiliaries were involved in widespread and systematic rape, sexual torture and acts of sexual violence (other than sexual slavery) directed mainly towards vulnerable East Timorese women.

Reference 44 - 0.01% Coverage

- The violations were commonly committed in a wide range of military institutions; and
- Military commanders and civilian officials knew that soldiers under their command routinely used military premises and equipment for the purposes of raping and torturing women and took no steps to deter these activities or to punish those involved. On the contrary, the commanders and officials were in some cases themselves also perpetrators of sexual violence. At middle and senior levels, this included practices of providing young women who could be raped on demand by visiting guests and passing on the “license to rape”, or “ownership of”, young women to another officer at the end of a tour of duty.

Reference 45 - 0.02% Coverage

5. Victims of sexual torture were usually women perceived by the security forces to have a connection to the pro-independence movement. Often these women were the targets of proxy violence. That is, because the woman's husband or brother who was being sought by the military was absent, the woman would be raped and tortured as a means of indirectly attacking the absent target.

363. It was common for these women to be taken to military installations where they would be questioned about the activities of their absent husbands or family members and subjected to a range of obscene methods of torture. In other cases, the women were raped in their homes or other places during military operations. 6. The Commission finds that the following acts directed at East Timorese women took place inside official Indonesian military

installations: • Mutilation of women's sexual organs, including insertion of batteries into vaginas and burning nipples and genitals with cigarettes • Use of electric shocks applied to the genitals, breasts and mouths • Gang rape by members of the security forces • Forcing of detainees to engage in sexual acts with each other, while watched and ridiculed by members of the security forces • Rape of detainees following periods of prolonged sexual torture • Rape of women who had their hands and feet handcuffed and who were blindfolded. In some cases women bound in this way were raped until they were unconscious • Forceful plucking of pubic hairs in the presence of male soldiers • Rape of pregnant women. The Commission received repeated evidence of this, including one account in which a woman was raped the day before she gave birth • Forcing of victims to be nude, or to be sexually violated in front of strangers, friends and family members. In at least one case a woman was raped in front of her mother and later killed. More commonly, victims were raped and tortured in front of their children • Women raped in the presence of fellow prisoners as a means of terrorising both the victims and the other prisoners • Placing women in tanks of water for prolonged periods, including submerging their heads, before being raped • The use of a snake to instil terror during sexual torture • Threats issued to women that their children would be killed or tortured if the women resisted or complained about being raped • Repeated rape of women by a multitude of (unknown) members of the security forces. In some cases the women said they could not count the number of men who raped them. The Commission accepts that some victims were raped by various military officers every day during months of detention

#### Reference 46 - 0.01% Coverage

- Rape and sexual violence indiscriminately inflicted upon married women, unmarried women, and young teenagers still children by law
- Keeping lists of local women who could be routinely forced to come to the military post or headquarters so that soldiers could rape them. Lists were traded between military units. In some cases these women were commanded to appear at the military post every morning, in order to be raped by members of the security forces.

#### Reference 47 - 0.01% Coverage

8. Women who had surrendered to the Indonesian security forces were particularly vulnerable to rape and sexual torture. In the early years of the conflict, 1975–1978, a large proportion of victims of sexual violations had surrendered and were living in temporary shelters supplied by the Indonesian military, or had recently returned to their former homes following surrender.

9. Women who surrendered from the mountains, who were known to have links to the guerrilla forces or who were thought to know the location of guerrillas and their supporters, were made to assist the Indonesian military in searching for these groups. In some cases, women were subjected to torture and rape during their participation in these military operations. Women were also forcibly recruited into civilian defence groups and made to patrol around their villages. During these patrols, supervised by armed men, women were commonly raped and sexually harassed.

10. The mass arrests following civil uprisings in 1981–1983 led to increases in the number of women who were raped by members of the security forces. This reinforces the finding that there was a connection between military operations and objectives and the scale of rape and other sexual violations committed by members of the security forces.

364. In some cases, large military operations were accompanied and followed by coordinated and large-scale rape and other violations targeting female members of communities involved in the military operations. • Following the Falintil attack on the Dare Koramil and other ABRI posts in Dare and Mau Chiga (Hato Bulico, Ainaro) in 1982, members of the Indonesian security forces separated women from other members of the community. They then proceeded to undertake a programme of individual and gang rape, sexual

#### Reference 48 - 0.01% Coverage

12. The practice of capturing, raping and torturing women was conducted openly and without fear of any form of sanction, by senior military officers, civilian officials, junior ranking officers, police officers, teachers and members of the auxiliary groups such as Hansip and the militias. When victims of sexual violence or their family representatives complained to the legal authorities about what had taken place their requests for help were generally met with denial and aggression. In some cases family members who complained were beaten and otherwise punished for doing so

#### Reference 49 - 0.01% Coverage

to a situation where such practices could be undertaken by members of the security forces at will. This led to an increase in sexual violence in the years following the invasion and expanding participation by officers of lower rank and members of auxiliary forces, such as Hansip and the militias, operating under the control and protection of the security forces. In some cases members of Hansip or low-ranking local civilian officials would forcibly take women and pass them on to the military commanders in return for increased status and rewards.

#### Reference 50 - 0.01% Coverage

15. Throughout the invasion and occupation there was a persistent practice of forcing East Timorese women to become, in effect, the sexual slaves of military officers. These activities were conducted openly, without fear of reprisal, inside military installations, at other official sites and inside the private homes of women who were targeted. In a significant number of similar cases, rapes and sexual assaults were repeatedly conducted inside victims' homes, despite the presence of parents, children and other family members of the victim.

#### Reference 51 - 0.01% Coverage

61. There is evidence that the Indonesians denied “troublesome” areas their full quota of food and medical aid, believing that the aid would end up in the hands of the Resistance.<sup>41</sup> There are also reports of the military diverting food, medicines and clothing intended as aid for their own use or for sale in shops.<sup>42</sup> The military and local government officials also reportedly used aid in a discriminatory fashion to entice refugees to convert to Islam or Protestantism, or to lure desperate women into sexual slavery.<sup>43</sup>

#### Reference 52 - 0.01% Coverage

An emergency school was built at Uma Metan on the orders of Infantry Battalion 700, Nanggala [Kopassandha] and the Koramil. The building was made of traditional materials and was 12 metres long. It was built so that the population that wanted to learn Indonesian could. The process was that each evening all women in Uma Metan washed themselves and then took Indonesian language classes, which were of course taught by [ABRI] from the area. The unusual thing was that the school was also used by Nanggala, Infantry Battalion 700 and Koramil to give free rein to their sexual desires on every woman that they took a liking to...this was known about by their commander – in fact the commander also took part.<sup>55</sup>

#### Reference 53 - 0.01% Coverage

Manunggal KB” was not unique to Timor-Leste, but what distinguished its operation in the territory were the circumstances in which the military had come to be there and the traumatic consequences of its presence. The behaviour of the military since the invasion, including its treatment of women, needs to be borne in mind when trying to understand the impact of ABRI’s involvement in promoting family planning in Timor-Leste.

#### Reference 54 - 0.01% Coverage

23. The Commission finds that the Government of Indonesia and the Indonesian security forces are primarily responsible and accountable for the death from hunger and illness of between 100,000 and 180,000 East Timorese civilians who died as a direct result of the Indonesian military invasion and occupation. The Commission received conclusive evidence that between the years 1976–1979 the Indonesian security forces systematically:

- Failed to discriminate between civilian and military targets in conducting repeated large-scale bombardments from land, sea and air and other military operations which caused large numbers of East Timorese civilians to flee their homes and once having done so to flee again, often repeatedly, with the result that their capacity to make a livelihood was severely curtailed.
- Destroyed food sources by burning and poisoning crops and food stores, slaughtering herds of livestock. Forced tens of thousands of East Timorese who surrendered or been captured by Indonesian forces to move into designated settlements from which they were not free to leave.
- Failed to supply those interned in these settlements with sufficient food or medicines to ensure their survival, even though the needs of the internees were entirely foreseeable since the Indonesian forces’ military campaigns had aimed precisely at achieving the outcome they did in fact achieve – namely the mass surrender of the population under Fretilin control into areas under

Indonesian control. • Denied those who had been interned in these settlements the freedom to search for food. • Refused to allow access by international aid organisations which offered to provide food to those confined to the settlements. • Continued to implement these policies even after thousands of men, women and children had starved to death in the camps and restricted areas.

#### Reference 55 - 0.01% Coverage

28. Throughout the period of the conflict members of the Indonesian security forces systematically raped and imposed conditions of sexual slavery on thousands of East Timorese women, often inside military facilities, police stations and government offices. Gang rape by military personnel inside military facilities was common, as was sexual torture. The Commission finds that the systematic rape of these mostly young women by members of the Indonesian security forces amounted to crimes against humanity and war crimes. The Commission bases these findings on the first-hand accounts of hundreds of individual, unrelated victims who courageously told of their experiences despite the significant personal sacrifice involved in providing such evidence.

#### Reference 56 - 0.01% Coverage

130. The practice of procuring, raping and torturing women was conducted openly, without fear of any form of sanction, by senior military officers, civilian officials, junior ranking officers, police officers, teachers and members of the auxiliary groups such as Hansip and the militias. When victims of sexual violence or persons representing their families complained to the legal authorities about what had taken place, their requests for help were generally met with denial and aggression. In some cases family members who complained were beaten and otherwise punished for doing so.

131. The participation in and acceptance of such practices by military commanders and civilian officials, the widespread knowledge that rape and sexual torture was officially condoned, the use of military and official facilities for these purposes, and the almost total impunity for offenders led to a situation where such practices could be undertaken by members of the security forces at will. This led to an increase in sexual violence in the years following the invasion, and expanding participation by officers of lower rank and members of auxiliary forces such as Hansip and the militias, operating under the control and protection of the security forces. In some cases members of Hansip or low-ranking local civilian officials would forcibly procure women and pass them on to the military commanders in return for increased status and rewards.

#### Reference 57 - 0.01% Coverage

135. In his evidence before the Commission the former Governor of East Timor, Mario Carrascalão, stated that it was accepted among military commanders and government officials that they could rape young East Timorese women at will, and that women were passed around between different commanders and officials. He told of occasions when senior military commanders asked him to choose any of the young women who were attending an official function and to take them away and rape them as he desired. He refused the invitation. Mario Carrascalão stated that this kind of behaviour was common, and was institutionally accepted.<sup>6</sup>

#### Reference 58 - 0.01% Coverage

270. The Commission also considers that individual members of ABRI/TNI are criminally responsible for their involvement in sexual violations during the conflict. • Acts of rape against civilian East Timorese women constituted grave breaches of the Fourth Geneva Convention, under Article 147 of that Convention. • Rape constitutes a serious violation of the laws and customs of war and was therefore a war crime under customary international law, at least during the latter part of the mandate period. • Where rapes or other sexual violations constituting inhumane acts, or incidents of sexual slavery, are carried out as part of a widespread and systematic attack on a civilian population a crime against humanity may have occurred. The Commission has found that there are strong grounds for concluding that throughout the conflict period ABRI/TNI was engaged in widespread and systematic attacks on the East Timorese civilian population, and therefore those involved in sexual violations as a part of those attacks may bear individual criminal responsibility for crimes against humanity.

#### Reference 59 - 0.01% Coverage

The participants from Oeleu noted that the Indonesian military killed hundreds of people from the village in 1975-1976. In 1978/1979 several hundred more died from illness and starvation. They recalled that about a hundred men from their village were captured and forcibly recruited by the Indonesian military. In 1986 the introduction of the Indonesian Family Planning Programme resulted in the death of four women in Oeleu. In the late 1990s around 80 people from the village joined clandestine organisations. Many of the youth of Oeleu came under suspicion, and were caught and tortured. The Indonesian military also responded to this development by forcing villagers to join Hansip (Pertahanan Sipil, Civil Defence). Those who refused were beaten and slashed with knives. In 1999 several youths were intimidated into joining the militia group, Dadurus Merah Putih. In the weeks leading up to the Popular Consultation they burned around 200 houses, looted others and killed six people. Many residents fled to the mountains before and after the ballot. About 200 families were evacuated to Atambua after the announcement of the result of the vote, where around 50 people died of disease and one was killed.

#### Reference 60 - 0.01% Coverage

In the course of 1999, Timor-Leste was the scene of terrible violence. Between early January and late October, at least 1,200 civilians, and perhaps as many as 1,500, were killed. Some were shot dead, while others were decapitated, disembowelled or hacked to death with machetes. Many were subjected to torture and ill-treatment. Women and girls suffered rape and other crimes of sexual violence. The systematic violence fuelled the forcible displacement of the population on a massive scale. The violence took place in the context of a referendum, or Popular Consultation, on Timor-Leste's political status supervised and carried out by the United Nations (UN) on 30 August 1999. In the period before the ballot, suspected supporters of independence were subjected to persistent threats and acts of violence by pro-Indonesian militia groups. In spite of the evident dangers, East Timorese welcomed the opportunity to vote on their political future and voted resoundingly for independence. The worst of the violence followed the announcement of that vote on 4 September. Over the next few weeks, Indonesian soldiers and police joined armed pro-Indonesian militiamen in a campaign of violence so sustained and so brutal that it shocked even those who had predicted a backlash. Before a UN-sanctioned military force arrived to restore order in late September, hundreds of people had been killed and an estimated 400,000 people - more than half the population - had been forced to flee their homes. Indonesian authorities have offered a variety of explanations for these events. They have claimed that the pro-Indonesian militia groups formed spontaneously in response to provocation by pro-independence activists, and that the violence was the result of 'clashes' between the two sides. The post-ballot violence, according to the official view, was an understandable expression of anger on the part of pro-Indonesian East Timorese at a perceived UN bias toward independence. In response to evidence that Indonesian soldiers had themselves committed acts of violence, the authorities have acknowledged that some 'rogue elements' might have done so, but they have insisted that the armed forces as an institution had been disciplined and had worked hard to contain the violence.

#### Reference 61 - 0.01% Coverage

136. Victims and witnesses from widely disparate locations in Timor-Leste reported that they were told by TNI and Police officials, as well as militias, that they would be killed, and in the case of women, raped, if they did not board the trucks or boats to West Timor. They also reported consistently that the vehicles used in the evacuation were seized by military officials and militia under duress, and that money was extorted from those being forced to board the trucks.

#### Reference 62 - 0.01% Coverage

831. Military officers and militia members also conspired to abduct and to rape women in the context of the Lolotoe operations. In one notorious case, three men abducted and repeatedly raped three young women whom they alleged had been assisting Falintil. Two of the rapists named by the victims were familiar figures: the Sub-District Military Commander, Lt. Bambang Indra, and the KMP militia commander, José Cardoso Ferreira (alias Mouzhino). The third man was a TNI intelligence officer, Francisco Noronha.

832. The rapes in question took place over several days at the end of June 1999 in a hotel in the town of Atambua, in West Timor. According to one of the women, the TNI intelligence officer Noronha and the militia leader Ferreira told them that if they refused to have intercourse with the three of them, they would be killed, and their bodies thrown into the ocean. Two of the men (Lt. Indra and Ferreira) were carrying automatic weapons, and at least one was equipped with contraceptive technology.



## *Reconciliation*

### References or discussions of reconciliation

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 3 references coded [0.02% Coverage]

#### Reference 1 - 0.01% Coverage

4. It accepted that establishing the truth and accountability for past human rights violations was a necessary step towards achieving justice and restoring the dignity of victims. 5. It understood that reconciliation and healing would be difficult and lengthy processes. They would require the continuing active contribution of families, communities and other organisations engaged in similar work. It therefore aimed to create partnerships rather than to be a stand-alone institution. It would strive to work for reconciliation and to contribute to the continuation of such work beyond its own mandate. 6. It acknowledged the importance of ensuring that women played a major role in the reconciliation process. This entailed that women should be recruited to the Commission and that female community members should be able to participate in its activities. The Commission recognised the existence of practical, cultural and economic barriers to women's participation, which it would strive to overcome. 7. The Commission recognised the rich diversity of East Timorese culture as it is lived and expressed in different communities across the country. It would seek to incorporate the strengths represented by traditional values and practices in its work. 8. The Commission would strive to be accessible to East Timorese people across the country and in Indonesia and to the wider international community. This would require working in the remotest regions of the country and in local languages, as well as in English, Portuguese and Indonesian.

#### Reference 2 - 0.01% Coverage

Despite the fact that it did not completely satisfy community members, the hearing was clearly an important local event. Over 200 community members, men and women from all age groups, attended the hearing. Many displayed their sense of the importance of the occasion by wearing traditional attire. Those who attended included the families and friends of deponents and victims. The most common observation of participants at the end of the hearing was one of appreciation, qualified by reservations about the way a few of the deponents had conducted themselves. Participants stated that they were happy that a significant number of former militia members who had joined in the campaign of violence against the community had been publicly shamed for their actions and had apologised. They also said that the hearing had helped the entire community understand what took place during the conflict.

#### Reference 3 - 0.01% Coverage

##### Women refugees and reconciliation

71. Women were especially constrained in their freedom to engage with the NGO Coalition by the power structures that existed within the camps. The positions women took on reconciliation and repatriation were almost entirely determined by their husbands, fathers and uncles who had brought them to West Timor. They were economically and physically dependent on these male figures, who often both intimidated them and acted as their ultimate protection from other men.

72. Tables 2 and 3 above both indicate that outreach to women was less effective than to men. NGO Coalition teams noted that, even when women attended focus group discussions they seldom spoke or simply agreed with what was said by their husbands or leaders. The NGO Coalition thought that there were several factors explaining women's limited participation. One was Timorese patriarchal culture, in which the woman's role does not extend beyond the family. Reconciliation was seen as a political issue to be dealt with by men. Women also generally had lower levels of education and poorer health than men, as well as often being the victims of physical and psychological abuse.

73. Much work remains to be done in giving women access to information and the capacity to play an active role in the decision on whether to return to Timor-Leste.

## *Solidarity Groups*

References or discussions of solidarity groups

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 3 references coded [0.01% Coverage]

### Reference 1 - 0.01% Coverage

\* In Europe, for example, this included tours by Portugal-based Timorese who campaigned through Europe dancing, singing and displaying the culture of Timor-Leste. Other examples are the participation of East Timorese diaspora women in the World Conference on Women held in Nairobi in 1985, the followup conference in Beijing, the UN Commission on Human Rights, Asian church gatherings, and advocacy to the Australian, New Zealand and other governments.

Vo

### Reference 2 - 0.01% Coverage

456. In 1981, Asia's first Timor-Leste solidarity group was started in Japan by women in Hiroshima, led by Jean Inglis. The group published a Japanese-language newsletter devoted to self-determination for Timor-Leste called Higashi Chimoru Tsuchin (East Timor Newsletter). In the USA, Arnold Kohen, who commenced his involvement with Timor-Leste after hearing José Ramos-Horta in 1975, focused his work on key people in three strategically important institutions, mainly in Washington: the Congress, the media, and the Catholic Church. He worked with sympathetic members of Congress and their aides to have a new set of Congressional Hearings, this time focused on America's response to the 1978-79 famine.†

He

### Reference 3 - 0.01% Coverage

Resistance in Timor-Leste and the women had been calling for their cancellation for three years during which time Britain had become Indonesia's second largest arms supplier. The women – Andrea Needham, Lotta Kronlid, Joanna Wilson and Angie Zelter – informed the company of their action and were arrested. Their trial in 1996 made legal history: they were acquitted by a jury in Liverpool who found that they had acted in order to prevent the greater crime of genocide.<sup>243</sup>

## *Testimonies*

References or discussions of women's testimonies, stories, voices, or experiences

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 80 references coded [0.35% Coverage]

### Reference 1 - 0.01% Coverage

175. District teams experienced difficulties engaging women in the statement-taking process for a variety of social, cultural and economic reasons. In some communities, women did not participate in the Commission's community education meetings as they were expected to stay at home. Fewer women than men were organised in formal organisations with access to information about the Commission's work. Some women

### Reference 2 - 0.01% Coverage

were uncertain or shy about coming forward to give testimony, or felt that their experiences had already been recounted by male members of their family. 176. A team of six women was formed to conduct a six-month research project on the experiences of women during the conflict.\*

### Reference 3 - 0.01% Coverage

200 deponents, mostly women survivors of human rights violations. They were also responsible for identifying and supporting the victims who provided testimony at the National Public Hearing on Women in Conflict in April 2003. This public hearing was very important in raising further awareness among women about the need to participate in the Commission's work.

177. Healing workshops specifically for women victims were held to ensure that their specific circumstances were given due attention and to encourage confidence and open group discussions. Some Community Profile workshops involved only women. These focused on exploring and recording women's experiences and the impact of the conflict as perceived by female community members.

178. Women staff working in district teams often adopted informal ways of meeting rural women, visiting homes and gathering places to talk, hearing their concerns and together finding ways that would help them participate in the Commission's activities. Women district team members were themselves often leading members of the communities and role models for many rural women.

179. The principle of gender equality at times sat uncomfortably with other principles of the Commission such as respecting and working with community traditions and leaders, as traditional leadership and dispute resolution models in Timor-Leste tend to be male-dominated. Women Regional Commissioners, women community members sitting on panels at Community Reconciliation Hearings, and women staff members living away from home and working in rural communities provided a challenge to some of these values.

### Reference 4 - 0.01% Coverage

347. The Commission heard expert testimony from Ceu Lopes Federer, an East Timorese aid worker with the ICRC on Ataúro between 1980 and 1982. She told the Commission that boats arriving with prisoners at Ataúro were predominantly full of women, children and the elderly. She told the Commission that many had been tricked into believing that they were only leaving their homes for one or two days, and that they arrived virtually empty-handed.<sup>465</sup>

### Reference 5 - 0.01% Coverage

by the TNI and their militia auxiliaries, where ordinary people lived under fear and intimidation. Women and girls in particular were powerless and vulnerable. Testimonies to the Commission from women victims tell of sexual slavery at the hands of militia members.

### Reference 6 - 0.01% Coverage

\* Mario Carrascalão told the Commission that he resigned his position as Governor after the Santa Cruz massacre of November 1991. CAVR national public hearing on Women and the Conflict, April 2003.

#### Reference 7 - 0.01% Coverage

The people of Colmera recalled that on 11 August 1975 three UDT companies from Baucau, Lospalos and Laclubar came to Dili. The western part of Dili was controlled by UDT. The Fretilin leadership withdrew to the area of Mota Ulun in Bemori on 11 August. The following day, 12 August 1975, Fretilin leaders in Dili “sought the help of the people and Fretilin Regional Committee in Aileu”. On 13 August a vehicle came to meet the leadership in Balibar to take them to Aileu. On that day UDT supporters burnt down Francisco Xavier do Amaral’s house in Audian, took down the Fretilin flag, and arrested (key Fretilin leaders). On 17 August 1975, Fretilin attacked the Companhia de Instrução (the Portuguese army training centre in Aileu) and took weapons and other material. By 21 August 1975, the Fretilin leadership had established a commission, working with the women’s and youth organisations, OPMT and OPJT, to “exercise control and help people who needed food.” According to the people of Colmera:

#### Reference 8 - 0.01% Coverage

112. The ethnic Chinese people staying in Toko Lay were taken to the waterfront. In 1984 a man named Chong Kui Yan told Amnesty International that the occupants of Toko Lay were taken to the Sporting Club, where they were threatened at gun point, then led to the entrance to the harbour, where they were again threatened. The women and children were told to go to the Chinese school and a group of 16 men were ordered to dig a large grave in the park, in which dead Indonesian soldiers were later buried.<sup>102</sup>

#### Reference 9 - 0.01% Coverage

then told the group of men to go to the Companhia 15 building, next door to the old Assistencia building, where they were ordered to bring all goods out of the building. Felismina dos Santos da Conceição, who was in the field with the women and children, told the Commission that she saw her father and Sergeant Mesquito carrying goods from Companhia 15 outside. After this, the men were taken to the side of the building. Francisco Soriano told the Commission that he saw two dead Indonesian paratroopers there.<sup>106</sup>

#### Reference 10 - 0.01% Coverage

122. Felismina dos Santos da Conceição told the Commission that shortly after the group of men had been taken to the Companhia 15 building, she could hear gunfire that lasted for 15 to 20 minutes, as well as the sound of several grenades exploding. After some time, one of Felismina’s friends, a girl named Isabel, stood up and took some water to the location of the shooting. When Isabel arrived at the location the Indonesian soldiers were moving away in the direction of a building called Sang Tai Hoo, in Colmera. Isabel returned to the group of women and reported that all of the men had been killed.

123. Hearing this, Felismina and several women went to see what had happened. When Felismina reached the Assistencia building, she saw that the men had been shot and body parts were strewn about the location. Felismina found her brother, Jacinto Fereirra Simões, aged 17:

#### Reference 11 - 0.01% Coverage

124. Felismina and her friends then returned to the field, and together with the other women and children went in the direction of Vila Verde. On the way she saw her father, Bernardo Muniz, coming from the direction of the Military Police headquarters on Albuquerque Street. He was covered in blood. Bernardo Muniz told his daughter that he was not injured; the blood was from the other men who had been killed.

#### Reference 12 - 0.01% Coverage

131. Mid-afternoon on 7 December some of the women, children and old men who had remained in the field across from the old Assistencia building made their way south to Matadouro. Late in the afternoon, however, Indonesian troops ordered many of the locals out of their homes. According to Maria Filomena Godinho, her father showed the

Indonesian soldiers “an Apodeti membership card and flag.” She told the Commission that late in the afternoon on 7 December:

ABRI came straight to our house and ordered us to get out...In Matadouro we were split into two groups, men in one group and women in the other. Then the men were all shot dead. I saw ABRI shooting them. I witnessed that with my own eyes.116

#### Reference 13 - 0.01% Coverage

December she was among a group of woman who moved from Vila Verde to Guarda Colmera, in the Tuanalaran neighbourhood. Near Guarda Colmera the women encountered Indonesian soldiers. The soldiers put one woman into a vehicle that drove away. The soldiers then took five men away with them. When the five men returned they told the group of women that the soldiers had forced them to bury a group of dead civilians at the Maloa River.121

#### Reference 14 - 0.01% Coverage

148. An eye-witness told the Commission that shortly after Isabel Lobato was taken into the harbour, he was approached by her sister, Laurinda Barreto, who said that she had heard a shot and asked him to help find out what had happened. He approached a soldier in front of the hotel and was escorted to the harbour. When he went into the port area he saw “dozens” of corpses near the west entrance, including the corpses of two or three women, among which was the body of Isabel Lobato, who had been shot in the back.130

#### Reference 15 - 0.01% Coverage

At around 5.30pm they [ABRI] reached the [Maloa] river bank. We stood up and faced them. We surrendered just like that, we surrendered to them...We faced them and they immediately split us up – men in one group, women and children in the other. The men were driven uphill, and the women were pushed down, onto the road to Matadouro. Then we came to the river in front of Sr. Tomás Ximenes’ house. Once there, I looked back. ABRI had begun to gather them [the men] together.141

#### Reference 16 - 0.01% Coverage

215. In 1978, during the mass surrenders at Matebian, a group surrendered to ABRI at Venilale, Baucau. The deponent, who was a member of the group, was detained for about one year in the Sub-district Military Command (Koramil) headquarters in Venilale. On his release in December 1979 he learned that his wife, Ermelinda, and two daughters, Joana and Anina, had been beaten to death by troops from Battalions 721 and 503 while the women were in the area of Uaihae in Uaioli looking for food. Their bodies had then been burnt, according to a man who had been with the women and who survived.187

#### Reference 17 - 0.01% Coverage

During these years she maintained contact with her friends in the forest, but saw it as her duty to remain in Dili. In 1978 she seems to have changed her mind: her last period of detention appears to have been in that year when a plan of hers to flee Dili with a group of other women and join the Resistance forces in the forest was discovered.275 She was in Dili in July 1978, when she met Merita Alves in the Sang Tai Hoo and showed her the scars she had accumulated from years of ill-treatment. By then Luisa was no longer detained but had to report regularly to the Sang Tai Hoo. Some time in 1979 she moved to Baucau where she lived in a similar kind of semi-freedom, staying for at least some of that time with a local family and reportedly even working with a clandestine network, and but also having to report regularly to the Flamboyan interrogation centre and accompany Indonesian officers on propaganda missions. The last sighting of her reported to the Commission was in September 1979.276

#### Reference 18 - 0.01% Coverage

In the morning we heard gun shots and we realised that we were encircled. Not long after that, we were attacked, we were shot at. At that time Indonesian military was mixed with civilians. The civilians were placed in the front line and at the same time were ordered to beat drums all along the road. We were many people at that time, including women and children. They [ABRI] screamed while they shot at us, but we could do nothing to defend ourselves. I

tried to run to the river, but ABRI started shooting at others in the river and lots of them died...I was with a friend who was my age and a Falintil soldier, but both of them were hit by bullets and died...I was still chased and shot at. I somersaulted into a small river. There was lots of thick grass, and I hid in the grass...

#### Reference 19 - 0.01% Coverage

I saw and I know that there were 160 people [killed]. The 160 were not only Falintil soldiers, but also women and children. We took the bodies of the victims and gathered them at Waidada River. We were ordered to carry the bodies on our shoulders and bring them to the Waidada River. They then took photos of the dead bodies. There were 25

#### Reference 20 - 0.01% Coverage

After the ballot, we came back to the church. On 6 September, the church was attacked by militia. My husband had run away to the forest the day before that. I was in Father Hilario's dining room, with my mother-in-law and sister-in-law. There was shooting from 2.00 to 3.00pm. Then the district administrator, M133, and village head [of Foholulik, Tilomar], M78, came and said, "Just kill all the men, spare the women," in front of us all.1023

#### Reference 21 - 0.01% Coverage

[T]hose of us who survived were ordered out [of the church]. We were shoved, kicked with boots, trodden upon and beaten. They pointed guns and machetes at us all the way from the church to the Kodim 1635 building... There were many people at the Kodim, among them Domingas, the wife of the [CNRT] zone leader of the sub-district of Zumalai [Covalima], with her daughters, Zulmira, Fatima, Agustinha, Cinta and Monica... While at the Kodim we were verbally abused, ridiculed and given leftover food. The other women and I did not eat because we were afraid of being poisoned. On 13 September 1999... the Kasdim [Kodim chief of staff] ordered our move to Betun [West Timor] on four trucks... but at the Camenasa [Suai, Covalima] crossroads we were left by the side of the road.

#### Reference 22 - 0.01% Coverage

In the morning there would be dead people here, dead people there, 6 to 8 dead people, just where they were sleeping. Every day many died because they were so frail, their legs swollen, their bodies also swollen with fluid. Their hair was falling out, their stomachs were swollen. We used small needles to help remove the fluid from their bodies. The people would arrive in the evening. The following morning this one would be dead, another one would be dead. I was there and I saw it. I saw many pregnant women who gave birth and were so weak from loss of blood.

#### Reference 23 - 0.01% Coverage

I spoke with Nicolao Lobato about this. I said, "I think this problem is really serious. Firstly, we don't know when this war will end. Secondly, we cannot compare our forces to the Indonesian forces. Thirdly, our logistical preparations to provide food to the people [were not sufficient]. Fourthly, our wounded soldiers, women giving birth in the forest, orphans, people with broken arms and legs, and we have no medicine."

#### Reference 24 - 0.01% Coverage

After we got out, I could still see the old people who had been left behind by their families. They were in a sitting position. The men put on new clothes, hung belak on their necks and wore caibauk. The women had put on gold earrings and gold necklaces, prepared their konde and wore black veils as

#### Reference 25 - 0.01% Coverage

My husband and four of our children ran to the forest. I stayed behind with our other children. In 1981, during Operation Kikis in Aitana, I was detained in an ABRI post for seven months, with three other women. An Indonesian military commander raped me and a colleague of his raped my sister-in-law, even though she was pregnant at the time. They raped us for seven months... We were moved to the Same Kodim, then my children and I were moved to Atauro... We were imprisoned on Atauro for four years, seven months and seven days...on Atauro it

was terrible, there was no food. With the help of ICRC, we were returned to Same. But the people there would not accept us. They called us batar fuhuk (rotten corn). They said we were Fretilin and they wouldn't give us food.281

#### Reference 26 - 0.01% Coverage

On 20 August 1982, the guerrillas entered Mau Chiga and we helped them by giving them food. When Indonesian soldiers later came to our village they burned all the houses. My family and I hid in the caves, with 29 other people including children, women and men. We stayed there for about one week. My son, Bernadino Tilman, a teacher, was shot dead when he went down to Mau Chiga to look for food.

#### Reference 27 - 0.01% Coverage

We were left for two months [not under the control of security apparatus]. Only then a Nanggala and several Hansip from Buikarin were assigned in Lalerek Mutin. It was then that ABRI began pressuring and forcing people to work on building the village of Lalerek Mutin. We were forced to cut and carry lumber, build houses, work the fields and do other such work. During the daytime we worked on village projects while at night we did night watches and guard duties around the village, both the men and the women.304

340. The new inhabitants of Lalerek Mutin were mainly women, children and elderly men. The able-bodied men had either been killed, had run to the mountains, or had disappeared.\*

The women of Lalerek Mutin spoke of the hardship they faced during the first years of their lives in Lalerek Mutin. They were made to do "men's work" – such as planting, constructing public buildings and taking part in security operations. At least four women became victims of sexual violence perpetrated by members of the Indonesian military (see Vol. III, Part 7.7: Sexual Violence).

\* Olinda Pinto Martins gave evidence to the Commission that 17 men were boarded on a truck, under the premise of fetching food from Kraras, never to be seen again. In the CAVR National Public Hearing on Women and Conflict (28–29 April 2003), Beatriz Miranda Guterres spoke about her husband being recruited as a TBO and never to return. [Corroboration in HRVD Statement 00155. See also CAVR Interview with Honorio Soares de Gonzaga, Lalerek Mutin, Viqueque, 30 May 2003].

#### Reference 28 - 0.02% Coverage

"According to the Asulau village head, at least 3 to 4 die everyday. There is a health centre in Asulau, however the nurse fled to Hatolia in March 1998 and prior to that there were no medical supplies. Many of the refugees have malaria, respiratory infections, diarrhoea, and dysentery. There are sources of clean water but not enough. Households who get to these sources earliest are the ones who have enough for their daily needs. Now, they are eating cassava and 'all that goats can eat, we can eat'. "Faulara is a transmigration site in the village of Leolata (Liquiçá) which was opened in 1996. According to a community leader of this area, there are 1,600 original inhabitants. Now there are 5,100 people, which means an IDP population of 3,500. The IDPs have been arriving since January and February, approximately 70 people have died from disease since January. Because many were sick, the community decided to separate them into smaller groups. For example out of the 3,500, there are now 500 IDPs in Bantur which is about 8 kms from Faulara. They plan, however, to move these IDPs back to Faulara. "The IDPs and local community in Faulara are living in fear of the militia. A man from the village of Asumanu (Liquiçá) told the story of how his house was burned by militia and military. On 17 May, militia encircled his house, assisted by military personnel. They closed the door to the kitchen in which his wife and three other women were trapped, and burned the kitchen. His wife and the three women eventually were able to escape, but three others died during this attack. "In Faulara we also interviewed a woman who had just escaped captivity by BMP militia in the town of Maubara. In February 1999 she ran from her home in Maubaralisa due to attacks by militia to Gariana. She and her family were there until March when she moved to Asulau. After the Indonesian elections (June 1999) they moved to Faulara. She was captured on 17 June when she returned to her home in Maubaralisa to pray at her parents' grave and harvest cassava for her family. She was accompanied by her seven-year-old daughter. When the militia took her she resisted but then they took her daughter so she had to follow. She was held in captivity for two weeks. She said that she was put in the house of a militia family, was not mistreated but was not allowed to leave. When the militia told her that she and others would be brought to Atambua (West Timor) in order to register [to vote], she ran away. Asked how many others were captive like her, she said thousands. She and her daughter walked for two days through the forest. She arrived the morning that we were there. Her daughter looked very weak and tired."384

#### Reference 29 - 0.01% Coverage

Then they forced us to go to the junior high school (SMP2). The militia continued to insult us. We were not given any food for three days. We were hungry and divided pieces of burned corn among the other refugees. We picked up crumbs that had fallen because we were so hungry. At night they disturbed us, especially the women. We were so scared we could not sleep. They turned off the electricity we lit some candles but they were put out by militia. Then the militia took a flashlight and shined it on us women. At night, the militia came with weapons and swords, and they would take away women and young girls.<sup>453</sup>

#### Reference 30 - 0.01% Coverage

was a refugee at the Suai Church when Laksaur militia attacked us on 6 September. I saw East Timorese militias F25 and F26 shoot dead ten people, including a woman named Matilde who was seven months pregnant. We were moved to the local high school (SMP 2). At the school, I was beaten and kicked. One day I saw two Laksaur militia who were also policemen rape four women. Then the four women were taken to Atambua.

#### Reference 31 - 0.01% Coverage

458. An East Timorese women described the killing of her husband on 7 September by more than six BMP militiamen. Led by F39, the militia shot her husband in the back at least eight times. She ran to Bazartete.<sup>458</sup>

#### Reference 32 - 0.01% Coverage

Because the militias carried sharp weapons the people were afraid and just obeyed. Otherwise we would be shot dead, our lives taken...People followed the militia on foot. Children, pregnant women and old women and men were all threatened. [We] had to cross the river on foot. People were thirsty and hungry. We had no energy. There were about 50 militia involved.

#### Reference 33 - 0.01% Coverage

One afternoon, they told us to stand in a line and not to bring clothes and blankets. They said: "Get in the car!" Some were just thrown onto the truck. We didn't know where they were taking us [until] we got to Corluli...[UDT forces] stood in two rows armed with spears, machetes and arrows. They pushed us through them to enter the prison. From then on we no longer ate...We just stayed there until 2 September 1975. When the gunfire started, we thought UDT was shooting. But soon the daughter of Felisberto, one of the detainees, stood up to the window and said: "Father, father, let's get away. Bobonaro is attacking!"...One detainee, António Valente, was already weak and João had died in the other cell. Soon six women – Ernestina Moniz, Florença Maia, Flora de Jesus Moniz, Anita Amaral, Luisa da Gama and Leonita – came to look for us...They opened the prison door...We took Antonio Valente out too, but he was already too feeble to stand up and just lay there. So we put him back inside the room and closed the door and we just left. We heard that later troops from Bobonaro came and found him and they buried him.<sup>65</sup>

#### Reference 34 - 0.01% Coverage

My mother was arrested with several other women and their children in Becora [Dili] because my older brother was a member of Fretilin and my whole family had fled to the forest except my mother, who was a nurse. My mother and I were taken to Sang Tai Hoo...That same night my mother was interrogated. She was slapped, whipped, spat on, given electric shocks, burned with cigarettes and threatened with a pistol. All I could do was watch...

#### Reference 35 - 0.01% Coverage

JN was part of a clandestine network, made up of mainly women that used estafetas (couriers) to send food and other materials from the villages to Fretilin in the forest. The village head of Akadiruhun (Dili), one of the villages that the network operated from, started to suspect JN and her friends and informed military intelligence. On 29 January 1977, the military and an Indonesian member of Intelligence, T800, arrested her and took her to the Koramil in Culuhun (Dili) and to Sang Tai Hoo, where she was interrogated by an Indonesian ABRI Commander T275 and a sergeant. Francisco Benevides, a prisoner who could speak Indonesian, translated. She described the interrogation: I



was interrogated about a list of names, whether I knew them. I answered yes! I knew [the estafetas]. I couldn't lie because I had given them their orders. So my friends were released, and I remained in detention. [The estafetas] had told them that I was in charge and I accepted responsibility...In Sang Tai Hoo they told me to draw the organisation's structure with the names of the people who occupied each position. I mentioned all of their names, like KN and others. I was hit with an iron belt buckle. I was beaten so that I would tell them everything...[The interrogators] took turns. After one person was finished, another one came...They took a picture of me during the interrogation, wearing only my underwear.

#### Reference 36 - 0.01% Coverage

465. José Andrade dos Santos told the Commission that in the aftermath of the killings in Kraras the entire region was plunged into fear. He explains that many from the area were arbitrarily arrested, held and tortured for around one to two weeks.<sup>550</sup> Thomás Guterres from Uatolari described how, in the months after Kraras, three or four military personnel would arrive at a house in the middle of the day or night and call from outside. When the door was opened they would storm in and take the suspect. If they did not get who they were looking for, often they would arrest members of the person's family, including women.<sup>551</sup>

#### Reference 37 - 0.01% Coverage

512. In other cases of arbitrary detention in 1984, the victims were arrested on suspicion of giving material assistance to Falintil, being in contact with Falintil leaders, having knowledge of preparations for a Falintil attack, or having family members in the forest.<sup>644</sup> One deponent, Sama Leto, said that he was arrested by Infantry Battalion 412 and Kopassandha 55 both because they found a photograph of his younger brother who was still in the forest, and because he was the village head but refused to supply women to the military. He told the Commission:

#### Reference 38 - 0.01% Coverage

Olga Corte Real became involved with the clandestine movement in 1982, where she and several members of her family met with Falintil members Birak and Kasihan, and discussed the obstacles faced by Falintil. A week later Olga, Petronela and Manuel Corte-Real met with the Falintil commander Mau Hunu in the aldeia of Trilolo, Holarua (Same, Manufahi) to plan clandestine work. In 1990, Olga worked as a nurse in the community health centre in the village of Datina, Holarua (Same, Manufahi). In August 1990 Olga met with Xanana Gusmão in the aldeia of Kakau Lidin, Bairro Pite (Dom Alexio, Dili) Olga gave an account of her experiences to the CAVR at its National Public Hearing on Women and Conflict, 28–29 April 2003. Maybe ABRI spies reported me for my clandestine activities. On 8 November 1992, an East Timorese police officer named T500 and a number of soldiers from the Manufahi [Kodim] arrested me along with Graciana, Fernando Cardoso and Gabriel C Trindade da Costa. They took us to the Kodim where the East Timorese Kodim Commander T501 and East Timorese battalion Commander 514 were waiting for us. T501 asked me whether my sister Regina and I gave medicine to Xanana in Hoholau. I said that my sister and I had not taken the medicine to Xanana but that we sent it through an estafeta, António Martins. In fact, my sister and I had delivered the medicine ourselves but I lied [to them]. Then T501 demanded that we reveal the names of other girls in the [clandestine] network but I told him that the only women in my network were my cousin Graciana, my sister Regina and myself. Actually, there were other women [in the network] such as Angelina da Costa, Fernanda de Jesus, Eleonora Cardoso and Francisca Cardoso. T501 threatened that if he later found out the names of other women he would cut my throat. I said I was prepared to have my throat cut if my information proved to be inaccurate.

#### Reference 39 - 0.01% Coverage

5. The vast majority of these victims were young women at the time they were violated. They were middle-aged at the time of giving their evidence to the Commission. Many said that they had harboured their darkest memories in silence during the long intervening years. The process of bringing this evidence to the Commission often involved a difficult emotional process for them and also to a lesser degree for the staff of the Commission who interviewed them.

6. The women who told their stories to the Commission came from different regions and belonged to different communities, yet the details of their accounts were strikingly similar. There was no apparent reason why they would

be motivated to mislead the Commission. The fact that they came from such disparate groups would have made any form of collaboration impossible.

#### Reference 40 - 0.01% Coverage

8. Additionally, the Commission interviewed more than 200 victims and witnesses of sexual violence. These in-depth interviews and the statements reporting incidences of sexual violence depicted an overwhelming picture of impunity for sexual abuse. After careful consideration of the evidence before it, the Commission has no doubt that the patterns of widespread sexual violations that the women described represent the truth.

#### Reference 41 - 0.01% Coverage

13. Victim testimony also demonstrates that women were often raped during military operations and that it was commonly accepted practice for military officers to force young women, by threats of direct violence to themselves, their families and their communities, to live in situations of sexual slavery. In these situations, which often continued for years, the officers raped the women under their control at will, day after day. In some cases women were “passed on” by officers to their replacements or to other officers. All of this was not only tolerated by senior officers and officials, but even encouraged. Commanders and officials also participated.

14. Despite the heavy cultural taboos and personal difficulties, a number of women gave detailed accounts of their suffering at public hearings, which were broadcast live by national radio and television services. The Commission recognises the extraordinary courage of these women and all of the victims who provided statements and agreed to be interviewed. It applauds their determination that the story of their abuse should be known, no matter what the personal cost. It also draws the inescapable conclusion that the hundreds of women who gave direct evidence represent only a portion of the total number of victims who did not give statements, because of social or personal pressures or an inability to talk about their experiences due to on-going trauma connected to the violations.

#### Reference 42 - 0.01% Coverage

Culture of silence 24. “It is a secret between me and God. There is no need to dig any deeper.”<sup>2</sup> These are the words of a woman who was detained and tortured in Hotel Flamboyan, Baucau, when asked whether she experienced rape. 25. Many East Timorese women find it difficult to reveal that they were victims of violence, especially sexual violence. In a culture that values a woman’s virginity above all, women who have experienced sexual violence, rape and particularly sexual slavery, are vulnerable to discrimination and isolation. Society tends to blame women for the sexual violence they experienced, to see them as “used goods” and stigmatise their children. There is very little social compensation to motivate women who experienced sexual violence to reveal it to others. 26. Some women talked to the Commission of their difficulties in admitting their experiences of rape to their husbands for fear of being rejected. A husband might abandon his wife if she admits to having been raped. A girl might not find a man willing to marry her. A woman raped by the military might become “fair game” for sexual abuse by other men because she has already been dishonoured. 27. Many of the accounts in this part express the shame and humiliation these women experienced once they were known as “military wives” or *feto nona*.<sup>†</sup>

#### Reference 43 - 0.01% Coverage

30. The Commission further recognises the extraordinary courage shown by the women who voluntarily came forward to tell their stories of sexual violence by offering their statements and by testifying in public hearings.\*

#### Reference 44 - 0.01% Coverage

64. QA was not raped on the battlefield, but at a military post after an attack. In 1978, she and a group of villagers were foraging for food near Uatolari Town (Uatolari, Viqueque) where she lived. Suddenly Battalion (Yonif) 732 and Hansip members attacked them. Three villagers were killed during this attack. QA and 11 women were taken to the Battalion 732 post where QA was raped. She told the Commission:

In 1978 two Hansip named PS24 and PS25 and soldiers from Yonif 732 captured me and 11 other women in a place called Bubulita. They took us to the military post where they interrogated us. While the interrogation was underway, PS24 and PS25 ordered me to enter the 732 commander’s place. They said I was to be interrogated, but that was a

lie. They took me there to rape me. The commander raped me for 24 hours. They took turns raping me, all 15 of them. I had to endure this to make sure that they did not kill the 11 women who were captured with me.<sup>23</sup>

#### Reference 45 - 0.01% Coverage

When I arrived at night they gathered us women into a room. Not long afterwards a Hansip member named PS35 came to open the door for the soldiers to take the women to be raped. Every night the soldiers came to take the women. They also came for me but I tricked them by chewing betel nut and smearing the red juice on my inner thighs so that when they came and took off my sarong and looked at my genitals, they thought I was menstruating, but I was not. One night a Hansip member, PS41, forcibly took me to an interrogation room. He hit me, kicked me and burned my body with cigarette butts. Then he tore off my clothes and raped me. At that time my seven-year-old child was left inside the jail.<sup>31</sup>

According to the testimonies of these three women, many other women detained at the Uatolari Koramil had similar experiences of sexual violence, but since they came from other villages their names are unknown. Although AB was arrested several years after XA, YA and ZA, her testimony corroborates evidence about the pattern of sexual violence at the Uatolari Koramil. In 1981, AB was taken from her home by four Hansip members known to her as PS41, PS42, PS43, PS44.<sup>32</sup> They took her to the Uatolari Koramil where she was held for one week and raped in turns by four Indonesian soldiers whose names she did not know. Eventually she was released after being detained for two months in Viqueque.

#### Reference 46 - 0.01% Coverage

They took us both to the ABRI post. Then a commander PS393 raped me and one of his subordinates raped my daughter-in-law who was pregnant at the time. They put us in together with two other women from Hato Udo. They detained my daughter-in-law because her husband was still in the forest...we were continually raped for seven months although I was already old and my daughter-in-law was pregnant. Then we were transferred to jail at Kodim [District Military Command headquarters] 1634 in Manufahi for seven months and there we were not raped again. I was sent to Ataúro with my children, aged four and six. We remained in Ataúro for four years, seven months and seven days.<sup>33</sup>

#### Reference 47 - 0.01% Coverage

76. IB1 gave the Commission a statement about his sister, IB, who was gang-raped by ABRI soldiers at the Ainaro Kodim in 1981. Previously that same year, six soldiers went to IB's house in the aldeia of Poelau, Soro (Ainaro, Ainaro). They arrested her and her brother IB2 and took them to Kodim in Ainaro. On arrival, five other women were already there. They were all beaten and burned with cigarette butts by their interrogators. According to her brother's testimony, several ABRI soldiers raped IB because her husband was an active member of Falintil.<sup>40</sup>

#### Reference 48 - 0.01% Coverage

The ABRI did not consider the status of the women they wanted to rape – whether they were married women or still virgins. They targeted East Timorese women. I do not know why they only sought East Timorese women. Usually they instructed their TBO to collect women whose names were on a list – Who knows why? Maybe for being involved in clandestine activities or because their families ran to the forest – to be interrogated and then raped. It is as if these posts which were set up for security reasons, became in fact places where women were raped. I saw many women taken there to be raped but unfortunately I do not know all the names, I only know a few. [12 names listed.]<sup>46</sup>

#### Reference 49 - 0.01% Coverage

On 8 November 1991, the Sukarelawan [Volunteers], led by PS98, arrived at my home with two of its members, PS116 and PS 117. They asked where my husband was. I replied that he was out working on a project. Then they took me to a place called the Pro-Integration Hall where I was interrogated. I was accused of preparing food for Falintil. I replied I did not know anything. Two days later, members of Sukarelawan tied me up together with 14 other men and women. After one night, PS98 and Second Sergeant PS118, a member of Koramil, untied us and we were forced to sign a statement...Before that we were forced to drink palm wine as part of taking an oath in a

ceremony [of allegiance to Indonesia]. We were forced to take this oath in November 1991. After that we were made to dance with PS98 and milsas members until dawn. One night, members of Sukarelawan entered my house with knives, guns – AR 16, FNC, SKS – and samurai swords. PS119 ordered my father-in-law to go buy cigarettes. Then I was dragged into the bedroom, my clothes were torn off and I was raped...Another member, PS120, raped me once.<sup>74</sup>

#### Reference 50 - 0.01% Coverage

On 17 April 1999 militia encircled the aldeia of Orema, Hola Rua [Same, Manufahi] and conducted a sweeping operation to kill us. At about 10.00am, a group of militia, including PS159, PS160, PS161, PS162 and PS163, came to my house looking for me. PS159 said: "If you dare refuse to sleep with me, I will kill you." Hearing this, my brother...tried to distract PS159 by giving him some food. But after he ate he pulled me into a room. There he took off my clothes and raped me. He brought a machete and knife into the room. After he raped me, he told me not to tell anyone. Several days later militia members PS161 and PS162 arrived at the house to take me [and three other women] to the village of Leoprema. We remained at PS160's house till August. Every Saturday night throughout our stay, PS161, PS159, PS162 and PS163 took us out and made us dance with them. At the dance the four of us were kissed, hugged and then taken outside the tent to be raped in turn until the morning.<sup>97</sup>

#### Reference 51 - 0.01% Coverage

The command house belonged to [East Timorese] PS389 and PS388, a TNI member from Tapo. I thought I would become PS389's maid – cook, prepare coffee for the commander and the militia – but I had guessed wrong. It turned out that they planned to rape me. When I found out I became frightened. I cried and asked PS389 to help me get away, but instead she got angry and swore at me. "Many women have already been brought here and they did as they were told. Why do you have to be so stubborn?" I could only remain silent and cry quietly. There was nothing I could do. On the night of 18 September 1999, PS184 [East Timorese] came to PS389's house. She deliberately left while PS184 locked me in a room and raped me.<sup>109</sup>

#### Reference 52 - 0.01% Coverage

EF was repeatedly raped in the junior high school building. "On the night of 10 September, they interrogated me and demanded money. Because I was scared I gave Rp100,000 to PS398, Rp100,000 to PS399 and Rp50,000 to PS400. In the darkness we were raped together with other women." According to her testimony, at least three other women were raped that night by militia members named PS191 and PS192. On 13 September 1999, the refugees were put into a Hino truck with Indonesian soldiers and militia and taken to a camp [in West Timor] to stay with other refugees. Shortly afterwards, PS189 found EF and forced her into a situation of sexual slavery. EF stated: He said he had been looking for me for two days. He hit me with his handmade weapon right in the mouth, kicked me in the chest and hit my back in front of several people. That night he moved me to his house and when we arrived...he raped me again. I was with this man for three months and 16 days. During the day he would go out and keep me locked inside a room and when he returned he would open the door and do it again.<sup>112</sup>

#### Reference 53 - 0.01% Coverage

[T]hose of us who survived were ordered out [of the church]. We were shoved, kicked with boots, trodden upon and beaten. They pointed guns and machetes at us all the way from the church to the Kodim 1635 house...There were many people at the Kodim, among them Domingas, the wife of the [CNRT] zone leader of the Zumalai Subdistrict, with her daughters, Zulmira, Fátima, Agustinha, Cinta and Monica...While at the Kodim we were verbally abused, ridiculed and given leftover food. The other women and I did not eat because we were afraid of being poisoned. On 13 September 1999...the Kasdim [Kodim chief of staff] ordered our move to Betun [West Timor] on four trucks...but at the Camenasa [Suai, Covalima] crossroads we were left by the side of the road. On 14 September 1999, at about 7.00pm, a Laksaur member, PS208, took away my niece who was with me at the time. She was forced into a hardtop jeep and taken away. On the same evening at 7.30, a friend and I continued [our journey] with the help of a Mahidi member we knew...He took us by foot to Betun. We were escorted by two police officers on motorcycles. Walking from the Camenasa crossroads to Betun, West Timor, took eight hours. We arrived on 15 September 1999 at 10.00am. [Just as we arrived] my niece was brought back by Laksaur member PS208 on a motorcycle. When she got off the motorcycle she could not walk because she had been raped. She had injuries and

blood on her genitals, I treated her...she drank [a concoction of] water and sirih [betel leaf], I washed her with sirih water and leaves that I had boiled.119

Reference 54 - 0.01% Coverage

173. TF1 from village of Selo Kraik (Aileu Town, Aileu) testified to the Commission about the sexual slavery of TF that began when Fretilin detained TF1, TF and seven others. In August 1975 TF1, three other women and five men were abducted from their fields by Fretilin troops from another village. Suspected as UDT sympathisers and accused of hiding weapons, they were beaten and interrogated at the Fretilin headquarters before being taken to the Aissirimou prison in Aileu where they were further interrogated. They were finally released, but were made to pound rice and clear land [for planting] for one month. One night, PS220, a member of Fretilin, entered the room where four women were asleep and forcibly took TF away. TF1 stated: PS220 came into the room [occupied] by us four women and dragged her out of the room. That night he raped TF and he continued the relationship until they married and had children.129

Reference 55 - 0.01% Coverage

219. For many women detainees, interrogation sessions were merely a pretext for security forces to rape them. "Each night they [the military] would take women...and say they were 'seeking information', but in reality they were raping the women." As a rule, the opening question to a married woman being interrogated was: "Where has your husband fled?"162 Rape during interrogation was usually accompanied by other forms of physical torture. LH told the Commission:

Reference 56 - 0.01% Coverage

226. Testimonies of those who survived the violence show that an effort was made to separate men and women detainees. Albertina Martins told the Commission that a group attending a traditional koremetan\* was taken to Dare. There, men and women were separated. The women went to the market place while "all men in the group were taken to Atauro."171

Reference 57 - 0.01% Coverage

At the time I was 15 and still young. When I got to Dare, all the women, small children and old people were detained in the school. While I was there, they harassed me every night. Members of ABRI and Hansip, PS280

Reference 58 - 0.01% Coverage

When I arrived at the school the Hansip and ABRI soldiers showed their true colours. If there were no young girls then the older women would become their victims. A Hansip whom I knew, PS288 from Dare Mulo, did that bad thing to me. At first he pretended to ask me the whereabouts of my husband, then in the end he unleashed his anger on me outside the school in the long grass.175

233. Nearly one-third of the women in the Dare primary school, aged 15 years and above, were raped while in detention there.

Table 2 - Women detainees at primary school building, Dare, Ainaro, 1982–1983 Date No. 1 2 3 4

Reference 59 - 0.01% Coverage

Maybe because I helped him I became a suspect and on that afternoon I was captured by ABRI and Hansip at my home in Mau Chiga and was taken to Dare. At that time only women were detained at the Koramil post in Dare. There, ABRI and Hansip [Hansip] started to torture each one of us. Before raping me they beat me...they used weapons to poke me in the ribs until I was injured, they kicked me with army boots in my lower back until I was unable to walk...Then they raped me. After

Reference 60 - 0.01% Coverage

At that time ABRI...[used the school building behind the] Dare Koramil post. It was not exactly a school, but a place where women had to live with ABRI soldiers. That is where I lived. Every day I was called for interrogation, but even before they started they had already received false information about me from a Hansip commander, an East Timorese who lived in Hato Bulico. If I did not speak according to this false information they had received from this commander I would be tortured and raped. I was not the only one raped. There were also women still breastfeeding, women whose children were a couple of months old and others whose children were three or four years old. When the soldiers raped the women, they took them outside and separated them from the children. Even if the children were crying, the soldiers did not care. All they wanted was to satisfy their lust. They also raped pregnant women.

Tomás was the husband of one of the women [who was detained]. They bound both his hands behind his back and then dragged him behind a Hino truck all around Dare. While he was being dragged, the ABRI and Hansip hit him with wooden clubs every time he passed them until his body was crushed and the white of his bones could be seen. Only his face looked intact. Another young man was put inside a 50 kilogram plastic sugar sack. It was not the sack itself but the plastic lining they used. They tied up the plastic bag, poured kerosene over it and burned the young man alive. Strangely enough, when he was dead – his body was completely burned – but he was still kneeling and holding up his right hand. I saw with my own eyes how sadistically they treated those two men.

#### Reference 61 - 0.01% Coverage

In the afternoon when the ABRI returned from Dili, the civil servant reported to them saying: “XH says that she keeps thinking of her Falintil husband in the forest.” But I had never said that. That night ABRI took seven men and two women detainees, including myself, to throw us off Bulico [a very deep ravine known as Jakarta II]. When we arrived, the men were made to stand on the edge of the ravine and then pushed to their death. When they tried to push us women off we

#### Reference 62 - 0.02% Coverage

When I arrived there a soldier named PS345 began torturing me. I was kicked, beaten, slapped...then he told me to strip. I was naked. [While I was] naked, PS345 attached wires to different parts of my body: my hair, ears, neck, all my fingers and toes, and genitals....PS229 turned on the electricity and I was electrocuted from 8.00pm until 1.00am. I was detained in Ainaro for one month and one week. They also captured two middle-aged women who wore traditional clothes, who were from Zumalai [Covalima]. They were interrogated by PS229 and PS345 forced them to undress. While they were naked, I was forced to place the wires on their bodies. Then PS229 and PS345 turned on the electricity and electrocuted them. After they were tortured, they were kept as “mistresses” by PS229 and members of Nanggala.<sup>233</sup>

285. In Mehara (Tutuala, Lautém), the Indonesian military retaliated strongly against the women left behind by their sons and husbands who joined Falintil en masse in August 1983. BK, her friend, P, and her young son were detained. BK described how sexual violence was used to torture her:

On 9 August 1983, members of the Wanra, Hansip, the village head and the whole male population fled to the forest. Two months later soldiers from Linud 100 [Airborne Battalion from Sumatra] ordered all women whose husbands had fled to the forest to assemble in the village. They then told the women, “All of you can go home except for P and BK. They have to stay here for questioning.” [We] were taken to the post. We arrived at 6.00pm. They immediately started interrogating me and my friend, P. They asked, “Why did your husbands flee to the forest?” We replied, “We don’t know why they fled to the forest.” “Why don’t you know? They are your husbands, aren’t they? You are GPK! Communists!” Then they started beating and stripping us...from 6.00pm until 1.00am. They hit us with wooden sticks, they kicked, stripped and threatened us with weapons, ordering us to confess. We did not confess to anything because we did not know anything. That night, Kasi I [army intelligence officer] started to interrogate me while pulling out my pubic hairs one at a time, so that I hurt and when I could no longer bear the pain I would confess to anything I knew. But because I knew nothing I remained silent, although I was in great pain. As I did not confess they became increasingly angry and beat me until blood was coming out of my nose and mouth. Then at 1.00am they stopped torturing me. After that they told me and my friend P to eat, but I refused. My whole body was in pain as they had pricked me with the

#### Reference 63 - 0.01% Coverage

detainees there. After they beat her, they placed her in a detention cell with two other women named Q and R. They stripped the three women naked and put them in a water tank overnight. YK told the Commission about her public sexual humiliation:

At the command post they put me in a detention cell with two other women, Q and R. The three of us were put in a mossy water tank and in the morning they returned our clothes for us to wear. The following day I was taken out of the cell without clothes, just wearing training pants. In front of many people, a member of Tim Alfa,† PS352, tore the pants off me and said to his friends, “Who wants to have sex with YK?” But nobody came forward.249

#### Reference 64 - 0.01% Coverage

Between 7 and 9 May 1999, they came and surrounded our house. They searched the whole house looking for a Fretilin flag, documents and for my husband. Because they did not find anything they vented their frustration on me and my one-year-old child. They threw my child in the vehicle and hit me around the head and abused me verbally before throwing me inside the vehicle too. They said, “Let’s have some sport first,” and continued to hit me. They took us to the Mahidi post and put us into a cell. I was interrogated by the wife of the village head named PS360 [East Timorese]. I was hit because I did not answer her questions. When they finished hitting me, they gave me food – rice without vegetables. After I ate, they hit me again and forced me to drink urine. I don’t know whose urine. I was in a cell with four other women: Lucilia, Domingas, Monica and Lucia. The cell was in the house of a police officer called PS358 [East Timorese].

#### Reference 65 - 0.01% Coverage

349. Some women, despite all odds, were able to meet their children’s basic needs and put them through school: I was left by PS374 [Indonesian] with three children. They have now finished their education. This was only possible due to my hard work earning an income to put them through school.283

#### Reference 66 - 0.01% Coverage

The first time they took me from my house, we had to rape a woman and then kill anything we could find like animals and people. They ordered us to rape. We did this together. Everyday we were taken with them by car to burn houses, kill animals and harass people...They threatened me and told me that I had to kill people and rape women. They gave us training in how to use guns and knives, also how to attack and how to kill. We were given training at Kaekasain [Maubara, Liquiçá] at a house - the headquarters of BMP militia. An East Timorese militiaman was our teacher. We were also trained by the Indonesian military. Every week we were trained twice a week for two hours...If I cried in front of them, I would die. I would cry only in my home.\*

#### Reference 67 - 0.01% Coverage

At the time of the uprising of 20 August 1982, in Mau Chiga [Hato Bulico, Ainaro], I was 14 years old. This leader’s movement or revolt brought Fretilin activity back to life. In the uprising many people were killed by the military. Because I was still a child the military took me prisoner [in the Hato Bulico Koramil]. I was tied up and beaten until I had no more life in me. I was burnt with cigarette butts and I could only hang on and cry. I saw how the army raped the women that were there [in the courtyard at the Mau Chiga village office].168

#### Reference 68 - 0.01% Coverage

TBOs about sexual violations committed by troops in their units against women and children as a form of psychological torture of prisoners. Alfredo Reinado Alves, a TBO from 1978-1982, gave testimony to the Commission as follows:

I saw how the prisoners were tortured, their daughters and wives raped in front of them...I witnessed how they treated women aged 15 and above...I

#### Reference 69 - 0.01% Coverage

saw how they were treated. From then on I understood the meaning of violation... Around the afternoon they took the women as they pleased. There are things I couldn't reveal because it happened to people with whom I'm close.<sup>235</sup>

314. The Commission's research with women in Lalerek Mutin (Viqueque, Viqueque) discovered a number of cases of sexual slavery of children in this period. In 1978, DM was 15 years old when she and her mother surrendered and lived in Beobe (Viqueque). Her brother and father remained in the forest and DM became suspected of contacting them. She was interrogated in the Kodim for ten days. After her release, a soldier named C57 began to come to her house. DM tried to avoid him by sleeping at her neighbour's house but she was then accused of going to find her family in the forest. When she hid inside a pile of maize in the attic of a traditional house, C57 found her:

Reference 70 - 0.01% Coverage

321. JM reported to the Commission that in 1982, in Mau Chiga (Hato Bulico, Ainaro) when she was 14 years old, a soldier from Infantry Battalion 744 forcibly took her from her home to an empty field and raped her. JM states that she knows of five other women who suffered the same fate. The rapes took place every night for a week.<sup>242</sup>

Reference 71 - 0.01% Coverage

335. Following the massacre in the Suai Church, the women and children and Suai were held captive in a junior high school building. AN was 17 years old at the time. She remembers each night the women being taken outside individually. She told of her turn:

Reference 72 - 0.01% Coverage

100. This hearing was called a Victims' Hearing, and was given the title "Hear Our Voices" (Rona Ami-nia Lian, in Tetum). Six women and eight men from all 13 districts of Timor-Leste gave testimony. They ranged in age from the early 20s to late 60s, and told of violations that occurred throughout the 25-year period of the Commission's mandate. They told of violence during the internal conflict of 1975 by Timorese political parties and of the years of violations at the hands the Indonesian military and its agents.

Reference 73 - 0.01% Coverage

A young woman from Suai (Covalima) brought the auditorium to tears in the final testimony of the hearing. A person of quiet dignity, she recounted her experiences after the massacre of civilians at the Suai church after the 1999 Popular Consultation. Taken to a nearby school with other women, she was repeatedly raped for a week in front of others. She was then taken to West Timor where the sexual violence continued. As a result of these attacks she bore a child. She asked the gathering if she could present her one-year-old baby. The audience cried out, "Yes, please!" and the one-year-old baby was brought on stage by her grandmother. The baby is named after a former UN High Commissioner for Human Rights who visited the baby's mother and other Suai women survivors in 2000. The baby is truly a symbol of healing and human rights in Timor-Leste.

Reference 74 - 0.01% Coverage

114. The testimonies of Indonesian human rights defenders, such as the great friends of Timorese political prisoners Ade Rostina Sitompul and Luhut Pangaribuan, the members and staff of the National Commission on Violence Against Women, the West Timor Humanitarian NGO Team, and the human rights activists Yeni Rosa Damayanti and Nugroho Katjasungkana, were compelling both in themselves and as powerful symbols of the hope of a new relationship with Indonesia based on the principles of human rights. They also reminded us that there were Indonesian citizens who took great risks to defend human rights in Timor-Leste.

Reference 75 - 0.01% Coverage

120. A total of 52 Sub-district Victims' Hearings were conducted. Sixty five women, and 149 men gave testimony, and an estimated 6,500 community members attended the hearings.

Reference 76 - 0.01% Coverage



Senhora Filomena (surname withheld) spoke of her experience as a member of the women's organisation, OPMT, between 1975 and 1979, supporting Falintil soldiers. She told of how she was captured in 1980 after a member of her family told the military of her activities. She said he now lived in Indonesia. Sra Filomena told how she was tortured during interrogation by Indonesian soldiers. She went on to say that in 1999 her kiosk was burned to the ground by the Indonesian military helped by East Timorese, including the Sub-district Administrator. She said that if they were to return to her community, she would be able to accept them back.

#### Reference 77 - 0.01% Coverage

152. The main activity of the first day, called "group counselling", was the sharing of personal stories. Women counsellors from Fokupers facilitated these sessions with support from Commission staff. Fokupers has much experience of working with survivors of violence in this way, and their contribution was critical to the effectiveness of the workshop. Counsellors then worked with small groups, using creative techniques to help survivors find ways of talking about their experiences. There was no obligation to speak, and if participants chose to speak, they could say as much or as little as they wanted. Listening was an important part of these sessions, creating a sense of respect and care.

#### Reference 78 - 0.01% Coverage

At a workshop in March 2004 a small group were sharing their stories. A young woman from Suai (Covalima) was telling the painful story of being raped by members of the Indonesian military in 1999. The group listened attentively as the young woman told her story through tears. One young man interrupted, politely, to say that he felt that in Timorese culture it was not appropriate for women to talk about these sorts of experiences. He was himself the survivor of severe torture on a number of occasions throughout the 1990s. The facilitator asked the young woman and rest of the group what they thought. An older lady sitting between the young man and the young woman put her hand on the young woman's shoulder, and said that women had been abused in the past and that if now they felt they wanted to talk about it, then there was nothing in Timorese culture to say that they should not do so. She said that now was the right time for women to talk. She said this gently, while also patting the young man on the shoulder in a comforting way. She herself was the survivor of rape. The group and the young man nodded assent, and the young woman continued her story.

#### Reference 79 - 0.01% Coverage

Ainaro) gave testimony at the Commission's National Public Hearing on Women and Conflict in April 2003. Her story of sexual violence and sexual slavery in 1982 was the first time the nation had heard of the suffering of the women of Mau Chiga after villagers joined an uprising against the Indonesian military. In January 2004 Olga and her young daughter accompanied an older lady from Mau Chiga to an allwomen healing workshop. Throughout the workshop Olga supported the older lady and other participants, and also shared her experience. Her daughter joined in the singing and painting activities, and was a favourite of the other participants.

#### Reference 80 - 0.01% Coverage

opening moments of the massacre: "... I heard shooting by the Besi Merah Putih (BMP) and Brimob group in front of the Parish house. They were firing into the air. After this the Besi Merah Putih and Kodim members entered and surrounded the community in the Church complex. They started to shoot everyone. Men whom they found outside the Parish house were hacked down . . . The militia members were accompanied by Kodim troops and the Brimob elements. They entered the residence of the church and they started to kill people with machetes and shoot people in the house. At the time there were still women, children and men in the complex. They started to kill the men first because they were closer to the door. The men had pushed the women and children to the back."†

780. Brimob troops assisted in the attack by throwing tear gas into the parish house, forcing the refugees to come out. As they ran from the church, they were hacked with machetes and knives, or shot. Pastor Rafael's account continues: "I saw the Brimob members break the parish house window and throw tear gas repeatedly into the Parish house until those who were sheltering inside ran out because they could not stand their eyes hurting. As the community ran out of the Parish house the Militia started to kill the men, but they did not kill the women and children. The children and women were allowed to leave the complex, whereas the men were hacked down."‡

## Violence

### References or discussions of violence

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 335 references coded [1.33% Coverage]

#### Reference 1 - 0.01% Coverage

Truth-seeking and justice: 1. There should be justice for those responsible for serious crimes. 2. It was necessary for the future of Timor-Leste to learn from the history of the conflict. Investigating the past and establishing the truth should be seen as fundamental to sound nation building. However, opening up old wounds carried risks, and probing the past had to be carried out with great sensitivity. Otherwise the airing of past grievances could simply create anger and recrimination, and even renewed violence. 3. Although the incidence of violations was greatest during the long period of occupation by the Indonesian security forces, there was a real risk that reopening the chapter of the party conflict of 1974-75 would fuel strong emotions. Investigating and reporting the truth concerning violations committed by members of UDT, Fretilin and Falintil, including individuals now holding senior positions in government, the armed forces and the police, would also be particularly challenging. 4. There was residual anger on the part of many pro-independence supporters towards those who sided with the Indonesian occupation forces and former members of militia groups. Practical steps needed to be taken to try to reduce these tensions. 5. Many pro-autonomy supporters identified a need for popular education in the principles of political tolerance. Supporting the political goal of autonomy was not a crime and individuals should not be punished in any way for taking that political position. 6. Many women survivors of rape supported the idea of a commission with a truth-seeking function. 7. Families of those who had disappeared asked for help in discovering the fate of their loved ones.

#### Reference 2 - 0.01% Coverage

167. For programme objectives, it was important that women and men equally filled certain types of position. Examples included statement takers and victim support staff, each of whom worked directly with victims and witnesses in communities. The recruitment of a higher than normal proportion of female programme workers in these areas was aimed at ensuring that nationally women had equal access to all aspects of the Commission's work. This policy was designed to acknowledge women's experiences during the conflict. Certain sections of the Final Report, particularly the part on sexual violations, focus closely on the experience of women.

#### Reference 3 - 0.01% Coverage

117. In addition, rape and sexual assaults violate the right to privacy. 158 When carried out against women, they violate the rights of women to be free from and protected against gender-based discrimination, 159 of which sexual crimes against women are one form. The Human Rights Committee has said that "women are particularly vulnerable in times of internal or international armed conflicts" and that states should take steps "to protect women from rape, abduction and other forms of gender-based violence". 160

118. Many of these rights are protected under the Convention on the Elimination of all forms of Discrimination against Women, which Indonesia became a party to on 13 September 1984.

#### Reference 4 - 0.01% Coverage

of ownership over a person, 164 and this can include cases where women are detained for long periods of time and repeatedly sexually assaulted.

#### Reference 5 - 0.01% Coverage

134. CEDAW grants women the same rights as men in deciding freely on the number and spacing of their children. 198 This is said to involve a prohibition on compulsory sterilisation or abortion, and requires states to take measures to prevent the coercion of women in respect of their fertility. 199

#### Reference 6 - 0.01% Coverage

213. Indonesia's Criminal Code (Kitab Undang-Undang Hukum Pidana, KUHP) governs criminal acts committed by civilians and officials, including the armed forces. The following types of conduct constitute crimes under the KUHP: 214. Crimes against the general security of persons, including: • deliberately setting a fire, causing an explosion, damaging electrical works, or damaging or destroying buildings, especially if it endangers property or life or results in death;321 • poisoning public water sources. 322 215. Sexual and related crimes, including: • rape; \* • carnal knowledge of a girl under 15 years of age; 323 • using force or the threat of force to compel someone to commit or tolerate an obscene act, or committing an obscene act with someone who is unconscious or helpless or a girl under 15 years of age;324 • trading in women or boys. 325 216. Crimes against personal liberty, including: • Participating in slavery; 326 • Kidnapping; 327 • Abducting a minor, especially if done with tricks, force, or the threat of force;328 • Depriving a person of his or her liberty, especially if serious physical injury or death results.329

#### Reference 7 - 0.01% Coverage

sexually abused many women held on the island.471

#### Reference 8 - 0.01% Coverage

march across the territory in “fences,” with the aim of trapping the remaining members of the armed Resistance. Women, men, children and the elderly were forced into this operation. Hunger, sickness and ill-treatment by the military were common experiences. Many died. This forced service also took many people away from their fields during the planting season, increasing their vulnerability to famine, especially given the disruption to farming in the previous years of massive military operations.

#### Reference 9 - 0.01% Coverage

Others place the toll somewhere in between.495 The Commission received evidence of a large massacre of civilians, including women and children at this time.\* heard of a second massacre of at least 20 people.†

#### Reference 10 - 0.01% Coverage

426. The Indonesian military's response was overwhelming violence against the civilian population. The Hansip involved in killing Indonesian soldiers had defected to Falintil.\* Civilians from the village had fled – some, mostly able-bodied men, to the forest and others to Viqueque. Troops of Battalion 501 hunted them down. The men were gathered and shot in the area of Tahuben. A smaller group, mostly old men, women and children were arrested in Viqueque and were shot in a location near Buicaren. Reports of the death toll at the time exceeded 200.588

#### Reference 11 - 0.01% Coverage

yet resolved, and of sexual violence against young women at Santa Cruz.641

#### References 12-13 - 0.01% Coverage

killed were three priests, cut down with machetes by militia members. Subsequent exhumation of bodies indicated children and women were among the dead.788 Investigations and witness testimony have shown the involvement of TNI territorial troops.789

#### Reference 14 - 0.01% Coverage

638. Sexual violence and sexual slavery were widespread during this period. The Commission heard in particular from many women in Suai of their experiences

#### Reference 15 - 0.01% Coverage

by the TNI and their militia auxiliaries, where ordinary people lived under fear and intimidation. Women and girls in particular were powerless and vulnerable. Testimonies to the Commission from women victims tell of sexual slavery at the hands of militia members.

#### Reference 16 - 0.01% Coverage

solutions to the emerging political problems with disastrous consequences for the people of Timor-Leste. Indonesia's concerns over the emerging post-colonial Timor-Leste need never have resulted in military intervention if hard-line military leaders had not played such an important role in President Soeharto's New Order regime. Once committed to military intervention, ABRI was dominant during the early years of the occupation: by increasing military violence they sought to achieve the political objectives of pacification and integration. To do this, they brought the conflict to every level of East Timorese society, involving East Timorese men, women and children in combat, intelligence, torture and killings to control the population. By the late 1980s, when full-scale military conflict shifted to clandestine resistance by a new generation of East Timorese youth, the Indonesian military again sought violent solutions to the problem. Death squads and paramilitaries in the mid-1990s became forerunners to the widespread militias formed in 1998-99. From 1974 to 1999, there was a consistent pattern of forming East Timorese armed paramilitary forces that operated with impunity with the support of ABRI.

#### Reference 17 - 0.01% Coverage

18. The demographics of victims varied for different violation types. Relative to the overall East Timorese population middle-aged males experienced the highest rates of non-fatal violations such as detention, torture and ill-treatment. By contrast sexually-based violations were almost exclusively targeted against women, with 90.2% (769/853) of reported sexually-based violations being experienced by women.

#### Reference 18 - 0.01% Coverage

- Non-fatal violations reported to the Commission were overwhelmingly concentrated in the period of the initial invasion and occupation by the Indonesian military forces and around the time of the UN-sponsored Popular Consultation: 56.3% (33,224/60,047) of documented non-fatal violations occurred between 1975 and 1984, and 21.0% (12,634/60,047) occurred in 1999.
- In almost all districts, except for Oecussi, detention, torture and ill-treatment were the most frequently reported violations, accounting for between 69.4% and 82.7% of the reported violation counts in districts. In Oecussi, physical integrity violations (such as detention, torture and ill-treatment) accounted for 43.0% of the district's violation count. Relative to other districts, in Oecussi, property and economic violations were reported in higher proportions, comprising 30.8% (1,271/4,133) of the district's total violation count.
- The patterns of non-fatal violations during the first and last phases of the conflict varied from region to region. While the initial violence around the time of the Indonesian invasion in 1975 was most intense in the Western and Central Regions, after 1976 the focus of non-fatal violations shifted to the Eastern Region.
- The documented age-sex distribution counts for arbitrary detention, torture and ill-treatment are remarkably similar, each showing that the most frequently documented victim group for these types of violations were young men of military age (between the ages of 20 and 39). Very few documented acts of detention, torture and ill-treatment were experienced by female victims. By contrast, women experienced the overwhelming majority of sexually-based violations: 90.1% (769/853) of the sexually-based violations documented by the Commission involved female victims.

#### Reference 19 - 0.01% Coverage

102. As a women's rights NGO, Fokupers documented a significantly larger proportion of rapes than both the Commission and Amnesty International: 7.7% (86/1,115) of all their documented non-fatal violations were rapes. By contrast, of the violations documented in the available Amnesty International reports, 59.7% (3,272/5,479) were detentions, 18% (986/5,479) were unfair trials and 11.5% (631/5,479) were acts of torture.

#### Reference 20 - 0.01% Coverage

148. The age-sex distributions of victims of sexual violations documented by the Commission are substantially different to those for physical integrity violations. This can be seen in the Recorded Acts of Rape Based on Age and Sex, 1974-1999 Figure; and the Age-Sex Specific Level of Acts of Rape (per 10,000 People), 1974-1999.

Furthermore, there are notable differences in the age-sex distribution of victims for the different forms of sexual violations. The Commission documented rapes of women in all age categories under 65 years old. However, the highest frequency of documented rape and highest population-based rates of rape were for young women of reproductive age. 15-24 yearold women appear to have been the sub-population at most risk of rape.

#### Reference 21 - 0.01% Coverage

149. By contrast only women between the ages of 10 and 44 were among the documented victims of sexual slavery. Of these victims women between 20 and 24 years old experienced both the highest counts and highest rates of sexual slavery. As was the case for rape, no cases of sexual slavery of men were documented by the Commission.

#### Reference 22 - 0.01% Coverage

150. However, the Commission documented cases of other sexual violence against both men and women. This form of violence was most commonly directed against men in the 20-24 and 35-39 age groups and women between the ages of 15 and 29 years-old.

#### Reference 23 - 0.01% Coverage

151. Hence, the Commission's quantitative analysis suggests that young women experienced the overwhelming majority of sexual violations. Furthermore, rape and sexual slavery were exclusively reported to have been suffered by women.

#### References 24-25 - 0.01% Coverage

The pattern of reported fatal violations against Mau Chiga residents by the age and sex of the victim 201. As was the case for killings throughout Timor-Leste, males in Mau Chiga suffered the overwhelming majority of killings reported to the Mau Chiga Documentation Project (92.3% [108/117] of reported killings were against males and the balance of 7.7% [9/117] was against females). When we move from simple violation counts to population-based violation rates, it can be seen that, on average, relative to their share of the population of Mau Chiga Village, the population-based rate at which men were killed was more than ten times higher than that for women. Ninety-five men per 1,000 were reported to have been killed during the Commission's reference period compared with eight women per 1,000.\*

#### Reference 26 - 0.01% Coverage

† 13 August 1987, reported in *The Australian*, 15 August 1987. The Allies and Japan both occupied Portuguese Timor from 1942 to 1945 in violation of Portuguese neutrality. Japan's troops were responsible for extensive loss of life, violations of women, and physical destruction. According to a 1996 survey in Timor-Leste, at least 700 East Timorese women were sex slaves for Japanese soldiers (*Japan Times*, 14 December 2002). Since the war, Japan has paid war reparations to regional neighbours to ease its re-integration into the region and has explicitly apologised for wartime aggression and violations. Indonesia received US\$223m from Japan, plus US\$400m in aid and cancellation of a US\$177m trade debt. Timor-Leste was not compensated for wartime losses because Portugal, due to its neutrality during the war, was not a signatory to the 1951 San Francisco Conference which determined Japan's reparations obligations. Japanese NGOs and the Japanese Catholic Church continue to call for an official apology and reparations, including from the Asian Women's Fund established in 1995 by then Prime Minister Tomiichi Murayama, and have assisted East Timorese victims to testify in Tokyo.

#### Reference 27 - 0.01% Coverage

1974: The majority of the population joined Fretilin, but the village head was a UDT member. Before the formation of parties there was already growing sentiment against the village head. 11 August 1975: After the UDT coup all Fretilin supporters were arrested and detained in the district administrator's office before being transferred to Corluli (a building in Maliana that was used by UDT as a prison after the coup). UDT ordered everyone to go to Maliana Town. 30 August 1975: Troops from (the Portuguese army's) Cavalry Squadron No 5, based in Bobonaro, came down to Maliana. UDT and Apodeti supporters were forced to evacuate to West Timor for one month. About 500

people from the aldeia of Masage moved to Tahon, West Timor. Several were tortured, killed and hung. Around 50 women were raped. Many children died from disease. 16 October 1975: Indonesian troops crossed the border at Memo (Akidiru Laran). 17 October 1975: The Indonesians took control of Maliana.

#### References 28-29 - 0.01% Coverage

122. Felismina dos Santos da Conceição told the Commission that shortly after the group of men had been taken to the Companhia 15 building, she could hear gunfire that lasted for 15 to 20 minutes, as well as the sound of several grenades exploding. After some time, one of Felismina's friends, a girl named Isabel, stood up and took some water to the location of the shooting. When Isabel arrived at the location the Indonesian soldiers were moving away in the direction of a building called Sang Tai Hoo, in Colmera. Isabel returned to the group of women and reported that all of the men had been killed.

123. Hearing this, Felismina and several women went to see what had happened. When Felismina reached the Assistencia building, she saw that the men had been shot and body parts were strewn about the location. Felismina found her brother, Jacinto Fereira Simões, aged 17:

#### References 30-31 - 0.01% Coverage

124. Felismina and her friends then returned to the field, and together with the other women and children went in the direction of Vila Verde. On the way she saw her father, Bernardo Muniz, coming from the direction of the Military Police headquarters on Albuquerque Street. He was covered in blood. Bernardo Muniz told his daughter that he was not injured; the blood was from the other men who had been killed.

#### References 32-33 - 0.01% Coverage

131. Mid-afternoon on 7 December some of the women, children and old men who had remained in the field across from the old Assistencia building made their way south to Matadouro. Late in the afternoon, however, Indonesian troops ordered many of the locals out of their homes. According to Maria Filomena Godinho, her father showed the Indonesian soldiers "an Apodeti membership card and flag." She told the Commission that late in the afternoon on 7 December:

ABRI came straight to our house and ordered us to get out. . . In Matadouro we were split into two groups, men in one group and women in the other. Then the men were all shot dead. I saw ABRI shooting them. I witnessed that with my own eyes.116

#### Reference 34 - 0.01% Coverage

December she was among a group of woman who moved from Vila Verde to Guarda Colmera, in the Tuanalaran neighbourhood. Near Guarda Colmera the women encountered Indonesian soldiers. The soldiers put one woman into a vehicle that drove away. The soldiers then took five men away with them. When the five men returned they told the group of women that the soldiers had forced them to bury a group of dead civilians at the Maloa River.121

#### References 35-36 - 0.01% Coverage

148. An eye-witness told the Commission that shortly after Isabel Lobato was taken into the harbour, he was approached by her sister, Laurinda Barreto, who said that she had heard a shot and asked him to help find out what had happened. He approached a soldier in front of the hotel and was escorted to the harbour. When he went into the port area he saw "dozens" of corpses near the west entrance, including the corpses of two or three women, among which was the body of Isabel Lobato, who had been shot in the back.130

#### References 37-38 - 0.01% Coverage

215. In 1978, during the mass surrenders at Matebian, a group surrendered to ABRI at Venilale, Baucau. The deponent, who was a member of the group, was detained for about one year in the Sub-district Military Command (Koramil) headquarters in Venilale. On his release in December 1979 he learned that his wife, Ermelinda, and two daughters, Joana and Anina, had been beaten to death by troops from Battalions 721 and 503 while the women were

in the area of Uaihae in Uaioli looking for food. Their bodies had then been burnt, according to a man who had been with the women and who survived.<sup>187</sup>

#### References 39-40 - 0.01% Coverage

also looking for food. They had not obtained a permit (surat jalan) to leave their area around the camp. At Mount Tokegua in Samagata, Sagadate Village (Laga, Baucau) they were arrested by Battalion 141. One civilian, Anurai, was then taken to the One Bu'u River and killed. Another, Kotedora, was taken to Kotamutodo, and killed in front of the whole village, including the women and children. A third was killed at Uasagia (Laga, Baucau).<sup>188</sup>

#### References 41-42 - 0.01% Coverage

- In 1976, Maubere was one of 13 men and two women who had been recruited in the sub-district of Bobonaro (Bobonaro) by a Partisan commander named M218 to be TBOs for ABRI. One day the Indonesians and Partisans seized all 13 men and tied them up, accusing them of having taken ammunition and given it to Fretilin. The 13 were told they were being taken to Hauba (Bobonaro) to be killed. Once in Hauba the troops released all the men except for Maubere whom they killed. His body was thrown in a river and never recovered.<sup>193</sup>

#### References 43-44 - 0.01% Coverage

226. ABRI units also killed women and children who were in their custody. The Commission heard how in January 1976 a woman and her two children were seized by Indonesian troops in Tailau in Ermera. The woman, who was pregnant, was the sister of a Falintil commander and had been denounced by an informer. Indonesian soldiers and two East Timorese partisans raped her. The next day ABRI killed the woman and her children.<sup>210</sup>

227. Women taken into the custody of Indonesian forces might also disappear. During the attack on Mount Matebian in October–November 1978, a mother, Luciana, and two of her daughters, Etelvina and Albertina, were wounded when they came under assault from Infantry Battalion 202. Luciana was taken to Dili for treatment and recovered. Etelvina and Albertina were taken to hospital in Baucau, On her return from Dili, Luciana tried to find her daughters at the hospital, but hospital staff did not know what had happened to them, and they were never located.<sup>211</sup>

228

#### References 45-46 - 0.01% Coverage

- In 1978, a woman called Guilhermina was captured by troops from Battalion 503 in Leorema (Bazartete, Liquiçá). They found an OPMT card (the Fretilin's women's auxiliary, Organização Popular da Mulher Timor) in her possession. She was immediately executed.<sup>229</sup>

#### References 47-48 - 0.01% Coverage

267. On 23 April 1979, Alcina Ximenes and six members of her family, including a four-year-old child, were captured by Indonesian soldiers of Battalion 321 and Hansip in a place called Afateri Doro in Afaça (Quelicai, Baucau) and brought to the village of Mulia (Laga, Baucau). The three adult male family members, Joaquim Ximenes, Domingos Ximenes and Celestino Belo, were tied up and the whole group was taken by car to the Armed (Artileri Medan, Field Artillery) headquarters in Quelicai. Once there a Hansip told the Armed commander that the three men had been leaders in the forest. The Armed troops then set upon the men, beating and stamping on them. 268. The next day the three were brought to Lacudala, told to stand near a hole in the ground and shot. Domingos and Celestino Belo died immediately. Joaquim Ximenes did not: he managed to crawl out of the hole despite being shot three more times. The soldiers grabbed him by the neck and threw him back in the hole, and then bombarded him with stones. He was still not dead, so they buried him alive. 269. When the soldiers returned to their base, one of the women, Alcina Ximenes, who was pregnant at the time, asked the Armed troops what had happened to the three men. She was told that if she wanted to know, she could come with them and see. She was brought to Lacudala where she too was killed. Subsequently her four-year-old child was beaten to death. Two other women continued to be detained for another two months during which time they were repeatedly raped by the soldiers and the Hansip.<sup>283</sup> 270. A number of senior and middle-ranking Fretilin and Falintil commanders who surrendered or were captured in November–December 1978 were brought to the town of Baucau where Kopassandha personnel interrogated them at the Flamboyan Hotel or Uma Merah interrogation centres, sometimes for several weeks, before

they were transferred to the headquarters of RTP 18 in Teulale. From the RTP 18 headquarters many of them were taken to Lacudala for execution. Others were brought to Quelicai either directly after arrest or from a Koramil or other military installation.<sup>284</sup>

#### Reference 49 - 0.01% Coverage

366. In October 1976, in the same month that the confrontations with Aquiles Freitas and Francisco Ruas Hornay and their followers reached their climax, in the North Frontier Sector (Sector Fronteira Norte), another, apparently unrelated dispute within the Resistance also ended in fatal violence including executions. On 5 October, the Falintil Deputy Chief of Staff, José da Silva, and around 40 followers, including women belonging to the OPMT, left their base in Fatubessi (Hatolia, Ermera) for Neorema

#### Reference 50 - 0.01% Coverage

369. During the following year the surviving detainees, who included several of the OPMT women, were continually moved from one place of detention to another, some being eventually released, some dying in detention and some being executed. The Commission heard that in total as many as 40 of them died of deprivation and ill-treatment or were executed.<sup>374</sup>

#### References 51-52 - 0.01% Coverage

390. On an unknown date in 1977, M172 ordered the arrest of two women, Ilda Mendonça and Dominggas, who were OPMT office-holders in Aimetalau (Raimerhei, Remexio, Aileu). They were accused of being traitors. They were taken to a Fretilin base located at a place called Kaitasu (Aileu). Ilda Mendonça was hanged to death, while Dominggas was clubbed by M172 until she lost consciousness, but survived.<sup>401</sup>

39

#### References 53-54 - 0.01% Coverage

401. In October 1977, Fernando da Sousa, the Secretario da Zona (Secretary of the Zone) in Uato Carbau (Viqueque), and several others were arrested and executed in Uatolari (Viqueque) as suspected Amaral supporters. In the year since he had been arrested and taken to Lobito with Aquiles Freitas, Fernando da Sousa had been given political education and then appointed Secretario da Zona. He was accused by the Uato Carbau commander, David Lebre, of having made contact with ABRI to discuss surrender.<sup>418</sup> According to an informant who was held with 23 others in a pig-sty in the Zona 17 de Agosto (Zona Bautae), in Uatolari on the orders of three delegados, M238, M239 and M240, among those executed were three women, named Alice, Angelina and Coubae, who were taken away and executed in the middle of the night. According to another source, Alice came under suspicion because she had received a letter from her family in the town.<sup>419</sup>

#### Reference 55 - 0.01% Coverage

402. In addition to Fernando da Sousa and the three women, the Commission was told of 15 other persons who were executed or died as a result of severe ill-treatment in the Zona 17 de Agosto during this period: Mateus Alves (a Falintil platoon commander), his son, Agustinho, Lino Mau-Saba (a Falintil soldier), Mário Mascarenhas (of the Zone Political Propaganda Section), Loi-Siba, Sousa, Germano Xavier, Se-Boro, Germano dos Santos, Labi-Cati, Lobo-Loi, Mateus Cabral, Naua-Cai, Co'o-Nau and Uato-Labi (the last eight were from Quelicai). All the victims had been members of Fretilin or Falintil.<sup>422</sup>

#### Reference 56 - 0.01% Coverage

484. Among those arrested or captured were Falintil commanders and troops and others directly involved in the attacks, persons belonging to clandestine networks and a large number of people regarded by the Indonesian security forces as having proindependence sympathies. The Commission received the names of 121 people who were killed, disappeared or died in detention either as a result of torture or severe deprivation in the weeks after 10 June. Most of the victims died in Dili. However, the Commission also received information about the killing or disappearance of people in the districts of Aileu, Manufahi, and Manatuto outside Dili, who were either captured after fleeing Dili



following the attacks or who were suspected of being members of clandestine networks which had played a role in the planning of the attacks. The attacks had a serious impact on the wider population, but particularly on ordinary civilians living in the areas close to where the attacks had taken place. Several hundred people, many of them women and children on their own, were sent to Ataúro,492

#### Reference 57 - 0.01% Coverage

located just below Mount Aitana and Mount Santo António. Nearby, Fretilin/Falintil had recently concluded its national conference at Maubai. By 17 September only Fera Lafaek's Company 4 remained in the area of Aitana with a large number of civilians. According to accounts received by the Commission, a large number of civilians, including women and children, were killed when Battalion 744 reached the Aitana region and engaged armed Resistance fighters over a period of several days.\*

#### Reference 58 - 0.01% Coverage

100 people, including women and children, were subsequently killed on the slopes of Mount Aitana and Mount San António, either by being shot or being burned to death in the grassland to which ABRI had set fire. After the surrender or capture of the survivors another 25 people, all of them reportedly wounded, by the Waidada River, and five others were reportedly killed at the Kotis headquarters in Waidada.534

#### Reference 59 - 0.01% Coverage

Then ABRI called members of Hansip and civilians to go down to Waidada River. We saw lots of civilians had been killed, including men, women and children. We couldn't count the number of people who had been killed... We were ordered to stop at that place and prepare sleeping places.

#### Reference 60 - 0.01% Coverage

In the morning we heard gun shots and we realised that we were encircled. Not long after that, we were attacked, we were shot at. At that time Indonesian military was mixed with civilians. The civilians were placed in the front line and at the same time were ordered to beat drums all along the road. We were many people at that time, including women and children. They [ABRI] screamed while they shot at us, but we could do nothing to defend ourselves. I tried to run to the river, but ABRI started shooting at others in the river and lots of them died...I was with a friend who was my age and a Falintil soldier, but both of them were hit by bullets and died...I was still chased and shot at. I somersaulted into a small river. There was lots of thick grass, and I hid in the grass...

#### Reference 61 - 0.01% Coverage

I saw and I know that there were 160 people [killed]. The 160 were not only Falintil soldiers, but also women and children. We took the bodies of the victims and gathered them at Waidada River. We were ordered to carry the bodies on our shoulders and bring them to the Waidada River. They then took photos of the dead bodies. There were 25

#### Reference 62 - 0.01% Coverage

510. In 1982, in Fuiloro (Lospalos, Lautém) a group of men and women were arrested by Hansip, detained and tortured at the Kodim Lospalos; two of these men were killed and another disappeared.539

#### Reference 63 - 0.01% Coverage

In 1982, the ceasefire between Falintil and ABRI and Hansip ended in Rotuto. After Falintil returned to the jungle, Battalion 745 and Hansip ordered us to line up, women and children in one line, men in a separate line., After we lined up, Battalion 745 wanted to shoot us. However, because a member of the Battalion from Bobonaro objected, the killing was halted.549

#### Reference 64 - 0.01% Coverage

also told the Commission that in July 1983 Indonesian soldiers sexually harassed local women, including the wife of an East Timorese Ratih member.<sup>566</sup>

Reference 65 - 0.01% Coverage

including women who were ill-treated. On 3 December, in the presence of the Koramil commander and a Special Forces officer, the village head ordered six of the women detainees to bludgeon Belmonte Jeronimo, a deputy village head, to death. One of the women told the Commission:

Reference 66 - 0.01% Coverage

557. In Lore (Lospalos, Lautém) in August 1983, the Indonesian military responded to the Hansip uprising by arresting a number of women suspected of having relatives in the Resistance. Some time thereafter, Falintil attacked the Indonesian forces in the Lore area. Battalion 641 retaliated by firing mortars into the Maluro settlement camp (Lore I, Lospalos), killing nine individuals between the ages of three and 50. In November 1983, four individuals were arrested, one of whom was executed.<sup>619</sup>

Reference 67 - 0.01% Coverage

members fired shots into the air and then militia members entered the compound.<sup>877</sup> Tear gas was thrown into the priest's residence forcing many people to flee. As they fled, they were brutally attacked by TNI and militia members waiting for them outside. According to Father Rafael's account the assailants killed the men but allowed the women and the children to leave the area.<sup>878</sup>

Reference 68 - 0.01% Coverage

and militia looted houses, detained and ill-treated hundreds, raped women and girls and killed about 20 people. Those killed included Aprigio Mali-Tae and Carlos SamaLelo, both killed on 17 April; Antonio Basilio and Armando Berlaku, both killed in the village of Manapa on 19 April by Dadurus Merah Putih militia; and José Barros, and Cornelio Rodrigues da Silva, both killed on 20 April.<sup>897</sup>

Reference 69 - 0.01% Coverage

community of Tirilolo, Hola Rua. In the attack they killed Luis Boco-Siri, whose house had been a hiding place for supporters of independence, and Agapito de Araújo.<sup>926</sup> On the same day, ABLAI militia members, including Bernadino da Costa, attacked Gratu Village in the sub-district of Same. As the men had fled to the mountains, the women were forced to call their husbands to return to the village. A few men came out of hiding into the village, including Carlito de Araújo. He was interrogated and was killed, allegedly by M85 and M86.<sup>927</sup>

Reference 70 - 0.01% Coverage

831. The killing of EO from Gleno illustrates the type of violence inflicted on outspoken pro-independence women activists. EO was a school teacher and secretary of the CNRT-affiliated women's group, the OMT (Organização da Mulher Timor, Organisation of Timorese Women) in Ermera. Her family were well-known supporters of independence and her brother was a Falintil commander. She also worked as a UNAMET staff member in Ermera. A former member of the Darah Merah militia

Reference 71 - 0.01% Coverage

as many as 50 armed Aitarak militiamen, led by M298, assaulted the approximately 300 people who sought refuge in the Dili Diocese compound. They destroyed and set fire to the buildings. A large number of TNI and police personnel were present at the scene but took no action to prevent the attack, and some TNI and police joined in the attack. All of the refugees were forced from the compound and across the road to the Dili port area where those believed to be students, UNAMET staff or CNRT members were singled out for especially harsh treatment. They separated the men from the women and children, and drove the women and children to the Polda (provincial police)

headquarters in Comoro, leaving the men behind. They allegedly assaulted eight men who were perceived to be pro-independence supporters, and tried to drive them away in a pick-up truck. But members of the police ordered the militia members to take them to the Wirahusada Military hospital. A number of men who had come out of the Dili Diocese compound were taken away and disappeared. Among the victims were Cassiano Morais, Hilario Boavida, Lourenço Boavida, Jorgé Mesquita da Costa Rego, Mário Belo, Thomas Belo, Tiago Kofi, Alexandre Mesquita da Costa Rego, Virgílio Fernandes, Augusto da Costa, Marito Mesquita, José Martins de Sousa, Francisco Boavida, Eugenio da Costa and Leonel da Silva de Oliveira. José Fernando (Nilton) da Costa was another who was driven away from outside the Dili Diocese in a Kijang pick-up. He escaped, but due to the stab wounds he had sustained he died at the Motael Clinic on 5 September.1014

#### Reference 72 - 0.01% Coverage

Commission received numerous accounts of executions during the attack, including several accounts of rape and the execution of women and children.†

#### Reference 73 - 0.01% Coverage

After the ballot, we came back to the church. On 6 September, the church was attacked by militia. My husband had run away to the forest the day before that. I was in Father Hilario's dining room, with my mother-in-law and sister-in-law. There was shooting from 2.00 to 3.00pm. Then the district administrator, M133, and village head [of Foholulik, Tilomar], M78, came and said, "Just kill all the men, spare the women," in front of us all.1023

#### Reference 74 - 0.01% Coverage

[T]hose of us who survived were ordered out [of the church]. We were shoved, kicked with boots, trodden upon and beaten. They pointed guns and machetes at us all the way from the church to the Kodim 1635 building... There were many people at the Kodim, among them Domingas, the wife of the [CNRT] zone leader of the sub-district of Zumalai [Covalima], with her daughters, Zulmira, Fatima, Agustinha, Cinta and Monica... While at the Kodim we were verbally abused, ridiculed and given leftover food. The other women and I did not eat because we were afraid of being poisoned. On 13 September 1999... the Kasdim [Kodim chief of staff] ordered our move to Betun [West Timor] on four trucks... but at the Camenasa [Suai, Covalima] crossroads we were left by the side of the road.

#### Reference 75 - 0.01% Coverage

two women, were killed as the convoy moved through Buruma and Caibada in Baucau Town.1035

#### Reference 76 - 0.01% Coverage

858. According to interviews with witnesses, statements submitted to the Commission and allegations in an indictment issued by the Deputy General Prosecutor for Serious Crimes in Dili, Mahidi militia killed at least 13 people, including women and children, during the attack. One family fled the initial attack by hiding in a shallow riverbed leading up to a ridge behind Mau-Nuno. A young woman, Francisca Maria Almeida and her two-year-old son, Isadoro hid there with her parents, Ernestina and Francisco Bianco, and her sister-in-law, Isabel Maria Almeida. They hid in a hole in the ground next to a stream just below the ridge. When several Mahidi militias from Cassa (Ainaro, Ainaro) found them, they shot and killed Ernestina and Francisco Bianco and Isabel Maria Almeida. When Francisca Maria Almeida was shot, the bullet went through her body, seriously wounding her and into the body of her two-year-old son, Isadoro, who was also shot in the head and was killed. Another woman and her little daughter hiding nearby were also shot and wounded. The other victims killed in Mau-Nuno were Armando, Jacob Bianco, Lobotina, Jorgé Correia Barros Xavier, João Nunes, Lucinda da Silva Bianco, Afonso Ramos, Miguel Monis and Alcino Araújo. As many as 75 villagers were forcibly relocated first to Cassa, and then deported to Atambua, West Timor1041

#### Reference 77 - 0.01% Coverage

the occupation, including Fretilin/Falintil, clandestine networks, or other pro-independence groups. Women and children who were thought to be family members of those mentioned above were also victims of these fatal

violations to a lesser degree. Typically, women and children were killed during massacres, when indiscriminate shooting and attacks led to large number of fatal casualties.

#### Reference 78 - 0.01% Coverage

Viqueque border and subsequently executed more than one hundred and, possibly several hundred, Falintil troops and civilians, including women and children, who were accompanying them. At the time that they were killed these victims were either at the mercy of Indonesian forces or in their custody after surrender or capture.

#### References 79-80 - 0.01% Coverage

Engineering Battalion (Zipur 5), and Hansip, detained hundreds of men and women from Mau Chiga and the surrounding communities. A special project undertaken by the Commission recorded that more than 50 people from the village of Mau Chiga alone were executed or disappeared in the following months. Many of them were killed in the most brutal fashion, both publicly and at an execution site, called Jakarta 2, at Builo, near the town of Ainaro, where victims were hurled into a deep ravine. Others were raped, and some 600 people from the area were forcibly displaced to Ataúro Island and other locations where many of them died of deprivation.

#### Reference 81 - 0.01% Coverage

37. In 1999, victims of unlawful killings and enforced disappearances were predominantly men of military age with a real or suspected association to pro-independence groups, including CNRT, the clandestine movement and student and youth organisations. However, since the objective of the military and its allies was to intimidate the general population into voting for integration with Indonesia, their target was broad and their methods indiscriminate. Thus, women and children seeking refuge with their families were also killed during massacres. Other groups perceived to support proindependence groups, such as the clergy, students, and local UNAMET staff, were also targeted, particularly after the announcement of the ballot results.

#### Reference 82 - 0.01% Coverage

In the morning there would be dead people here, dead people there, 6 to 8 dead people, just where they were sleeping. Every day many died because they were so frail, their legs swollen, their bodies also swollen with fluid. Their hair was falling out, their stomachs were swollen. We used small needles to help remove the fluid from their bodies. The people would arrive in the evening. The following morning this one would be dead, another one would be dead. I was there and I saw it. I saw many pregnant women who gave birth and were so weak from loss of blood.

#### Reference 83 - 0.01% Coverage

Two months later Maria and her friends had to cease all their activities because they were, again, under attack. They moved again, for the fourth time. The attack began in August 1978 and continued for three months. Eleven young women, all under 18 years old, were members of the CAS under the coordination of Soi Mali (Maria José Brites Boavida) and Aurora Assunção Sarmiento. Most members of the CAS were relatives of Nicolau Lobato. Only five survived the war. Many died in 1978 or 1979. Some were shot, others were kidnapped and disappeared.\*

#### Reference 84 - 0.01% Coverage

1980–1981: The people of Liurai lived in Turiscaí. Three women (one married, two 14 year old girls) became victims of [sexual] violations by Indonesian soldiers. Indonesian and Hansip soldiers controlled members of the community who looked for food in Orana and Foholau.<sup>138</sup>

#### Reference 85 - 0.01% Coverage

In exchange for food, such as buffalo or deer meat, daughters could be forcibly married to Hansip and ABRI even though they were already legally married. ABRI and the Sub-district administrator (camat) decided to move everyone from Lacluta Old Town to the village of Dilor. In Dilor political leaders and Falintil members were tortured and killed. All men above 15 years old were required to report to the military post in the morning and

evening, and do guard duty at night. If they did not comply, all their belongings were stolen and they could be tortured. This could involve being submerged in filthy water for three hours, made to walk on thorn bushes, standing on coals or be hung upside down. Women were frequently raped and forced to “marry” Hansip and soldiers without agreement from them or their families. Many children resulting from these forced marriages were left abandoned.

#### Reference 86 - 0.01% Coverage

town of Lacluta. Women continued to be subject to rape and “forced marriages” by members of the Indonesian military. People who had held positions in Fretilin and former Falintil soldiers continued to be subjected to regular interrogation and illtreatment. All males over the age of 15 were forced to perform nightly patrols, and if they failed to do so were subjected to such punishments as having to walk on hot ashes and lie in dirty water for several hours. At least one person, Carlos from the aldeia of Halimean, was killed by ABRI. Another, Mario Lopes, also from Halimean, was taken to Baucau and disappeared. The men also had to do forced labour. They built six public buildings without pay, including a clinic and houses for the Sub-district military command (Koramil) and government officials. They were made to work on the water system for one month. The distribution of food, blankets and medicine by the ICRC in 1980 helped improve living conditions, but restrictions on movement one kilometre beyond the village continued, making it difficult to carry out routine tasks essential to making a livelihood, such as cultivating gardens, cutting sago palm and tending buffaloes.255

#### Reference 87 - 0.01% Coverage

These conditions caused famine. Many people from Lospalos and Viqueque died. Between two and five people died every day, especially small children and old women and men.268

#### Reference 88 - 0.01% Coverage

In June 1980, after the Marabia incident, the deponent was captured by Battalion 744 soldiers, along with two women. They were brought to Ataúro and placed under the control of the Koramil commander, Suryana. The two women were sexually violated by soldiers at the Koramil. The deponent cited 5,000 detainees in Ataúro. Many died of hunger and lack of medicine.

#### Reference 89 - 0.01% Coverage

My husband and four of our children ran to the forest. I stayed behind with our other children. In 1981, during Operation Kikis in Aitana, I was detained in an ABRI post for seven months, with three other women. An Indonesian military commander raped me and a colleague of his raped my sister-in-law, even though she was pregnant at the time. They raped us for seven months... We were moved to the Same Kodim, then my children and I were moved to Ataúro... We were imprisoned on Ataúro for four years, seven months and seven days... on Ataúro it was terrible, there was no food. With the help of ICRC, we were returned to Same. But the people there would not accept us. They called us batar fuhuk (rotten corn). They said we were Fretilin and they wouldn't give us food.281

#### Reference 90 - 0.01% Coverage

On 20 August 1982, the guerillas entered Mau Chiga and we helped them by giving them food. When Indonesian soldiers later came to our village they burned all the houses. My family and I hid in the caves, with 29 other people including children, women and men. We stayed there for about one week. My son, Bernadino Tilman, a teacher, was shot dead when he went down to Mau Chiga to look for food.

#### Reference 91 - 0.01% Coverage

During that time people died from two things: hunger and night-time interrogations. At night at the school, we weren't allowed to go out. We had to relieve ourselves in a can and clean it up in the morning. We slept on a cement floor stained with blood. The blood was from those who had been detained there earlier. So many people died. Some were burned alive. Some were thrown into the river. Hundreds from villages nearby were detained there. Every night they took women to rape them. They said “to get information,” but actually they were raped. This was done to girls and mothers. They were called and raped in the forest near the school.

Reference 92 - 0.01% Coverage

had to stay in the houses already built by the internees, or build their own. UL told the Commission how she and two other young women in her family were frequently raped by soldiers during the three years that she was in Dotik.<sup>291</sup>

Reference 93 - 0.01% Coverage

336. In Kraras (Viqueque) on 8 August 1983, 14 Indonesian soldiers from the combat engineering battalion, Zipur 9, were killed in an uprising of Ratih, the village civil defence force. This incident brought about a protracted military response throughout the district of Viqueque that involved widespread detentions and mass executions (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances). The people of Kraras who survived, most of whom were women, were moved to a new location called Lalerek Mutin.

Reference 94 - 0.01% Coverage

We were left for two months [not under the control of security apparatus]. Only then a Nanggala and several Hansip from Buikarin were assigned in Lalerek Mutin. It was then that ABRI began pressuring and forcing people to work on building the village of Lalerek Mutin. We were forced to cut and carry lumber, build houses, work the fields and do other such work. During the daytime we worked on village projects while at night we did night watches and guard duties around the village, both the men and the women.<sup>304</sup>

340. The new inhabitants of Lalerek Mutin were mainly women, children and elderly men. The able-bodied men had either been killed, had run to the mountains, or had disappeared.\*

The women of Lalerek Mutin spoke of the hardship they faced during the first years of their lives in Lalerek Mutin. They were made to do “men’s work” – such as planting, constructing public buildings and taking part in security operations. At least four women became victims of sexual violence perpetrated by members of the Indonesian military (see Vol. III, Part 7.7: Sexual Violence).

\* Olinda Pinto Martins gave evidence to the Commission that 17 men were boarded on a truck, under the premise of fetching food from Kraras, never to be seen again. In the CAVR National Public Hearing on Women and Conflict (28–29 April 2003), Beatriz Miranda Guterres spoke about her husband being recruited as a TBO and never to return. [Corroboration in HRVD Statement 00155. See also CAVR Interview with Honorio Soares de Gonzaga, Lalerek Mutin, Viqueque, 30 May 2003].

Reference 95 - 0.01% Coverage

After two months the soldiers from Infantry Battalion 100 ordered all the women whose husbands had run off to the forest to assemble...After all the women had gathered, they said: “Everyone can go home except for VL and WL. They must stay and be examined”...[We] were taken to the ABRI Infantry Battalion 100 post...Then they started beating and stripping us... from 6.00pm until 1.00am. They hit us with wooden sticks, they kicked, stripped and threatened us with weapons, ordering us to confess. We did not confess to anything because we did not know anything. [T]hat night an army intelligence officer (Kasi I) started to interrogate me while pulling out my pubic hairs one at a time...I remained silent although I was in great pain. Because I did not confess they became increasingly angry and beat me until blood was coming out of my nose and mouth. Then at 1.00am they stopped torturing me.<sup>311</sup>

Reference 96 - 0.01% Coverage

381. The violence in the month of April in the district of Liquiçá did not end with the massacre at the church. Villagers were forced from their homes in Luculai, Loidahar and Darulete in Liquiçá Sub-district to the town of Liquiçá, where they were subjected to intimidation and abuse and pressured to support autonomy. Men were forced to join the militia groups or flee. People were also forced to fly the Indonesian flag, to build militia “guard posts”, and participate in “night watch” patrols to search for and capture independence activists. Girls and young women were forced to attend parties where they had to dance for the militia.<sup>346</sup>

Reference 97 - 0.01% Coverage

383. On 12 April 1999, the TNI-escorted vehicle of a pro-autonomy leader, Manuel Gama Soares, was ambushed in Poegoa (Cailaco, Bobonaro). Gama and a TNI soldier were shot dead by unknown perpetrators. In retaliation on the same day TNI soldiers and Halilintar rounded-up men, women and children from surrounding villages and brought them to the Koramil in Marco. In two separate incidents, seven men were executed while in TNI custody (see Vol. II, Part 7.2 Unlawful Killings and Enforced Disappearances). The bodies were kept on public display for the rest of the day, apparently intended as a warning to terrorise the population. That night they were removed and were never recovered.<sup>349</sup>

#### Reference 98 - 0.01% Coverage

396. The Commission received evidence that women became vulnerable to sexual violence during their displacement (see Vol. III, Part 7.7: Sexual Violence). At least three cases of sexual violence against women from Covalima are known to have occurred in April 1999. WL reported her rape by a member of Laksaur militia when she fled her home and sought protection with relatives who were members of Laksaur.<sup>365</sup>

#### Reference 99 - 0.02% Coverage

of those who have agreed to join the militia. According to him, the militia are trying to drive the people to Maubara Town where they will be under the control of the militia to ensure that they vote for autonomy. Families have been separated, some fleeing to safer areas, others having to comply with the militia's plan to relocate masses of people to Maubara. "Since February at least five [people] have been killed by Besi Merah Putih and Halilintar, the two militia groups operating here. These people – Sabilu (21 years), Silvanu (35 years), Maubisa (50 years), Eduardo (18 years) and Amelia (60 years) – were killed when they attempted to return to their homes to pick cassava and find food for their families. The last shooting occurred on 16 June. During our time there we were also presented with a list of 23 women from one village who were raped by militia. According to the community leaders, women are called to the militia post where they are harassed and raped. They also testified to the fact that the attacks of the militia are supported by BTT Batalyon Tempur Teritorial, (Territorial combat battalion, the battalion assigned to the area), Koramil Maubara and Brimob. The Sub-district administrator (camat) and Sub-district military commander (Koramil commander) are leading the activities of the militia. "In February the local community shared their food with the displaced people but by March their food supply could no longer support such an influx...Since March the IDPs have had to find their own food in the forests and by scavenging what they can from their gardens. But this is a risky endeavour as they must enter into BMP-controlled areas. The BMP not only burned their houses and granaries, but also looted anything that could be sold, such as zinc roofing and livestock. They also burned and destroyed the fields. [The IDPs say]: 'When it is safe we want to return to our homes, but where will we stay?' referring to the fact that all their resources have been destroyed. 'It is like we are back in 1975,' said one old man. Another refugee told us that this is now the time to begin preparing their fields for the next planting season. This may mean that they cannot plant in time for the rains in October. "Some of the internal refugees from Cuico (Maubara, Liquiçá) said that all 400 families have lost their homes there. The IDPs from Cuico make up at least 2,250 of the refugees in Sare now. In Cuico, as in the other villages, they plant corn, beans, cassava, and coffee. When they fled their village they had not harvested their crops. This month is the beginning of the coffee harvest, however it seems that the militia are the ones who are picking coffee.

#### Reference 100 - 0.02% Coverage

"According to the Asulau village head, at least 3 to 4 die everyday. There is a health centre in Asulau, however the nurse fled to Hatolia in March 1998 and prior to that there were no medical supplies. Many of the refugees have malaria, respiratory infections, diarrhoea, and dysentery. There are sources of clean water but not enough. Households who get to these sources earliest are the ones who have enough for their daily needs. Now, they are eating cassava and 'all that goats can eat, we can eat'. "Faulara is a transmigration site in the village of Leolata (Liquiçá) which was opened in 1996. According to a community leader of this area, there are 1,600 original inhabitants. Now there are 5,100 people, which means an IDP population of 3,500. The IDPs have been arriving since January and February, approximately 70 people have died from disease since January. Because many were sick, the community decided to separate them into smaller groups. For example out of the 3,500, there are now 500 IDPs in Bantur which is about 8 kms from Faulara. They plan, however, to move these IDPs back to Faulara. "The IDPs and local community in Faulara are living in fear of the militia. A man from the village of Asumanu (Liquiçá) told the story of how his house was burned by militia and military. On 17 May, militia encircled his house, assisted

by military personnel. They closed the door to the kitchen in which his wife and three other women were trapped, and burned the kitchen. His wife and the three women eventually were able to escape, but three others died during this attack. "In Faulara we also interviewed a woman who had just escaped captivity by BMP militia in the town of Maubara. In February 1999 she ran from her home in Maubaralisa due to attacks by militia to Gariana. She and her family were there until March when she moved to Asulau. After the Indonesian elections (June 1999) they moved to Faulara. She was captured on 17 June when she returned to her home in Maubaralisa to pray at her parents' grave and harvest cassava for her family. She was accompanied by her seven-year-old daughter. When the militia took her she resisted but then they took her daughter so she had to follow. She was held in captivity for two weeks. She said that she was put in the house of a militia family, was not mistreated but was not allowed to leave. When the militia told her that she and others would be brought to Atambua (West Timor) in order to register [to vote], she ran away. Asked how many others were captive like her, she said thousands. She and her daughter walked for two days through the forest. She arrived the morning that we were there. Her daughter looked very weak and tired."384

#### Reference 101 - 0.01% Coverage

428. People were forced outside and were moved to the harbour, being beaten as they went. At least 14 men who were badly beaten were forced into trucks by militia and were never seen again. Once the group from inside the compound arrived at the harbour, militia and police separated the men from the women. The women were taken by the police to their headquarters in Comoro (Dili). The men remained at the harbour where several were attacked by militia and TNI, without intervention from the police. Those known to be independence supporters were singled out for abusive treatment.416

#### Reference 102 - 0.01% Coverage

Guarded by militia and TNI, they were detained for eight days before being forcibly deported to West Timor, where violations continued. While being held at the school and the Kodim, and later in the camps in West Timor, some women were repeatedly raped by militia (see Vol. III, Part 7.7: Sexual Violence). Such violations are described in the two statements below:

We were brought to the Kodim. Every night we were harrassed. They came in and took away women at night. They used a flashlight on us while we were asleep and forced women to come out with them. They would not allow them to bring their things.

#### Reference 103 - 0.01% Coverage

Then they forced us to go to the junior high school (SMP2). The militia continued to insult us. We were not given any food for three days. We were hungry and divided pieces of burned corn among the other refugees. We picked up crumbs that had fallen because we were so hungry. At night they disturbed us, especially the women. We were so scared we could not sleep. They turned off the electricity we lit some candles but they were put out by militia. Then the militia took a flashlight and shined it on us women. At night, the militia came with weapons and swords, and they would take away women and young girls.453

#### Reference 104 - 0.01% Coverage

was a refugee at the Suai Church when Laksaur militia attacked us on 6 September. I saw East Timorese militias F25 and F26 shoot dead ten people, including a woman named Matilde who was seven months pregnant. We were moved to the local high school (SMP 2). At the school, I was beaten and kicked. One day I saw two Laksaur militia who were also policemen rape four women. Then the four women were taken to Atambua.

#### Reference 105 - 0.01% Coverage

458. An East Timorese women described the killing of her husband on 7 September by more than six BMP militiamen. Led by F39, the militia shot her husband in the back at least eight times. She ran to Bazartete.458

#### Reference 106 - 0.01% Coverage



Because the militias carried sharp weapons the people were afraid and just obeyed. Otherwise we would be shot dead, our lives taken... People followed the militia on foot. Children, pregnant women and old women and men were all threatened. [We] had to cross the river on foot. People were thirsty and hungry. We had no energy. There were about 50 militia involved.

Reference 107 - 0.01% Coverage

The Commission found that in times of heightened conflict and wide-spread displacement throughout the mandate period, women became increasingly vulnerable to sexual violence. Sexual violence was experienced by women who were forced to leave their homes and by women who stayed behind in September 1999.

Reference 108 - 0.01% Coverage

Some women were raped during deportation to West Timor. Example of testimonies from women who experienced this include:

Reference 109 - 0.01% Coverage

474. Two women from the aldeia of Orema, Holarua (Same, Manufahi) told the Commission that they were raped on 17 April 1999 during an attack by the ABLAI militia. After the results of the ballot were announced they were deported to Atambua by militia and were only able to return to their homes on 7 December 1999.<sup>486</sup>

Reference 110 - 0.01% Coverage

Women refugees 495. Women in the camps were particularly vulnerable, both economically and physically. Female refugees had few economic opportunities to enable them to support themselves. They were dependent on men who were themselves often demoralised by the crowded, lawless post-conflict situation. Reports of domestic violence against women refugees were frequent. In the crowded conditions of the barracks privacy was non-existent. Their exposure, along with the near-absence of law enforcement and the presence of militia in the camps made women refugees particularly vulnerable to sexual assault.

496. The Commission received many statements from women who experienced sexual violence in the refugee camps in West Timor. Some had already been victimised in their homes before their deportation or in the places where they had sought refuge in Timor-Leste. The sexual violence they experienced in the camps was often a continuation of this violation; other women suffered sexual violence only after reaching the camps (see Vol. III, Part 7.7: Sexual Violence).

497. BM described how she was virtually a prisoner in the hands of a militiaman who had already raped her in the school in Suai where she was held with other women after the massacre at the Church in the days after the announcement of the results of the ballot:

Reference 111 - 0.01% Coverage

29. Overall, women comprised 13.9% of victims in cases of arbitrary detention, 12.3% in cases of torture and 7.7% in cases of ill-treatment. This strong gender bias reflects both that men were at the forefront of the conflict, fighting in the internal armed conflict and taking part in the armed resistance or the clandestine networks during the occupation, and also that less women came forward to give statements than men. Only 21% of statements in the Commission's statement-taking process were given by women

Reference 112 - 0.01% Coverage

79. Two women from Ermera described detention and torture in Aifu and Ermera Prison. Eufrasia de Jesus Soares from Poetete (Ermera, Ermera) was married to Daniel Carvalho, the Apodeti Regional Secretary for Ermera District. She told the Commission:

Reference 113 - 0.01% Coverage

One afternoon, they told us to stand in a line and not to bring clothes and blankets. They said: "Get in the car!" Some were just thrown onto the truck. We didn't know where they were taking us [until] we got to Corluli...[UDT forces] stood in two rows armed with spears, machetes and arrows. They pushed us through them to enter the prison. From then on we no longer ate...We just stayed there until 2 September 1975. When the gunfire started, we thought UDT was shooting. But soon the daughter of Felisberto, one of the detainees, stood up to the window and said: "Father, father, let's get away. Bobonaro is attacking!"...One detainee, António Valente, was already weak and João had died in the other cell. Soon six women – Ernestina Moniz, Florença Maia, Flora de Jesus Moniz, Anita Amaral, Luisa da Gama and Leonita – came to look for us...They opened the prison door...We took Antonio Valente out too, but he was already too feeble to stand up and just lay there. So we put him back inside the room and closed the door and we just left. We heard that later troops from Bobonaro came and found him and they buried him.<sup>65</sup>

Reference 114 - 0.01% Coverage

in their coffee plantation. They also arrested six of Amelia's relatives, two of whom were women. Fretilin arrested them on suspicion of hiding guns, which Amelia's father denied. They were dragged along the street and then tied up and beaten. They tied Amelia's uncle to a flag-pole and beat him until he bled.\*

Reference 115 - 0.01% Coverage

"Stay in Ermera!". Filomena noted that in the crowd were women whose husbands had been killed six weeks earlier by UDT. Miguel Martins was shot and killed.<sup>195</sup>

Reference 116 - 0.01% Coverage

prisoners, each detainee received one piece. The meat from the slaughtered animals was given to the man in charge of the Renal and his men, or sent to other members of the CCF who lived in the Central Northern Sector.<sup>296</sup> José Manuel dos Santos said that the food was not sufficient and many people died of hunger and disease. One group of civilians brought from Ilimanu (Laclo, Manatuto) including men, women and children, almost all died of hunger or illness, or were killed.<sup>297</sup>

Reference 117 - 0.01% Coverage

My mother was arrested with several other women and their children in Becora [Dili] because my older brother was a member of Fretilin and my whole family had fled to the forest except my mother, who was a nurse. My mother and I were taken to Sang Tai Hoo...That same night my mother was interrogated. She was slapped, whipped, spat on, given electric shocks, burned with cigarettes and threatened with a pistol. All I could do was watch...

Reference 118 - 0.01% Coverage

349. GN described how the military stormed the OPMT headquarters in Aileu, Fretilin's base during the internal armed conflict, when they invaded the town in 1975, and arrested the women working there. The women were kicked and beaten with weapons at the time of arrest and were then held in the Caserna (Portuguese military barracks) Aileu for three months. She and other women were raped under threat of death.<sup>369</sup>

Reference 119 - 0.01% Coverage

Flamboyant Hotel The hotel in Bahu, Baucau Old Town is a compound comprising three buildings. Built on sacred land during the Portuguese occupation, it was purchased in 1959 from the landowner, Venancio Boavida, by a Portuguese businessman, José Ricardo, for about US\$100,000. In 1960, José Ricardo built a soap factory and the Baucau Hotel on the land. Ownership of the hotel changed several times prior to the Indonesian occupation. On the day ABRI invaded Baucau, it appropriated and then used the hotel as an army barracks, renaming it Flamboyant Hotel after its recently completed Flamboyant Military Campaign. ABRI transformed the soap factory into an ammunition depot and a prison that held about 80 prisoners, including pregnant women and children, from 1975 to 1979. Many prisoners disappeared from the Flamboyant, especially between 1975 and 1976. ABRI used the swimming pool near the soap factory to submerge prisoners. Different forms of torture using water were used. The

prison was relocated to Rumah Merah (Red House) in 1989, but ABRI continued to use the hotel until 1999 as a barracks, to accommodate army families and guests who visited Baucau, and as a venue for official functions.<sup>377</sup>

#### Reference 120 - 0.01% Coverage

JN was part of a clandestine network, made up of mainly women that used estafetas (couriers) to send food and other materials from the villages to Fretilin in the forest. The village head of Akadiruhun (Dili), one of the villages that the network operated from, started to suspect JN and her friends and informed military intelligence. On 29 January 1977, the military and an Indonesian member of Intelligence, T800, arrested her and took her to the Koramil in Culuhun (Dili) and to Sang Tai Hoo, where she was interrogated by an Indonesian ABRI Commander T275 and a sergeant. Francisco Benevides, a prisoner who could speak Indonesian, translated. She described the interrogation: I was interrogated about a list of names, whether I knew them. I answered yes! I knew [the estafetas]. I couldn't lie because I had given them their orders. So my friends were released, and I remained in detention. [The estafetas] had told them that I was in charge and I accepted responsibility... In Sang Tai Hoo they told me to draw the organisation's structure with the names of the people who occupied each position. I mentioned all of their names, like KN and others. I was hit with an iron belt buckle. I was beaten so that I would tell them everything... [The interrogators] took turns. After one person was finished, another one came... They took a picture of me during the interrogation, wearing only my underwear.

#### Reference 121 - 0.01% Coverage

The Marines treated female and male prisoners differently. They interrogated men from 8.00am until noon, and women from 7.00pm until 2.00am. [Women] were asked: "Do you have a husband?", [they replied] "I have a husband", "Where is your husband now?", "Now he still lives in the forest", "What does he do there?" Then they would say that the person lied: "You have a Fretilin/GPK husband in the forest!" or "We heard that you had a picture of the Fretilin flag on your breast!" Then they made them take their clothes off or lift their shirts so they could be examined from bottom to top. They examined for a while, then they said it was on the stomach: "Lower your sarong, lower it here, if it's not on the breast, it's probably on the stomach." After examining the stomach, they said it was below the belly button. Men were asked: "Are you GPK? Are you armed? Since what date? When was the last time you held a weapon? What date?" They were again asked about the events on Matebian. They defecated and urinated. They were beaten and electrocuted on the ear and fingers. One man was a teacher in Lospalos named José Lima. He received harsh [treatment] because he was suspected of being involved in the bombing of the Marines' tank in Quelicai. He was put in a barrel with his head in the bottom and his legs up, which made him defecate while his legs were tied to a big rock and pulled up. But he didn't die. Even though I was in the Indonesian army, I saved my friends from the forest... During the interrogation they were asked what they did in the forest, did they hold weapons or kill Indonesian soldiers? Because

#### Reference 122 - 0.01% Coverage

Battalion 202 tortured people, used the women as sexual slaves and made the men TBOs. Infantry Battalion 745 used people to cut the grass every day.

#### Reference 123 - 0.01% Coverage

but also used at night by members of Nanggala, Airborne Infantry Battalion 700 and the Koramil to rape women.<sup>425</sup> The camp was closed around January 1982.

#### Reference 124 - 0.01% Coverage

408. This period is also notable because females suffered higher than the average share of detentions, tortures and ill-treatments compared to other years. Between 1980 and 1984, 21.4% (1,601/7,574) of documented detentions, 10.8% (259/2,403) of documented tortures and 18.7% (292/1,560) of documented ill-treatments were suffered by women.<sup>†</sup>

#### Reference 125 - 0.01% Coverage

418. Amadeo da Silva Carvalho described to the Commission how soldiers at the Becora Koramil forced his father, Luis Fatima Carvalho, to sit up in a tree like a monkey for a full day.<sup>455</sup> 419. Those detained after the Marabia attack were held in deplorable conditions. In the Dili Kodim both women and men were forced to strip naked. If a detainee needed to use the toilet, he or she was ordered to go to the toilet naked in front of all other prisoners.<sup>456</sup> Agapito da Conceição Rocha described day-to-day conditions in the Comarca:

Reference 126 - 0.01% Coverage

Ferraz and Mau Hunu attacked several military and police posts including the Dare Koramil, the police station in Hato Bulico and the Hansip posts in Aitutu, Raimerhei and Rotuto.<sup>503</sup> Immediately after the attacks, military forces from Ainaro, Same, Aileu, Dili and Lospalos converged on the region, including Infantry Battalions 744 and 745. These battalions were reinforced by members of Kodim 1633, the police and Hansip.<sup>504</sup> Military forces burned down houses in Dare, shut down the schools and forced women and children to act as guards at military posts.<sup>505</sup> After burning down the houses, the army put up posts in every aldeia in the area and added about eight

Reference 127 - 0.01% Coverage

450. Sexual violence against detainees was perpetrated on many women detainees following the uprisings (see Vol. III, Part 7.7: Sexual Violence.) For example, six women who were taken to the ABRI post in Manatuto were tortured and raped. Some were raped in Lesuhati itself. An East Timorese woman told the Commission:

Reference 128 - 0.01% Coverage

462. Accordingly, the military conducted a massive crackdown in the districts of Viqueque and Lautém which also reached into other areas of the territory including Baucau, Aileu and Dili. Bombing raids were conducted between August 1983 and June 1984. The intensity of the operations is reflected in the Commission's quantitative research. This indicates an increase in human rights violations in late 1983, especially in the eastern districts of Lautém, Viqueque and Baucau. Major violations of human rights included the massacre of civilians, the forced displacement of the civilian population to other areas, and the rape and use for sexual slavery of women from the region (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances and Part 7.3: Forced Displacement and Famine; also Vol. III, Part 7.7: Sexual Violence). In addition, the Commission recorded a sharp increase in incidences of arbitrary detention, torture and ill-treatment.

Reference 129 - 0.01% Coverage

465. José Andrade dos Santos told the Commission that in the aftermath of the killings in Kraras the entire region was plunged into fear. He explains that many from the area were arbitrarily arrested, held and tortured for around one to two weeks.<sup>550</sup> Thomás Guterres from Uatolari described how, in the months after Kraras, three or four military personnel would arrive at a house in the middle of the day or night and call from outside. When the door was opened they would storm in and take the suspect. If they did not get who they were looking for, often they would arrest members of the person's family, including women.<sup>551</sup>

Reference 130 - 0.01% Coverage

484. Women were also left in a vulnerable position when men in the village went on forced searches looking for members of the Resistance in the forest. An East Timorese man was forced by the Task Force (Satuan Tugas, Satgas) commander of Tutuala to participate in a month-long search for the members of Hansip who had fled. His wife was ordered to go to the Infantry Battalion 641 post in Laluna Lopo, Poros, Mehara, (Tutuala, Lautém) where she was interrogated about her husband's clandestine work and whether she had ever met any members of Fretilin. She was held for three nights. On one night, she was kissed and touched but she was not raped. Her husband was taken to the Kodim 1629 in Lospalos (Lautém) and was never seen again.<sup>576</sup>

Reference 131 - 0.01% Coverage

the Integration Building in Cassa, the village offices in Maneto, Aitutu and Manutasi and the office of the Sub-district administrator T461.<sup>745</sup> The private house of village head T462 was also identified as a place for detaining

prisoners. This suggests that the Volunteers worked in cooperation with, or at the very least with the knowledge of, both the Indonesian military and the civilian administration. Most detainees were held for a few days but some were held for up to four months, especially those detainees held in the Maubisse Koramil. Many endured continual interrogation and torture at the hands of Team Sukarelawan and ABRI. In Maulau (Maubisse) a mixture of chilli peppers and water was rubbed into detainees' eyes. In Manelobas (Maubisse) the village head, Cecilia Xavier, was rolled into a flag from head to toe and threatened that she would be burnt alive.<sup>746</sup> In Manetu (Maubisse), Manutasi (Ainaro) and Cassa (Ainaro) women were raped or threatened with rape.<sup>747</sup>

#### Reference 132 - 0.01% Coverage

1993, President Soeharto reduced the sentence to 20 years. In August 1995, he was held in an isolation cell after he attempted to send an unauthorised letter from the prison to the United Nations Fourth World Conference on Women in Beijing to protect the rights of East Timorese women which, he said, Indonesia had "systematically violated" for 20 years<sup>817</sup> (see Vol. III, Part 7.6: Political Trials.)

593. After Xanana Gusmão's arrest the military and police arrested anyone who was connected to him. In December 1992, only weeks after the arrest, the Secretary-General of the United Nations reported to the Commission on Human Rights that at least 20 of Xanana Gusmão's close associates and relatives had been arrested and detained.<sup>818</sup> Amnesty International alleged that those detained in Dili were subjected to serious maltreatment and torture.<sup>819</sup> The owners of the house in which he was arrested, Aliança Araújo and her husband Augusto Pereira, and their children were taken to the SGI headquarters. They were held there for seven months during which they suffered torture and ill-treatment including Augusto having several toe-nails ripped out with pliers. One of the women later testified that she had been raped.<sup>820</sup>

#### Reference 133 - 0.01% Coverage

people from the community of Holbese, including women and young people. The next day the community as a whole was punished. Augusta told the Commission:

#### Reference 134 - 0.01% Coverage

provided strong evidence of the close cooperation between militia members and officers in the TNI in wreaking terror in the community. The SGI commander in Marco, the main town of Cailaco, T623, ordered the TNI and members of the Halilintar militia to carry out sweeps. They arrested about 30 residents of Marco, including women and children, and took them to the Cailaco Koramil in Marco. The women and children were separated from the men and released after several days. The male detainees, however, were severely beaten. The Bobonaro Kodim in Maliana and the militia commander, João Tavares, reportedly specifically authorised the beatings. The Cailaco indictment filed on 3 February 2001 described the beatings:

#### Reference 135 - 0.01% Coverage

763. In Covalima, violence increased dramatically after the Popular Consultation. Perpetrators included not only members of the Laksaur militia and the TNI, but also the local police and the Lorosae Contingent (Kontingen Lorosae), an Indonesian police contingent assigned to Timor-Leste specifically for providing security during the Popular Consultation. Detainees were taken to police stations throughout Covalima. In Fohoren (Fohorem, Covalima), many civilians fled to the Fohoren Nossa Senhora do Rosário Church after they had voted, anticipating post-Popular Consultation violence. The police arrested 14 people seeking refuge there and took them to the Fohoren police station.<sup>1046</sup> Community members of Fohoren described how they were beaten, stripped of their clothes and burned with cigarettes at the police station. The women were sexually harrassed. They were touched and fondled, and threatened with lewd remarks and sexual advances. The Laksaur militia leader, T757, came from Salele to interrogate some of the detainees.<sup>1047</sup>

#### Reference 136 - 0.01% Coverage

95. The following acts of torture and other cruel, inhuman and degrading treatment were commonly used by the security forces: • Beating with fists or with implements such as a wooden club or a branch, an iron bar, a rifle butt, chains, a hammer, a belt, electric cables • Kicking, usually while wearing military or police boots, including around

the head and face • Punching and slapping • Whipping • Cutting with a knife • Cutting with a razor blade • Placing the victim's toes under the leg of a chair or table and then having one or more people sit on it • Burning the victims flesh, including the victim's genitalia with cigarettes or a gas lighter • Applying electric shocks to different parts of the victim's body, including the victim's genitalia • Firmly tying someone's hands and feet or tying the victim and hanging him or her from a tree or roof • Using water in various ways, including holding a person's head under water; keeping a victim in a water tank for a prolonged period, sometimes up to three days; soaking and softening a victim's skin in water before beating the victim; placing the victim in a drum filled with water and rolling it; pouring very hot or very cold water over the victim; pouring very dirty water or sewage over the victim • Sexual harassment, sexual forms of torture and ill-treatment or rape while in detention. Women were the main victims of this kind of abuse • Cutting off a victim's ear to mark the victim • Tying the victim behind a car and forcing him or her to run behind it or be dragged across the ground • Placing lizards with sharp teeth and claws ( lafaek rai maran) in the water tank with the victim and then goading it to bite the softened skin on different parts of the victim's body including the victim's genitalia • Pulling out of fingernails and toenails with pliers • Running over a victim with a motor-bike • Forcing a victim to drink a soldier's urine or eat non-food items such as live small lizards or a pair of socks • Leaving the victim in the hot sun for extended periods • Humiliating detainees in front of their communities, for example by making them stand or walk through the town naked • Threatening the victim or the victim's family with death or harming a member of the victim's family in front of them.

#### Reference 137 - 0.01% Coverage

13. During the large-scale military operations which followed across the territory, the Indonesian military failed to discriminate between civilians and combatants, using their massive military strength to kill large numbers of unarmed men, women and children. As well as being caught indiscriminately in the crossfire, civilian populations were specifically targeted in operations aimed at achieving their surrender from Fretilin/Falintil controlled areas (see Vol. II, Part 7.3: Forced Displacement and Famine). In very few instances were civilians given prior warning before the launch of military operations.

14. Members of ABRI/TNI routinely executed, tortured and raped civilians and prisoners who were captured or surrendered during the early years of attacks and resistance. The Indonesian military resorted to all available means to overcome resistance to the invasion and occupation. In the years 1976, 1977 and 1978 these violations were widespread and systematic. This included the systematic destruction and looting of civilian property, including buildings, homes and personal items, destruction of food sources, and use of weapons which are prohibited by the international laws governing armed conflict. The means employed included chemical weapons which poisoned water supplies, killed crops and other vegetation, and napalm bombs, whose effect was to indiscriminately burn everything and everyone within their range, including men, women and child civilians.

#### Reference 138 - 0.01% Coverage

20. East Timorese women and girls who were held prisoners, or who were forced to work for members of ABRI/TNI, were routinely raped and forced into conditions of sexual slavery, including being "passed" from one officer to another at the end of periods of duty in the territory (see Vol. III, Part 7.7: Sexual Violence).

#### Reference 139 - 0.01% Coverage

58. The Commission was told by survivors that on the morning of 16 September, Indonesian soldiers and Hansip took a large group of civilians, including women and children, to the village of Caraubalo. The villagers were taken to a location called Welamo where they were told to stand in a hole created by a landslide, and they were then executed by the soldiers and members of Hansip.<sup>37</sup> The Commission has compiled a list of the names of 54 victims executed at Caraubalo.

59. On 17 September, Indonesian soldiers approached a large group of civilians from Kraras who had fled to the nearby village of Buicaren. The village was surrounded and those from Kraras were detained. The men were separated from the women and were told that they would be marched to Kraras under the supervision of the military to bring food. According to evidence received by the Commission between 6 and 8 Indonesian soldiers and two East Timorese Hansip escorted dozens of men to the Wetuku river in an area known as Tahuben. They were then shot. Only four people are reported to have survived the massacre. There are conflicting reports about the number of victims killed at Tahuben, with figures ranging from a low of 26 to a high of 181.\*

Reference 140 - 0.01% Coverage

170. During the second half of 1981, the Indonesian military launched a massive operation aimed at sweeping across the territory to flush out surviving Resistance fighters. Operation Kikis mobilised huge numbers of civilians and forced them into this forced march (see Vol. I, Part 3: History of the Conflict). ABRI's territorial troops and civilian officials from aldeia, village and district levels were tasked to recruit male civilians aged between 12 and 35 years old. In reality, however, ABRI recruited younger and older civilians in violation of the prescribed policy and they also recruited women.<sup>190</sup> According to several CAVR Community Profile Reports, men forced to join the operation included civil servants, teachers, students, nurses, traders, farmers and the unemployed. The recruitment led to temporary closure of schools, hospitals and community health centres during the operation.<sup>191</sup>

Reference 141 - 0.01% Coverage

227. In the large-scale military operations which followed the initial invasion, thousands of East Timorese civilians, including men, women and children who were unarmed and unable to protect themselves, were targeted or indiscriminately killed by the Indonesian military.

228. During these military operations members of ABRI/TNI routinely tortured and killed civilians and prisoners of war who were captured. Prisoners who were executed included pregnant women and children (see Vol. III, Part 7.8: The Rights of the Child).

Reference 142 - 0.01% Coverage

236. ABRI/TNI dropped napalm bombs indiscriminately on civilian targets. The illegitimate use of these bombs caused terrible suffering to civilians, including the death by burning of unarmed men, women and children.

237. ABRI/TNI forcibly recruited tens of thousands of East Timorese men, women and children to assist them in their military operations, particularly during the years 1975-79, and in periods of heightened military operations, across the territory. Those who refused to participate were subjected to beatings and torture. The illegal forced recruitment of civilians into military operations was carried out to provide cheap practical assistance and also to demean the morale of those who opposed the occupation.

Reference 143 - 0.01% Coverage

240. Young East Timorese women who were forced to work for members of ABRI/ TNI were routinely raped and forced into conditions of sexual slavery by their military masters (see Vol. III, Part 7.7: Sexual Violations).

Reference 144 - 0.01% Coverage

246. The violations committed by members of the Indonesian security forces and their auxiliary militias during 1999 included: • Killing of more than 1,400 civilians • Rape and sexual violation of hundreds of women • Assault and beating of thousands of civilians • Forced deportation of approximately 250,000 of civilians out of Timor-Leste and the forced displacement of approximately 300,000 within the territory • Forced recruitment of thousands of East Timorese into militia groups • Burning of over 60,000 houses belonging to civilians • Looting of vast amounts of civilian property in the territory, including almost all motor vehicles and valuable manufactured goods which were removed across the border into Indonesia • Theft or killing of large numbers of livestock • Intentional destruction of the majority of public infrastructure for no military purpose, including all hospitals, most schools, water installations, electricity generators and other equipment necessary for the supporting the well-being of the civilian population • Looting of important and irreplaceable cultural and historical artifacts from the public museum in Dili in September 1999, and their removal to West Timor, Indonesia.

Reference 145 - 0.01% Coverage

179. The Commission has found that in addition to the witness testimony material evidence was fabricated and manipulated to support the prosecution case. It is interesting to note that the prosecution introduced a range of material evidence, such as guns and knives, which were allegedly used by the demonstrators. The available film footage of the demonstration, taken by Max Stahl, which showed the demonstration to be generally peaceful and the massacre unprovoked was not sought by the prosecution to be used in evidence, despite the fact that it was freely

available and being shown on television around the world. This footage included Indonesian military officers firing directly at unarmed men and women who were not threatening in any way, and in fact running away in some cases.

#### Reference 146 - 0.01% Coverage

227. Elsewhere in this Report the Commission provides an in-depth account of the demonstration and the subsequent massacre at the cemetery. It has found incontrovertible evidence that the demonstration was intended to be peaceful, that an unplanned incident took place during the march which involved an attack and wounding of a member of the Indonesian security forces, and that the angry response to this incident led to heavily armed Indonesian military officers randomly shooting into the crowd of demonstrators, killing over 200 persons and wounding many others (for further detail about the victims see Vol. II, Part 7.2: Unlawful Killings and Forced Disappearances). In addition to scores of corroborating witness statements the Commission has viewed video film clearly showing the Indonesian troops at the cemetery shooting unarmed young men and women without provocation.

#### Reference 147 - 0.01% Coverage

1. As required by its legal mandate (Article 3.4c), the Commission developed a gender-sensitive approach in seeking the truth about human rights violations during the political conflict from 25 April 1974 to 25 October 1999. Men and women have different social roles and status in their communities, and the Commission needed to understand how this might have affected their experience of violations and the impact these violations had on them. Although women were the victims of the same range of human rights violations as men, almost all cases of sexual violence – rape, sexual slavery and other forms of sexual violence – were committed against women.
2. The Commission found that women became the victims of specific forms of violations, which related to their low status and the sexual stereotypes imposed on them. These violations, which include rape, sexual slavery, sexual torture and harassment, can be classified as sexual violence. Although some men were victims of sexual violence, such as those who experienced sexual torture in detention, the majority of victims were women.

#### Reference 148 - 0.01% Coverage

8. Additionally, the Commission interviewed more than 200 victims and witnesses of sexual violence. These in-depth interviews and the statements reporting incidences of sexual violence depicted an overwhelming picture of impunity for sexual abuse. After careful consideration of the evidence before it, the Commission has no doubt that the patterns of widespread sexual violations that the women described represent the truth.

#### References 149-150 - 0.01% Coverage

11. The evidence also demonstrates how acceptance of abhorrent practices by commanders and officials encourages those under their command and control to continue and expand the use of such practices. The victims' testimonies clearly show that there was a widely accepted practice for members of the security forces to rape and sexually torture women while on official duty, in military installations and other official buildings. These practices were covered by almost total impunity.
12. Acts that commonly and openly took place in these official places included prolonged sexual torture of women, followed by individual or gang rape by members of the Indonesian security forces. This sexual torture often included mutilation of women's sexual organs, inserting of objects into vaginas, burning nipples and genitals with cigarettes, use of electric shocks applied to the genitals, breasts and mouths, forcing detainees to engage in sexual acts, rape of pregnant women, rape of women while blindfolded with their hands and feet bound, and the use of snakes to instil terror in victims.

#### Reference 151 - 0.01% Coverage

13. Victim testimony also demonstrates that women were often raped during military operations and that it was commonly accepted practice for military officers to force young women, by threats of direct violence to themselves, their families and their communities, to live in situations of sexual slavery. In these situations, which often continued for years, the officers raped the women under their control at will, day after day. In some cases women



were “passed on” by officers to their replacements or to other officers. All of this was not only tolerated by senior officers and officials, but even encouraged. Commanders and officials also participated.

14. Despite the heavy cultural taboos and personal difficulties, a number of women gave detailed accounts of their suffering at public hearings, which were broadcast live by national radio and television services. The Commission recognises the extraordinary courage of these women and all of the victims who provided statements and agreed to be interviewed. It applauds their determination that the story of their abuse should be known, no matter what the personal cost. It also draws the inescapable conclusion that the hundreds of women who gave direct evidence represent only a portion of the total number of victims who did not give statements, because of social or personal pressures or an inability to talk about their experiences due to on-going trauma connected to the violations.

#### Reference 152 - 0.01% Coverage

Culture of silence 24. “It is a secret between me and God. There is no need to dig any deeper.”<sup>2</sup> These are the words of a woman who was detained and tortured in Hotel Flamboyan, Baucau, when asked whether she experienced rape. 25. Many East Timorese women find it difficult to reveal that they were victims of violence, especially sexual violence. In a culture that values a woman’s virginity above all, women who have experienced sexual violence, rape and particularly sexual slavery, are vulnerable to discrimination and isolation. Society tends to blame women for the sexual violence they experienced, to see them as “used goods” and stigmatise their children. There is very little social compensation to motivate women who experienced sexual violence to reveal it to others. 26. Some women talked to the Commission of their difficulties in admitting their experiences of rape to their husbands for fear of being rejected. A husband might abandon his wife if she admits to having been raped. A girl might not find a man willing to marry her. A woman raped by the military might become “fair game” for sexual abuse by other men because she has already been dishonoured. 27. Many of the accounts in this part express the shame and humiliation these women experienced once they were known as “military wives” or *feto nona*.†

#### Reference 153 - 0.01% Coverage

36. The data collected by the Commission indicates that there was a consistent pattern of torture and rape of women in detention throughout the period of the conflict. The numbers of women arbitrarily detained varied at times, but the practice of torturing a proportion of those detained remained consistent. This clearly shows that the torture of detained women was not random.

#### Reference 154 - 0.01% Coverage

41. The Commission received three statements from victims of rape by members of UDT in the context of inter-party conflict. AA, a teacher and member of the Fretilin organisation, the Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT), testified at a public hearing on her capture by members of UDT on 20 August 1975 in Liquiçá:

#### Reference 155 - 0.01% Coverage

44. After the rape, the two women were set free.

#### Reference 156 - 0.01% Coverage

48. The Commission received six statements relating acts of rape by members of Falintil that occurred from 1975 to 1999.<sup>10</sup> In the armed conflict, women were at risk of sexual violence from all sides. However, the Commission noted that the number of rapes conducted by Falintil was much smaller than those committed by Indonesian military personnel. DA1 told the Commission about the rape of his aunt, DA, in 1978 by a Falintil soldier in Fatuk Makerek (Soibada, Manatuto). PS7, an armed member of Falintil, came to DA’s house to force her to have sexual intercourse with him. She relented because she was scared. Although he then promised to marry her, PS7 left the area to be based elsewhere.<sup>11</sup>

49. During the consolidation of Indonesia’s occupation from 1985 to 1998, women continued to be in danger of rape from armed men on all sides. For instance, Falintil soldiers continued to rape women in Ermera from time to time up till 1998. EA from Railaco Kraik (Railaco, Ermera) was raped on 16 March 1995 by a Falintil soldier known to her

as PS8. She believed she was a target because she had opened a kiosk in her village with capital received from an Indonesian government assistance scheme. One night when her husband was guarding the kiosk, PS8, carrying a knife, entered EA's bedroom and raped her. She reported the case to the local village official (Kepala Rukun Kampung), but her report was not heeded. She became pregnant as a result of the rape.<sup>12</sup>

#### Reference 157 - 0.01% Coverage

59. Rape took place during interrogation or when women were forced to join in military operations to find the enemy. LA spoke to the Commission about her rape after she surrendered in Uma Metan (Alas, Manufahi) in 1978. LA and two friends, MA and LA1, were first taken to Betano (Same, Manufahi) by four members of the Hansip – PS14, PS15, PS16 and PS17 – and then handed over to Commander PS20 and two of his soldiers, PS18 and PS19 [Indonesian], at the Battalion 327 Yonif post in Fatukuak, a location in the village of Fatukahi (Fatuberliu, Manufahi). LA and the two other women were interrogated at the post for two weeks. At one point the three of them were tied together and made to stand in the sun. LA1 was sent home with Hansip member PS17 because she was sick, but LA and MA were forced to participate in a military operation in the mountains to find family members. At a place called Wekhau, both women were raped by PS18 and PS19. They were then forced to participate in the search operation for three days and three nights.<sup>19</sup>

#### Reference 158 - 0.01% Coverage

61. Women clearly identified as members or supporters of Falintil were also targets of sexual violence. OA was detained, tortured and subjected to repeated rape because she was suspected of providing food to Falintil. In her testimony to the Commission, she describes how she and others surrendered in a place named Aifu (Ermera, Ermera) to members of Battalion 721 in April 1976. At that time OA and six friends were taken

#### Reference 159 - 0.01% Coverage

to the Ermera Kodim. Accused of providing food to Falintil, the seven women were tortured, stripped naked, beaten, kicked and burned with cigarettes all over their bodies. Afterwards OA and two of her friends were held in a dark cell and repeatedly raped for a week. Eventually they were released from the dark cell and made to work in the Kodim yard. Two weeks later they were released.<sup>21</sup>

#### Reference 160 - 0.01% Coverage

64. QA was not raped on the battlefield, but at a military post after an attack. In 1978, she and a group of villagers were foraging for food near Uatolari Town (Uatolari, Viqueque) where she lived. Suddenly Battalion (Yonif) 732 and Hansip members attacked them. Three villagers were killed during this attack. QA and 11 women were taken to the Battalion 732 post where QA was raped. She told the Commission:  
In 1978 two Hansip named PS24 and PS25 and soldiers from Yonif 732 captured me and 11 other women in a place called Bubulita. They took us to the military post where they interrogated us. While the interrogation was underway, PS24 and PS25 ordered me to enter the 732 commander's place. They said I was to be interrogated, but that was a lie. They took me there to rape me. The commander raped me for 24 hours. They took turns raping me, all 15 of them. I had to endure this to make sure that they did not kill the 11 women who were captured with me.<sup>23</sup>

#### Reference 161 - 0.01% Coverage

68. Rapes were committed not only by soldiers during battle, but also took place at military installations. The Commission has documented cases where military personnel summoned women for the purpose of rape. In some cases, local commanders not only failed to prevent rapes or to punish the perpetrators, but also were themselves the perpetrators of the crime.

#### Reference 162 - 0.01% Coverage

When I arrived at night they gathered us women into a room. Not long afterwards a Hansip member named PS35 came to open the door for the soldiers to take the women to be raped. Every night the soldiers came to take the women. They also came for me but I tricked them by chewing betel nut and smearing the red juice on my inner

thighs so that when they came and took off my sarong and looked at my genitals, they thought I was menstruating, but I was not. One night a Hansip member, PS41, forcibly took me to an interrogation room. He hit me, kicked me and burned my body with cigarette butts. Then he tore off my clothes and raped me. At that time my seven-year-old child was left inside the jail.<sup>31</sup>

According to the testimonies of these three women, many other women detained at the Uatolari Koramil had similar experiences of sexual violence, but since they came from other villages their names are unknown. Although AB was arrested several years after XA, YA and ZA, her testimony corroborates evidence about the pattern of sexual violence at the Uatolari Koramil. In 1981, AB was taken from her home by four Hansip members known to her as PS41, PS42, PS43, PS44.<sup>32</sup> They took her to the Uatolari Koramil where she was held for one week and raped in turns by four Indonesian soldiers whose names she did not know. Eventually she was released after being detained for two months in Viqueque.

#### Reference 163 - 0.01% Coverage

They took us both to the ABRI post. Then a commander PS393 raped me and one of his subordinates raped my daughter-in-law who was pregnant at the time. They put us in together with two other women from Hato Udo. They detained my daughter-in-law because her husband was still in the forest...we were continually raped for seven months although I was already old and my daughter-in-law was pregnant. Then we were transferred to jail at Kodim [District Military Command headquarters] 1634 in Manufahi for seven months and there we were not raped again. I was sent to Ataúro with my children, aged four and six. We remained in Ataúro for four years, seven months and seven days.<sup>33</sup>

#### Reference 164 - 0.01% Coverage

“Integration Day” in Tutuala, DB had to cook with members of the government women’s organisation, Guidance for Family Welfare (Pembinaan Kesejahteraan Keluarga, PKK). According to the testimony of her brother, DB1, while DB was busy cooking, Koramil Commander PS45 called her out of the kitchen but “because she did not want to go, he dragged [her] into a room and raped her...her clothes were all torn.”<sup>34</sup>

#### Reference 165 - 0.01% Coverage

Dulce Vitor, a detainee in the military police compound in Baucau in 1978, gave evidence of the rape of male detainees: When I was detained at the PM [Polisi Militer, Military Police] office in Baucau, sometime around November-December 1978, I saw male detainees who were sexually harassed and raped. Male detainees were tied and stripped, then ABRI soldiers and partisans stuck pieces of wood into their anuses. They screamed because they couldn’t stand the pain, but the soldiers ignored them. The more they screamed the harder and faster the soldiers thrust the wood in and out of their anuses. The women detainees were forced out of their cells to watch the rape of the men. Women detainees were also forced by ABRI to hold and massage the sexual organs of male detainees. I know this happened in other detention sites in Baucau, yet what I witnessed with my own eyes happened to five men, whose names I don’t know, at the Baucau PM office.<sup>38</sup>

#### Reference 166 - 0.01% Coverage

76. IB1 gave the Commission a statement about his sister, IB, who was gang-raped by ABRI soldiers at the Ainaro Kodim in 1981. Previously that same year, six soldiers went to IB’s house in the aldeia of Poelau, Soro (Ainaro, Ainaro). They arrested her and her brother IB2 and took them to Kodim in Ainaro. On arrival, five other women were already there. They were all beaten and burned with cigarette butts by their interrogators. According to her brother’s testimony, several ABRI soldiers raped IB because her husband was an active member of Falintil.<sup>40</sup>

#### Reference 167 - 0.01% Coverage

79. In the Mau Chiga incident, not only Hansip and low-ranking soldiers raped women, but also military commanders as evident in the testimony of KB. On 20 August 1982, KB, KB’s sister, LB, and five others were detained in the aldeia of Surhati, Mau Chiga (Hatu Builico, Ainaro) by Hansip members PS54, PS55, PS56, PS57 and PS58. They were taken to the Koramil in Dare where they were beaten with rifle butts, belts and stabbed all over their bodies with sharp rocks until they bled. On the day following their release, the same Hansip members assaulted

KB at her home. They beat her with a crowbar and clubs, cut her hand with a knife and then jabbed her breasts with the muzzle of a rifle. Two days later, a high-ranking Indonesian commander from the Ainaro Kodim known as PS59 forcibly transported the seven people by minibus to the Kodim in Ainaro. At the Kodim they were detained in the same cell and PS395 participated in electrocuting their cheeks and genitals. PS59 raped KB, who was two months pregnant at the time, and her sister LB in their cell at the Ainaro Kodim.<sup>42</sup>

80. During this same year, Hansip members PS54 and PS380 detained MB and NB in Surhati Mau Chiga (Hato Bulico, Ainaro) because their husbands were suspected of being Falintil commanders involved in the Mau Chiga uprising. The two women were taken to Koramil in Dare where the Koramil commander and PS54 raped MB all night long. She was released the following day, but two days after she got home PS60, a member of Hansip, went to MB's house. He threatened her with a weapon and raped her. The rapes continued for one month.<sup>43</sup>

#### Reference 168 - 0.01% Coverage

nothing but cry". One week later the two women were released. Not long after that, OB was almost raped by a Hansip named PS64, who accosted her with a gun when she was on the way to work in the fields. Because a TBO unexpectedly walked by, OB managed to escape. However, her mother and sister, OB1 and OB2, were detained and exiled to Atauro soon after this.<sup>44</sup>

#### Reference 169 - 0.01% Coverage

The ABRI did not consider the status of the women they wanted to rape – whether they were married women or still virgins. They targeted East Timorese women. I do not know why they only sought East Timorese women. Usually they instructed their TBO to collect women whose names were on a list – Who knows why? Maybe for being involved in clandestine activities or because their families ran to the forest – to be interrogated and then raped. It is as if these posts which were set up for security reasons, became in fact places where women were raped. I saw many women taken there to be raped but unfortunately I do not know all the names, I only know a few. [12 names listed.]<sup>46</sup>

#### Reference 170 - 0.01% Coverage

hands and toes were pressed under the legs of chairs and they were kept in solitary confinement for long periods of time. The sexual assault of women detainees was the main difference between men's and women's experiences in detention. When women were burned with cigarette butts, their breasts and genitals were often targeted. When they were stripped naked during interrogation, the threat of rape was an added burden to female detainees. At least 30 female detainees known to be held in Hotel Flamboyan and other detention centres in the town of Baucau from December 1975-84 were tortured. Nearly one-third of them were also raped. For those whose loved ones were detained, lack of information about their location and condition became a daily preoccupation. SB1 was only ten years old when her sister SB, two brothers, her uncle and aunt were taken from their homes in July 1976: They were chained together and made to walk in a line. My cousins and I, all of us aged seven to ten, ran to follow the truck, shouting: "Where are you taking them?" After two days of looking for them at Flamboyan, a soldier told us to look for them at Rumah [Uma] Lima. When we arrived there a TBO from Baucau whispered to us that they were there. We were so relieved and immediately brought food for them. The next day they were no longer there. Only the empty food containers remained at the military post. I asked where they had been taken, but everyone just said they did not know. That day I saw many corpses being loaded onto a vehicle. They were stuffed into rice sacks, but the sacks were too short for the bodies. I saw heads jutting out, hair coming out. They threw the corpses into the vehicle like they were throwing firewood. I also heard screams of detainees being tortured. We went to Flamboyan to look for our family there. The next day, my sister was released and came home. She had changed. She was quiet and kept to herself. She told me that she and the others were interrogated, beaten and put in a room so crowded with other male and female detainees that no one could lie down to sleep. She said she was tied up, faceto-face, with another male detainee. She was also raped by an ABRI soldier. When she told me this she cried hysterically and then started laughing to herself. She was shocked and traumatised. After this, many ABRI soldiers came to our house asking her to marry them, but my parents refused. They only stopped coming after SB got married. She died a few years later, leaving behind two young boys.<sup>47</sup>

#### Reference 171 - 0.01% Coverage

Sometimes detention, torture and rape of women in Flamboyen Hotel were clearly forms of proxy violence. UB1, daughter of a Baucau Fretilin leader, VB1 and VB2, daughters of another Baucau Fretilin leader, were among the first women to be detained at Flamboyen Hotel. UB1 told the Commission about the repeated rapes of UB whose husband was a Falintil Commander. UB1 took care of UB's three children, aged five, four and two years old, while she was held separately in a room on the second floor of the hotel where ABRI soldiers tortured and raped her. UB1 recalled how the women and children detained on the floor below would hear UB scream whenever she was tortured.<sup>49</sup>

#### Reference 172 - 0.01% Coverage

The effects of torture experienced by female detainees in Baucau continued throughout their lives. RJ, Terezinha De Sa and FMDC still suffer from back problems as a result of being beaten with wooden blocks when tortured. Rosa is unable to walk normally. The deaths of at least five women – UB, AC, Ana Maria Gusmão, Mafalda Lemos Soares, and Palmira Peloi – may be related to their torture while in detention.

#### Reference 173 - 0.01% Coverage

85. This increase in rapes by non-military personnel may be interpreted in different ways. It may point to the expansion of Hansip forces as well as to their increased role in aiding the military. It may also point to the impunity enjoyed by military perpetrators of rape in previous years – that the military could get away with rape may have prompted other men to do it. Testimonies of some victims of repeated rape indicate that the first offender not only enjoyed impunity, but also encouraged others to commit the same crime. The following cases show a pattern of rape where women were handed over from one perpetrator to another.

#### Reference 174 - 0.01% Coverage

PS99 and PS100 [East Timorese], arrived at the house of IC in Cassa (Ainaro, Ainaro). They came to capture IC's husband, but because he had already fled to Dili, they took IC instead. They brought her to PS98's house and tortured her. Her hands were tied with a cable together with another woman victim whose identity she did not know. They were interrogated about Fretilin activities, especially about providing food to Fretilin. During the interrogation the Sukarelawan members held a machete to IC's chest, beat her repeatedly with a rifle butt and punched her in the face. After two days and two nights the women were finally released. However, two members of the Sukarelawan, PS99 and PS100, followed IC to her house and raped her there.<sup>57</sup>

#### Reference 175 - 0.01% Coverage

95. Although daily life during this period became increasingly normal, the military still detained and tortured individuals suspected of supporting independence at will. Women were detained either on suspicion of being pro-independence, or because their husbands, brothers or other family members were suspected of being involved in the Resistance. Almost 10% of all women detained during this period were raped on at least one occasion during their detention; many were repeatedly raped.

#### Reference 176 - 0.01% Coverage

100. During this period, perpetrators of rape in detention were not only members of ABRI, but also members of the police. Although cases of rape by police were fewer compared to rape cases by ABRI, the treatment of female detainees by police was similar to the way ABRI treated women detainees, especially women suspected of involvement with pro-independence organisations.

101. In 1993, three women named QC1, QC2 and QC were returning from a meeting with members of Falintil in Atsabe (Ermera). Two East Timorese intelligence officers, PS108 and PS109, ambushed them and attempted to sexually assault them on their way home. A member of Falintil, PS325, was able to prevent the assault by stabbing PS108. The three women ran away but a week later they were picked up again and taken to the police station in Atsabe where they were tortured. An East Timorese police officer, PS110, took QC to an empty room, stripped her and raped her. QC experienced severe pain for three days. After three days they were moved to the district-level police station in Gleno (Ermera) where they were held for one week. They were then sent back to the Atsabe police station where they were held for one month. QC was just 15 years old at the time.<sup>63</sup>

#### Reference 177 - 0.01% Coverage

109. As with cases of sexual violence overall, the number of cases of rape of women reported to the Commission, including rape in detention, decreased markedly between 1985 and 1998. Women, however, still remained at risk of sexual violence. This is particularly clear in cases of rape taking place in areas that have traditionally been regarded as the realm of women: in and near their homes, in their gardens and in their neighbourhoods.

#### Reference 178 - 0.01% Coverage

On 8 November 1991, the Sukarelawan [Volunteers], led by PS98, arrived at my home with two of its members, PS116 and PS 117. They asked where my husband was. I replied that he was out working on a project. Then they took me to a place called the Pro-Integration Hall where I was interrogated. I was accused of preparing food for Falintil. I replied I did not know anything. Two days later, members of Sukarelawan tied me up together with 14 other men and women. After one night, PS98 and Second Sergeant PS118, a member of Koramil, untied us and we were forced to sign a statement... Before that we were forced to drink palm wine as part of taking an oath in a ceremony [of allegiance to Indonesia]. We were forced to take this oath in November 1991. After that we were made to dance with PS98 and milsas members until dawn. One night, members of Sukarelawan entered my house with knives, guns – AR 16, FNC, SKS – and samurai swords. PS119 ordered my father-in-law to go buy cigarettes. Then I was dragged into the bedroom, my clothes were torn off and I was raped... Another member, PS120, raped me once.<sup>74</sup>

#### Reference 179 - 0.01% Coverage

115. Women were not only raped after being taken from their homes; AD was raped in a kiosk near her house in Laleia, Manatuto. In 1994, on her way to the kiosk to buy biscuits, a group of soldiers – PS123, PS124, PS125 and several others – forced AD into a kiosk. PS123 then raped her while the other soldiers stood guard at the entrance. PS123 threatened AD with death if she screamed.<sup>75</sup>

#### Reference 180 - 0.01% Coverage

Testimony and evidence from Mário Viegas Carrascalão on violence against women from 1982 to 1992  
In his written submission to the Commission, Mário Viegas Carrascalão, the Governor of Timor-Leste from 1982 to 1992, identified four groups of perpetrators of sexual violence against women.  
“1) Indonesian soldiers [who committed violent acts against women] in a more or less organised and systematic way. In these cases, the victims were in general easy targets, as they would pay with their own life, or a relative’s life, if they refused to obey the violator/offender. There were

#### Reference 181 - 0.01% Coverage

122. Once again women were often the victims of proxy violence – members of the Indonesian security forces and the militias under their control raped the wives, sisters and daughters of the absent men whom they sought to kill because of their support for the independence movement.<sup>81</sup>

#### Reference 182 - 0.01% Coverage

driven by an East Timorese government health worker named PS140, together with the Lolotoe Koramil Commander, Second Lieutenant PS141 [Indonesian], and KMP commander, PS142. The three women were taken to a hotel in Atambua where they were raped repeatedly. One of the victims testified that one of the women was subjected to an injection which they believed to be some form of contraception. The three women were threatened with various weapons, and told that if they did not have sexual intercourse they would be shot dead and thrown into the sea. After being allowed out to get food they were raped again the following night.<sup>84</sup>

126. Militia parties were a pre-ballot phenomenon. Militia groups, with their resources and power, were able to organise parties that were compulsory for village women to attend. These parties provided an opportunity for sexual harassment and rape. DMP (Dadurus Merah Putih, Red and White Wave), the militia group that operated in the village of Lourba (Bobonaro, Bobonaro) organised such a party on 4 May 1999. In her testimony to the

Commission, FE told of 14 women, herself included, who were forced to prepare coffee and food for the militia. She was summoned by the commander of DMP and raped. According to her testimony, the other 13 women suffered the same violence.<sup>85</sup> FE gave evidence that corroborates this incident.

#### Reference 183 - 0.01% Coverage

do it because they threatened to beat us with wooden blocks. On the way home from the party the DMP commander called me and three other women friends...to be interrogated. He had photographs of us when we were cooking for Falintil. I replied: "It is true that my friends and I have cooked for Falintil, but we are just ordinary people. We don't understand politics. If they say they are hungry, yes, I have to feed them because we are all human beings. What is wrong if we feed them? I am scared too, because the Falintil carry weapons." After the interrogation I went straight home. As soon as I got to my room, four members of DMP – PS383, PS143, PS144 and PS145 – were already naked and waiting for me. They dragged me, took my clothes off and took turns raping me. My children came into the room and the men beat and kicked the children out of the room.<sup>87</sup>

128. Violence increased dramatically in almost all districts in the months leading to the announcement of the Popular Consultation, causing large-scale displacement. Women displaced from their homes and villages were, once again, at risk of being raped.

129. In April 1999, HE, having been threatened with murder by members of the Sakunar (Scorpion) militia, left home to seek refuge in the house of relatives in Lesuwen (Suai Town, Covalima). Her relative was also a member of Sakunar. Despite her best efforts to protect herself, HE was raped by a member of Laksaur militia named PS147.<sup>88</sup>

130. After the massacre at the Liquiçá Church on 6 April 1999, many families fled their homes. Many women were raped in the chaos that ensued. IE, a woman from the village of Leotela (Liquiçá, Liquiçá), was detained by a BMP (Besi Merah Putih, Red and White Iron) militia member, PS148, on the way home from the market on 14 April 1999. IE and her woman friend were forced to sign a statement accusing the village head of Leotela of sheltering members of Falintil. A week later Territorial Combat Battalion (BTT) and Special Forces Command (Kopassus) troops came to force the people of Leotela to move to Liquiçá under threat of death. IE ran to stay with her uncle in Liquiçá, but less than one month later PS148 arrived looking for her:

#### Reference 184 - 0.01% Coverage

133. Women were vulnerable when they moved to find safety, but also if they stayed behind to look after their homes, livestock, aging parents or young children. In the lawlessness before the Popular Consultation, those with effective immunity from the law felt free to commit crimes, including rape in people's own homes.

#### Reference 185 - 0.01% Coverage

On 17 April 1999, an ABLAI militia came looking for villagers who were hiding, but they did not find anyone. They came with machetes, knives, bows and arrows, screaming and threatening: "If you do not come out, we will kill the men and rape the women." Hearing their threats we came out from our hiding places and walked towards the chapel close to the house of one of the militia named PS158. PS158 dragged me by the arm to get me

#### Reference 186 - 0.01% Coverage

On 17 April 1999 militia encircled the aldeia of Orema, Hola Rua [Same, Manufahi] and conducted a sweeping operation to kill us. At about 10.00am, a group of militia, including PS159, PS160, PS161, PS162 and PS163, came to my house looking for me. PS159 said: "If you dare refuse to sleep with me, I will kill you." Hearing this, my brother...tried to distract PS159 by giving him some food. But after he ate he pulled me into a room. There he took off my clothes and raped me. He brought a machete and knife into the room. After he raped me, he told me not to tell anyone. Several days later militia members PS161 and PS162 arrived at the house to take me [and three other women] to the village of Leoprema. We remained at PS160's house till August. Every Saturday night throughout our stay, PS161, PS159, PS162 and PS163 took us out and made us dance with them. At the dance the four of us were kissed, hugged and then taken outside the tent to be raped in turn until the morning.<sup>97</sup>

#### Reference 187 - 0.01% Coverage

148. The escalation of violence and impunity created a context where the most brutal forms of violence against women could take place – the double crime of rape and murder. At least two cases of rape and murder of women took place in September 1999.

#### Reference 188 - 0.01% Coverage

151. Some testimonies regarding sexual violence indicate that “rape centres” existed in the midst of the violence during and after the Popular Consultation. These were places where women were forcibly detained and made accessible for repeated rape. For example,

#### Reference 189 - 0.01% Coverage

The command house belonged to [East Timorese] PS389 and PS388, a TNI member from Tapo. I thought I would become PS389’s maid – cook, prepare coffee for the commander and the militia – but I had guessed wrong. It turned out that they planned to rape me. When I found out I became frightened. I cried and asked PS389 to help me get away, but instead she got angry and swore at me. “Many women have already been brought here and they did as they were told. Why do you have to be so stubborn?” I could only remain silent and cry quietly. There was nothing I could do. On the night of 18 September 1999, PS184 [East Timorese] came to PS389’s house. She deliberately left while PS184 locked me in a room and raped me.109

#### Reference 190 - 0.01% Coverage

The rapes and sexual slavery of women after the attack on the Suai Church on 6 September 1999, were organised systematically. Rape occurred in several places where women, who had been refugees at the Suai Church were temporarily accommodated, namely at the Suai Kodim, at a junior high school building (SMP 2), an orphanage and the Wives of Civil Servants (Dharma Wanita) building. Women were also raped in transit to Atambua, West Timor and during their stay in refugee camps there. The Commission received evidence of rape and sexual slavery from 11 testimonies that name Laksaur and Mahidi (Mati Hidup Integrasi dengan Indonesia, Dead or Alive Integration with Indonesia) militias as well as the Indonesian security forces as perpetrators of these crimes. CF was one of the refugees attacked in Suai Church who personally witnessed the killing of one of the priests, Father Francisco. After that she was detained in the high school building and witnessed women being taken out by militia. Eventually, she too was raped by a militia member and, a few days later, by a police officer. CF told the Commission: We were forcibly taken to the junior high school building where we were verbally abused by the militia and were not given food for three days. Every night we were harassed and the young girls were taken away by the militia. On 11 September, precisely at 9.00pm, a man came in with a torch which he shone into my face. He lifted the sarong I was using to cover my face. The Laksaur militia ordered me to stand up and threatened that if I did not they would shoot everybody around me. I had to stand and they dragged me out of the room. I was taken away by PS185, a Laksaur militia who raped me and then returned me to the room where all I could do was cry... On the following day we were taken to the Dharma Wanita building. We were terrorised there and the women were taken out. On 14 September a police officer who was said to be a member of SGI forced me inside a vehicle. I was scared and crying. The militia said: “You had better go or I’ll shoot you tonight.” I was taken to the house owned by a police officer and was raped. After that I was returned to the Dharma Wanita building when the others were already asleep. A Lauksar militia threatened me,

#### Reference 191 - 0.01% Coverage

Irene saw two women, DF and EF, taken away forcibly by Laksaur militia known as PS186, PS187 and PS188. The three men beat DF severely until her mouth and nose were bleeding. Eventually DF fell to the ground and there she was raped while unconscious. As a result of the beating, the victim haemorrhaged for four months and then died.111

#### Reference 192 - 0.01% Coverage

EF was repeatedly raped in the junior high school building. “On the night of 10 September, they interrogated me and demanded money. Because I was scared I gave Rp100,000 to PS398, Rp100,000 to PS399 and Rp50,000 to PS400. In the darkness we were raped together with other women.” According to her testimony, at least three other women were raped that night by militia members named PS191 and PS192. On 13 September 1999, the refugees were put



into a Hino truck with Indonesian soldiers and militia and taken to a camp [in West Timor] to stay with other refugees. Shortly afterwards, PS189 found EF and forced her into a situation of sexual slavery. EF stated: He said he had been looking for me for two days. He hit me with his handmade weapon right in the mouth, kicked me in the chest and hit my back in front of several people. That night he moved me to his house and when we arrived...he raped me again. I was with this man for three months and 16 days. During the day he would go out and keep me locked inside a room and when he returned he would open the door and do it again.112

#### Reference 193 - 0.01% Coverage

At the time, the survivors...women and children, were separated in two groups of approximately 100 people. We were taken to the Kodim and the others to the junior high school building. PS194, his brother, who was the village head of Moruk, and several other militia wearing black Laksaur T-shirts took us there. They were carrying handmade weapons, machetes and AR [a kind of semi-automatic rifle], whereas the military and police officers were in uniform but unarmed.

On 11 September, JF was taken to a refugee camp in Wemasa, West Timor. Nine days later some Laksaur militia – PS194, PS199, PS200, PS201 (a primary school teacher), PS202 and PS203 – grabbed JF, who was holding her child, and her sister-in-law and put them in a car with other women. They were taken to an isolated area where JF was raped in turns by PS199 and PS201. She described the rape: PS199 took me away from the vehicle, told me to put my child on the ground and to take my clothes off. Then he raped me. When he finished I held my child again. When I got back to the car, I was taken away again by PS201 and he did the same to me. My child was crying, but there was nothing I could do because at the time I was feeling severe pain. After they raped me I was taken back. It was 1.00am. On the way back they were merry and laughing.117

#### Reference 194 - 0.01% Coverage

[T]hose of us who survived were ordered out [of the church]. We were shoved, kicked with boots, trodden upon and beaten. They pointed guns and machetes at us all the way from the church to the Kodim 1635 house...There were many people at the Kodim, among them Domingas, the wife of the [CNRT] zone leader of the Zumalai Subdistrict, with her daughters, Zulmira, Fátima, Agustinha, Cinta and Monica...While at the Kodim we were verbally abused, ridiculed and given leftover food. The other women and I did not eat because we were afraid of being poisoned. On 13 September 1999...the Kasdim [Kodim chief of staff] ordered our move to Betun [West Timor] on four trucks...but at the Camenasa [Suai, Covalima] crossroads we were left by the side of the road. On 14 September 1999, at about 7.00pm, a Laksaur member, PS208, took away my niece who was with me at the time. She was forced into a hardtop jeep and taken away. On the same evening at 7.30, a friend and I continued [our journey] with the help of a Mahidi member we knew...He took us by foot to Betun. We were escorted by two police officers on motorcycles. Walking from the Camenasa crossroads to Betun, West Timor, took eight hours. We arrived on 15 September 1999 at 10.00am. [Just as we arrived] my niece was brought back by Laksaur member PS208 on a motorcycle. When she got off the motorcycle she could not walk because she had been raped. She had injuries and blood on her genitals, I treated her...she drank [a concoction of] water and sirih [betel leaf], I washed her with sirih water and leaves that I had boiled.119

#### Reference 195 - 0.01% Coverage

The rape and sexual slavery experienced by the women who survived the Suai Church Massacre show elements of a pattern: • collaboration between the Indonesian security forces and the militia at the time of the massacre and afterwards; • the placement of the victims in the Suai Kodim, school building, and in other places guarded by security forces; • militia and police personnel had unimpeded access to the women staying in those places; • the security forces and the police did not protect the women against the perpetration of sexual crimes.

154. As indicated above in the narratives of the rape and sexual slavery following the massacre at the Suai Church, sexual violence did not stop when refugees were in transit to West Timor or resettled there. On the contrary, women became more vulnerable to sexual violence once removed from their home communities. In the context of this large-scale population movement, many women were raped in transit.

#### Reference 196 - 0.01% Coverage

Sexual slavery also encompasses situations where women and girls are forced into “marriage”, domestic servitude or other forced labour that ultimately involves forced sexual activity, including rape by their captors.128

Reference 197 - 0.01% Coverage

165. One common practice was for Indonesian officers to keep East Timorese women in conditions of sexual slavery in military installations. Ownership in these cases was either individual or collective. In other words, women could be raped by one repeat offender or by a group of offenders. Their detention was logistically supported as part of everyday military operations with the knowledge of the local military commander. The following graph shows correlation between reported acts of detention and sexual slavery during the period of the conflict.

Reference 198 - 0.01% Coverage

166. A second form of military sexual slavery did not require the physical detention of women at military installations. Instead, women were summoned as required by members of the military for sexual purposes. In effect, these women were considered the property of a military unit and therefore had to provide sexual services to members of the unit if, and when, required to do so. These cases also involved the use of military installations. In some cases, a woman’s name was put on a special list and the information regarding her sexual availability was passed from one battalion to the next when there was a rotation of troops in a given area.

Reference 199 - 0.01% Coverage

171. These euphemisms reflect prejudices and stereotypes against women who became victims of sexual slavery. Whatever term was used to describe the violation, sexual slavery carried a stigma for the victim. This often resulted in isolation from her family,

Reference 200 - 0.01% Coverage

ridicule from the community and discrimination against the woman and her children, including in some cases by church officials. Despite these barriers, women broke the silence and with great courage told the Commission about their experiences of sexual slavery.

Reference 201 - 0.01% Coverage

173. TF1 from village of Selo Kraik (Aileu Town, Aileu) testified to the Commission about the sexual slavery of TF that began when Fretilin detained TF1, TF and seven others. In August 1975 TF1, three other women and five men were abducted from their fields by Fretilin troops from another village. Suspected as UDT sympathisers and accused of hiding weapons, they were beaten and interrogated at the Fretilin headquarters before being taken to the Aissirimou prison in Aileu where they were further interrogated. They were finally released, but were made to pound rice and clear land [for planting] for one month. One night, PS220, a member of Fretilin, entered the room where four women were asleep and forcibly took TF away. TF1 stated: PS220 came into the room [occupied] by us four women and dragged her out of the room. That night he raped TF and he continued the relationship until they married and had children.129

Reference 202 - 0.01% Coverage

skelter out of Renal as the Indonesian soldiers were closing in and attacking the population in that area. On that day we fled to Roluli. There, the four of us [women] went our separate ways to live with and cook for Fretilin commanders. My friend VF lived with Commander PS224, WF lived with Commander PS225, while XF and I lived with Commander PS226...After that we continued our trip separately together with the commanders...On 19 January 1979, we all...surrendered, including Commander PS226, in Metinaro [Manatuto]. Before we surrendered, my friend XF was forced to marry PS227, a member of Falintil.131

Reference 203 - 0.01% Coverage

181. YF gave evidence that two other women caught in Hauhei (Hatolia, Ermera) were also repeatedly raped by the soldiers in the Ermera Kodim. YF gave birth to two children, one of whom died.

Reference 204 - 0.01% Coverage

184. Women were not only detained for sexual slavery in Kodim (district) and Koramil (sub-district) posts, but also in military posts throughout the territory. BG describes her detention and sexual slavery at the Battalion 145 post in Hatolia:

Reference 205 - 0.01% Coverage

185. BG also testified that another woman, known to her as CG, was also forced to live at the Yonif 145 post. Like BG, CG was coerced into a situation of sexual slavery and eventually gave birth to a child. When Battalion 145 left Timor-Leste, the two women and their two children were abandoned without any means of support. The two women were in a situation of sexual slavery at this military post until both women became pregnant and gave birth to a child. This indicates that this practice was known and tolerated by the military.

186. Women known to have a role in Falintil were all vulnerable to sexual slavery. This included women who surrendered after having fled to the mountains and, in particular, women known to be married to Falintil leaders. DG, who two years previously had witnessed the gang rape of her sister E in Lauana, Ermera, became a guerrilla fighter and was married in a civil ceremony to a Falintil Commander named DG1. They were separated during battle and in 1977 DG heard that her husband had been killed in Aidea, Aiasa (Bobonaro, Bobonaro). A year later DG surrendered in Cailaco (Bobonaro). DG told the Commission:

Reference 206 - 0.01% Coverage

193. In the following case, a head of the intelligence section was able to transfer two female detainees from the Koramil in Hato-Udo (Ainaro) to the Kodim in Ainaro strictly for his private sexual use. In 1980, MB and NB surrendered in Betano (Same, Manufahi) and were taken to the Koramil in Hato-Udo. Having heard of their capture, the head of intelligence (Kasi I Intel) from the Ainaro Kodim, known as PS229, went to interrogate them. After PS229 returned to Ainaro, he ordered two Hansip members to fetch the women from the Hato Udo Koramil and take them to the Ainaro Kodim:

Reference 207 - 0.01% Coverage

194. The Commission found evidence of sexual slavery where women, not held inside military bases, were still summoned by ABRI at will for sexual abuse by soldiers. Although not physically detained at a military compound, such victims were nonetheless under absolute military control. In some cases, women's names were on a list or file held by the military, which required them to make themselves available sexually for military personnel. These lists or files were handed down from one battalion to another. As HG of Lautém related to the Commission:

Reference 208 - 0.01% Coverage

199. The Commission received corroborating evidence regarding the case of sexual slavery experienced by JG. In 1980, ABRI was distributing corn flour to the population of Welaluhu Sub-district (now known as Fatuberliu) in Manufahi District. Two men and three women – JG, KG, LG – were detained and tortured. The three women were separated from the other detainees, placed in a house near the Koramil and raped repeatedly by the Koramil Commander, PS239, and his deputy. JG was raped for nearly 40 days by the deputy Koramil commander. Two weeks after JG was released, the deputy Koramil commander went to her house and forced her to “marry” him. This relationship continued for one month until this deputy finished his tour of duty in Timor-Leste.148

Reference 209 - 0.01% Coverage

207. At the beginning of the 1980s, the Indonesian military considered the district of Lautém a stronghold of the Resistance, which it termed the “security disturbers movement” (Gerakan Pengacau Keamanan, GPK). Consequently, large-scale military operations were conducted in this district, increasing the incidence of sexual violence against women. In the sub-district of Lospalos torture, rape and sexual slavery were widespread. HG,

whose name was on a list of “available women” at the Lospalos Kodim headquarters (see par. 194 above), was one among several women who told the Commission of her capture, and the torture and sexual violence she then experienced. In 1981, HG’s husband, a member of a civil defence group of the Indonesian military known as Trained Civilians (Rakyat Terlatih, Ratih), was shot dead during a Falintil attack. A year later in 1982, HG was captured by the Indonesian military under suspicion of helping her uncle who was in the forest.

#### Reference 210 - 0.01% Coverage

215. Sexual violence towards the women of Mau Chiga began shortly after they were detained. For example, six of the women held in Lesuati reported they were taken to another ABRI post in Mantutu (not far from Lesuati). DH, EH, and FH were sexually tortured (see par. 310 below) while GH, HH and IH were taken there on separate occasions to be raped (see also section on Sexual Violence of Vol. III, Part 7.8: The Rights of the Child).<sup>159</sup>

216. JH was not taken to the Mantutu post, but was raped at the Lesuati post on the same night her husband and uncle were interrogated and killed at the Mantutu post.<sup>160</sup> 217. The gang rape of female detainees often took place in the context of interrogation. Of the 66 women interviewed (or mentioned in interviews) about the 1982 uprising in Mau Chiga, 41 were victims of sexual violence: 24 were raped, 11 others experienced slave-like sexual abuse and six others suffered from other forms of sexual violence. GH testified to the Commission:

#### Reference 211 - 0.01% Coverage

219. For many women detainees, interrogation sessions were merely a pretext for security forces to rape them. “Each night they [the military] would take women...and say they were ‘seeking information’, but in reality they were raping the women.” As a rule, the opening question to a married woman being interrogated was: “Where has your husband fled?”<sup>162</sup> Rape during interrogation was usually accompanied by other forms of physical torture. LH told the Commission:

#### Reference 212 - 0.01% Coverage

220. Some women were called to come for interrogation at the Koramil while others were detained there. LH1, together with LH, MH and NH were detained in the kitchen of the Dare Koramil for one week before being transferred to a house in Dare. LH1 was the only woman not raped while staying in the Koramil kitchen.<sup>164</sup>

221. ABRI facilities in Dare were not the only place soldiers raped the women of Mau Chiga. OH and PH, two women who cooked for a clandestine meeting to prepare for the Falintil attack on the Dare Koramil, were raped during their detention at the Ainaro Kodim.<sup>165</sup> One of the offenders was Sergeant-Major PS269. He raped OH after she was interrogated and beaten on her back until she was unable to walk. At the time, OH was two months pregnant. OH1, who together with other men from Mau Chiga was put in a cell of the Ainaro Kodim a few days before OH and PH were detained there, named other perpetrators. OH1 told the Commission:

#### Reference 213 - 0.01% Coverage

224. Dozens of people from Mau Chiga were held in the Dare market place opposite the Dare Koramil. The market place was an open courtyard covered by a thatched roof. Some of those who were captured and held in the market place stayed there only one night before they were moved across the road to the primary school. Others from Mau Chiga stayed in the market for several months while they built temporary shelter close by. ABRI and Hansip members raped at least five women while they were held there. They were taken out at night and raped behind the market. Two of the women were in an advanced state of pregnancy when raped. SH told the Commission:

#### Reference 214 - 0.01% Coverage

228. In 1982, the primary school building consisted of four large rooms. Each room had a wooden door and large windows covered in meshed wire. Three rooms were used to house the detainees. Those detained in one room were not allowed to look at or mix with the detainees held in the other rooms. The detainees had to sleep on the bare floor and every day were released long enough to scrounge for their own food. ABRI used one of the four rooms, located at one end of the building, as an office and interrogation room. ABRI soldiers often summoned women to the “office” for “interrogation”. The room had tables, books and other office facilities as well as a mat and a pillow that were used when women were raped.

229. Data gathered by the Commission suggests there was a pattern to the rape that followed the hierarchy of rank among the offenders. Higher-ranking officers used the ABRI “office” in the school for rape. Hansip and lower-ranking ABRI soldiers tended to go to the school in the middle of the night. They would drag the women out and rape them in the long grass around the school. PS278 worked as a TBO for PS279, an Indonesian member of Combat Engineers Battalion 5 (Batalion Zeni Tempur, Yon Zipur or just Zipur). PS278 told the Commission about one of his duties:

Reference 215 - 0.01% Coverage

231. Although the interrogation room at the school served as a place to rape women, most rapes occurred outdoors, as depicted in the following two testimonies. As VH told the Commission:

Reference 216 - 0.01% Coverage

When I arrived at the school the Hansip and ABRI soldiers showed their true colours. If there were no young girls then the older women would become their victims. A Hansip whom I knew, PS288 from Dare Mulo, did that bad thing to me. At first he pretended to ask me the whereabouts of my husband, then in the end he unleashed his anger on me outside the school in the long grass.<sup>175</sup>

233. Nearly one-third of the women in the Dare primary school, aged 15 years and above, were raped while in detention there.

Table 2 - Women detainees at primary school building, Dare, Ainaro, 1982–1983 Date No. 1 2 3 4

Reference 217 - 0.01% Coverage

235. The military determined locations where detainees were to build their own houses. Two places mentioned were Lebukua, slightly higher up from the school towards Blehetu Mountain, and Fatuk Hun, a neighbourhood in Dare. When all corners of Dare were saturated with detainees from Mau Chiga, the Koramil commander enlisted the help of the head of the Nunumogue to move some of the detainees to Nunumogue. The situation in Nunumogue did not differ much from Dare. There were no facilities for displaced persons so that those from Mau Chiga had to build very simple huts with materials from the forest. As in Dare, displaced women in Nunuoque were also vulnerable to sexual violence. One day, when GH \* she was followed by a Hansip who raped her.<sup>177</sup>

Reference 218 - 0.01% Coverage

236. Rape was not only perpetrated against the women of Mau Chiga, but also against women from neighbouring communities. GI from the village of Mulo (Hato Bulico) told of her abduction at the time of the Infantry Battalion 745 attack on Hautio in 1982. Using the pretext that the Ainaro Kodim head of intelligence had summoned her, GI was taken to a command post where she was repeatedly raped by three members of Infantry Battalion 745. Previously, GI had also been tortured and raped by the head of the intelligence section, PS229 [Indonesian], and two members of Kodim 1633, PS291 and PS292 [Indonesian].<sup>178</sup>

Reference 219 - 0.01% Coverage

242. At least three women were raped in Dotik. In 1982 KI, her father and her sister lived in a house with two women from Mau Chiga, L and M, and M’s child (about six months old). KI told the Commission:

Reference 220 - 0.01% Coverage

Maybe because I helped him I became a suspect and on that afternoon I was captured by ABRI and Hansip at my home in Mau Chiga and was taken to Dare. At that time only women were detained at the Koramil post in Dare. There, ABRI and Hansip [Hansip] started to torture each one of us. Before raping me they beat me...they used weapons to poke me in the ribs until I was injured, they kicked me with army boots in my lower back until I was unable to walk...Then they raped me. After

References 221-222 - 0.01% Coverage

At that time ABRI...[used the school building behind the] Dare Koramil post. It was not exactly a school, but a place where women had to live with ABRI soldiers. That is where I lived. Every day I was called for interrogation, but even before they started they had already received false information about me from a Hansip commander, an East Timorese who lived in Hato Bulico. If I did not speak according to this false information they had received from this commander I would be tortured and raped. I was not the only one raped. There were also women still breastfeeding, women whose children were a couple of months old and others whose children were three or four years old. When the soldiers raped the women, they took them outside and separated them from the children. Even if the children were crying, the soldiers did not care. All they wanted was to satisfy their lust. They also raped pregnant women.

Tomás was the husband of one of the women [who was detained]. They bound both his hands behind his back and then dragged him behind a Hino truck all around Dare. While he was being dragged, the ABRI and Hansip hit him with wooden clubs every time he passed them until his body was crushed and the white of his bones could be seen. Only his face looked intact. Another young man was put inside a 50 kilogram plastic sugar sack. It was not the sack itself but the plastic lining they used. They tied up the plastic bag, poured kerosene over it and burned the young man alive. Strangely enough, when he was dead – his body was completely burned – but he was still kneeling and holding up his right hand. I saw with my own eyes how sadistically they treated those two men.

#### Reference 223 - 0.01% Coverage

In the afternoon when the ABRI returned from Dili, the civil servant reported to them saying: “XH says that she keeps thinking of her Falintil husband in the forest.” But I had never said that. That night ABRI took seven men and two women detainees, including myself, to throw us off Bulico [a very deep ravine known as Jakarta II]. When we arrived, the men were made to stand on the edge of the ravine and then pushed to their death. When they tried to push us women off we

#### Reference 224 - 0.01% Coverage

244. Compared with the post-invasion period and 1999, cases of sexual slavery reported for the period 1985–1998, as with cases of rape, were at markedly lower levels. This coincides with a drop in cases of women detainees.

#### Reference 225 - 0.01% Coverage

247. The Commission also received evidence of women being traded to prevent or stop the torture of family members. N1, from the village of Bado-Ho'o (Venilale, Baucau), was arrested by an Indonesian village-based military officer (Babinsa) named PS298 in August 1986. Prior to the arrest, PS298 had asked N1's sister, N, to have sexual

#### Reference 226 - 0.01% Coverage

Commander PS319 threatened ZI, from the aldeia of Aidabasalala, Hataz Village, with a weapon and raped her in her own home in February 1999.204 ZI remained in a situation of sexual slavery until August 1999. Sexual slavery also occurred in the cases of two other women, AJ and BJ. After AJ's husband, a member of the Koramil in Atabae, was arrested on suspicion of participating in the clandestine movement, AJ was raped by PS323, a member of the militia. PS318 aided this rape by threatening AJ with a weapon.205

#### Reference 227 - 0.01% Coverage

265. On 12 April 1999, Falintil forces launched an attack in the sub-district of Cailaco, Bobonaro in which some Indonesian soldiers and pro-integration militia were killed. The Indonesian military and local militia retaliated by targeting the civilian population in Cailaco. This included house burning, arbitrary detention, torture, and the public execution of seven men. Rape and sexual slavery also occurred in the context of these acts of violence.221 Soldiers from the Cailaco Koramil, who were also known to be militia members, raped at least four women. Two of the four victims were forced to West Timor as refugees where they became victims of sexual slavery while in the refugee camp. One of the victims recounted:

#### Reference 228 - 0.01% Coverage

266. There is little documentation regarding sexual violence in the refugee camps in West Timor from September 1999 to January 2000. However, results of research by the NGO group the West Timor Humanitarian Team (Tim Kemanusiaan Timor Barat, TKTB) from February through mid-May 2000 indicate notable levels of violence against women in the camps, mostly by East Timorese members of the Indonesian army and

Reference 229 - 0.01% Coverage

269. Many of the cases described in the previous sections on rape and sexual slavery also depicted other forms of sexual violence such as sexual torture. Public sexual humiliation was used as a way to exert power and domination over the civilian population. Sexual harassment was also a feature in some kidnappings perpetrated by the military. It is also a prominent form of sexual violence that is described in testimonies by women who were forced to attend parties organised by the military and its auxiliary groups. At these parties they were forced to dance with armed men and submit to sexual harassment by them.

Reference 230 - 0.01% Coverage

274. Stripping detainees naked and placing them in a situation of total vulnerability was a way to break their spirit. Beginning with her arrest at the end of 1975, RJ, an aunt of Fretilin leader RJ1, was detained and released at least 20 times in Baucau. She was suspected of being a member of Fretilin, a leader of the Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT)\*

Reference 231 - 0.01% Coverage

After that O and I were rounded up and taken to the intelligence office in Ainaro, where we were detained with other women victims... We were held one month in the intelligence office and could not leave the place. If one of us was menstruating she had to wash her clothes in water and put them on again, although still damp. While in detention we were interrogated by PS344. He always had a knife that he used to jab [us] around the mouth and in the lower belly. One day O and I were separated from the other detainees and kept inside a toilet for two days and two nights.<sup>232</sup>

Reference 232 - 0.02% Coverage

When I arrived there a soldier named PS345 began torturing me. I was kicked, beaten, slapped... then he told me to strip. I was naked. [While I was] naked, PS345 attached wires to different parts of my body: my hair, ears, neck, all my fingers and toes, and genitals.... PS229 turned on the electricity and I was electrocuted from 8.00pm until 1.00am. I was detained in Ainaro for one month and one week. They also captured two middle-aged women who wore traditional clothes, who were from Zumalai [Covalima]. They were interrogated by PS229 and PS345 forced them to undress. While they were naked, I was forced to place the wires on their bodies. Then PS229 and PS345 turned on the electricity and electrocuted them. After they were tortured, they were kept as "mistresses" by PS229 and members of Nanggala.<sup>233</sup>

285. In Mehara (Tutuala, Lautém), the Indonesian military retaliated strongly against the women left behind by their sons and husbands who joined Falintil en masse in August 1983. BK, her friend, P, and her young son were detained. BK described how sexual violence was used to torture her:

On 9 August 1983, members of the Wanra, Hansip, the village head and the whole male population fled to the forest. Two months later soldiers from Linud 100 [Airborne Battalion from Sumatra] ordered all women whose husbands had fled to the forest to assemble in the village. They then told the women, "All of you can go home except for P and BK. They have to stay here for questioning." [We] were taken to the post. We arrived at 6.00pm. They immediately started interrogating me and my friend, P. They asked, "Why did your husbands flee to the forest?" We replied, "We don't know why they fled to the forest." "Why don't you know? They are your husbands, aren't they? You are GPK! Communists!" Then they started beating and stripping us... from 6.00pm until 1.00am. They hit us with wooden sticks, they kicked, stripped and threatened us with weapons, ordering us to confess. We did not confess to anything because we did not know anything. That night, Kasi I [army intelligence officer] started to interrogate me while pulling out my pubic hairs one at a time, so that I hurt and when I could no longer bear the pain I would confess to anything I knew. But because I knew nothing I remained silent, although I was in great pain. As I did not confess they became increasingly angry and beat me until blood was coming out of my nose and mouth.

Then at 1.00am they stopped torturing me. After that they told me and my friend P to eat, but I refused. My whole body was in pain as they had pricked me with the

Reference 233 - 0.01% Coverage

287. Unlike many of the women from the aldeia of Maluro, Lore (Lospalos, Lautém) who experienced sexual slavery during the military's large-scale operations in that area as described above, CK managed to escape rape. She did, however, experience torture and sexual harassment:

Reference 234 - 0.01% Coverage

Photographing of detainees 292. Photographs of naked, tortured, and murdered men's and women's bodies are yet another form of sexual violence that is intended to degrade its victims and instil terror in those who view them. The Commission examined photographs that depict women's naked, bruised and bloodied bodies, but whose faces are covered. Also visible in the photographs are the legs and feet of individuals dressed in fatigues and army boots. These pictures were first obtained and disseminated in Timor-Leste in November 1997 by ETISC (East Timor International Support Centre), an Australian-based organisation that supported self-determination for Timor-Leste. ETISC obtained about 40 photographs that explicitly show tortured bodies of possibly five women. Testimonies received by the Commission indicate that photographing the bodies of male and female victims of torture and rape was a practice of Indonesian security forces.\*

Reference 235 - 0.01% Coverage

301. Public displays of nudity were a form of cruel and degrading treatment effectively used by the occupying force to subjugate both detainees and the general public who were forced to witness these events. After the mass arrests in response to the Mau Chiga uprising in 1982, three women were detained at the Koramil in the village of Lesuati (Turiscaí, Manufahi). One night they were taken outside, stripped naked, and made to climb a pine tree. DH told the Commission:

Reference 236 - 0.01% Coverage

302. On 30 January 1983, Battalion 745, under the command of a man known as Pak PS350 [Indonesian], detained TK from Souro (Lospalos, Lautém) with six men and four women as they returned home from their gardens. As they were marched to the military post, one of the men successfully escaped despite the fact that ABRI opened fire on him. The escape of this detainee angered the soldiers, who then separated the men from the women. The men were taken somewhere and have never been seen since. TK told the Commission about what happened to the five remaining women:

We five women were made to strip and stand naked while they shaved our heads. Then they burned our clothes in front of us... Then we were made to go on foot to the 745 barracks in Lospalos. As we walked through the village of Home the ABRI soldiers made all the people come out of their houses and look at us walking naked... They remained silent and some bowed their heads as we passed before them. Others cried to see what the soldiers were doing to us, but they did not say anything because they were afraid of being killed. We were very ashamed but said nothing and did what they wanted because we were afraid we would die. We remained at the 745 barracks one night only. 246

303. The following day, the head of Ventura village, came to ask ABRI to release the women. Eventually, the women were given sacks to put over their naked bodies and allowed to go to the house of the village head. One of the women, UK, told the Commission that she was raped during the overnight stay at the Battalion 745 barracks:

Reference 237 - 0.01% Coverage

detainees there. After they beat her, they placed her in a detention cell with two other women named Q and R. They stripped the three women naked and put them in a water tank overnight. YK told the Commission about her public sexual humiliation:

At the command post they put me in a detention cell with two other women, Q and R. The three of us were put in a mossy water tank and in the morning they returned our clothes for us to wear. The following day I was taken out of



the cell without clothes, just wearing training pants. In front of many people, a member of Tim Alfa,† PS352, tore the pants off me and said to his friends, “Who wants to have sex with YK?” But nobody came forward.<sup>249</sup>

Reference 238 - 0.01% Coverage

310. Many women suffered from cruel and degrading treatment through sexual harassment they experienced at “dance parties” in 1999. At the height of militia activity in 1999, militia groups across Timor-Leste organised dance parties and then forced women

Reference 239 - 0.01% Coverage

On 4 May 1999, the DMP [Dadurus Merah Putih] militia conducted an operation in our village... They made us slaughter cows, pigs, goats and chickens and give [the meat] to them. At the time the commanders were PS354 and PS355 and their membership was about 300 men. During the day we had to cook for them and in the night we had to serve them... keep them company and dance with them... During the dance they started doing all sort of things like poking fingers into sensitive areas [of the body] and touching our bodies as if we were their wives. But what could I say? If I resisted I would die. At that time I was with friends [three other women].<sup>252</sup>

311. The militia used sexual harassment, as they did other forms of sexual violence, in their campaign of terror to generate fear among the general population. The Commission received statements from women who were forcibly taken by groups of militia, often during the night, and subjected to sexual harassment.

312. In the middle of the night, sometime before the Popular Consultation in 1999, EL and S were forcibly taken from their home in the village of Laclo (Atsabe, Ermera) by five militia men from the militia group, Pancasila, under the orders of the village head, PS356. When they arrived at the village head’s house they were forced to dance with officers from the Joint Intelligence Force (SGI) until morning. Because they feared for their lives, EL and S danced with these men who touched their breasts and molested them while dancing. In September 1999, the two women were again detained by members of the same militia group and again brought to the village head’s house. This time they were immersed in a tank of water with a black snake which later bit them.<sup>253</sup>

Reference 240 - 0.01% Coverage

Between 7 and 9 May 1999, they came and surrounded our house. They searched the whole house looking for a Fretilin flag, documents and for my husband. Because they did not find anything they vented their frustration on me and my one-year-old child. They threw my child in the vehicle and hit me around the head and abused me verbally before throwing me inside the vehicle too. They said, “Let’s have some sport first,” and continued to hit me. They took us to the Mahidi post and put us into a cell. I was interrogated by the wife of the village head named PS360 [East Timorese]. I was hit because I did not answer her questions. When they finished hitting me, they gave me food – rice without vegetables. After I ate, they hit me again and forced me to drink urine. I don’t know whose urine. I was in a cell with four other women: Lucilia, Domingas, Monica and Lucia. The cell was in the house of a police officer called PS358 [East Timorese].

Reference 241 - 0.01% Coverage

314. GL was taken from her village of Cová (Balibó, Bobonaro) by Firmi Merah Putih militia, along with two other women, to their command post. Using the excuse that they were examining their breasts for “magical” implants, they stripped them naked.

Reference 242 - 0.01% Coverage

317. During ABRI’s retaliation towards residents of Mau Chiga (Hatu Bulico, Ainaro) following the failed Falintil uprising in 1982, IH was among the many Mau Chiga women who suffered sexual violence. IH was a teenage victim of repeated rape at the Mantutu military post close to Lesuati before she was moved to Dare and then to Nunumogue. She was often “chased” by Indonesian soldiers. One Hansip member followed her all the way to Nunumogue and raped her there.<sup>256</sup>

Reference 243 - 0.01% Coverage

322. Pregnant women were subject to sexual violence and other human rights violations. This had severe implications for their maternal health and for the survival of the foetus:

Reference 244 - 0.01% Coverage

325. The Commission also received evidence about cases where the perpetrator had attempted to force the victim to terminate that pregnancy. In some cases women were brought to local health clinics and given injections which were believed to be able to induce abortion:

Reference 245 - 0.01% Coverage

During the month that troops from Battalion 122 from Sumatra occupied the area, many women became victims of rape. They went to people's homes, took people and their belongings, chickens, eggs, and forced daughters and wives to comply with their sexual desires. A woman became mentally depressed and eventually went crazy because these troops violated her repeatedly.<sup>268</sup>

Reference 246 - 0.01% Coverage

341. In some cases there was community complicity in supporting the sacrifice of one or a group of women to become an "army mistress" in exchange for collective security. Despite this, women subjected to domestic sexual slavery often faced ridicule and suspicion.

Reference 247 - 0.01% Coverage

3. Members of the Indonesian security forces and their auxiliaries were involved in widespread and systematic rape, sexual torture and acts of sexual violence (other than sexual slavery) directed mainly towards vulnerable East Timorese women.

Reference 248 - 0.01% Coverage

Institutional practices and formal or informal policy of the Indonesian security forces tolerated and encouraged the rape, sexual torture and sexual humiliation of East Timorese women by members of the Indonesian armed forces and the auxiliary groups under their command and control.

Reference 249 - 0.01% Coverage

- The violations were commonly committed in a wide range of military institutions; and
- Military commanders and civilian officials knew that soldiers under their command routinely used military premises and equipment for the purposes of raping and torturing women and took no steps to deter these activities or to punish those involved. On the contrary, the commanders and officials were in some cases themselves also perpetrators of sexual violence. At middle and senior levels, this included practices of providing young women who could be raped on demand by visiting guests and passing on the "license to rape", or "ownership of", young women to another officer at the end of a tour of duty.

Reference 250 - 0.02% Coverage

5. Victims of sexual torture were usually women perceived by the security forces to have a connection to the pro-independence movement. Often these women were the targets of proxy violence. That is, because the woman's husband or brother who was being sought by the military was absent, the woman would be raped and tortured as a means of indirectly attacking the absent target.

363. It was common for these women to be taken to military installations where they would be questioned about the activities of their absent husbands or family members and subjected to a range of obscene methods of torture. In other cases, the women were raped in their homes or other places during military operations. 6. The Commission finds that the following acts directed at East Timorese women took place inside official Indonesian military installations: • Mutilation of women's sexual organs, including insertion of batteries into vaginas and burning nipples and genitals with cigarettes • Use of electric shocks applied to the genitals, breasts and mouths • Gang rape

by members of the security forces • Forcing of detainees to engage in sexual acts with each other, while watched and ridiculed by members of the security forces • Rape of detainees following periods of prolonged sexual torture • Rape of women who had their hands and feet handcuffed and who were blindfolded. In some cases women bound in this way were raped until they were unconscious • Forceful plucking of pubic hairs in the presence of male soldiers • Rape of pregnant women. The Commission received repeated evidence of this, including one account in which a woman was raped the day before she gave birth • Forcing of victims to be nude, or to be sexually violated in front of strangers, friends and family members. In at least one case a woman was raped in front of her mother and later killed. More commonly, victims were raped and tortured in front of their children • Women raped in the presence of fellow prisoners as a means of terrorising both the victims and the other prisoners • Placing women in tanks of water for prolonged periods, including submerging their heads, before being raped • The use of a snake to instil terror during sexual torture • Threats issued to women that their children would be killed or tortured if the women resisted or complained about being raped • Repeated rape of women by a multitude of (unknown) members of the security forces. In some cases the women said they could not count the number of men who raped them. The Commission accepts that some victims were raped by various military officers every day during months of detention

#### Reference 251 - 0.01% Coverage

- Rape and sexual violence indiscriminately inflicted upon married women, unmarried women, and young teenagers still children by law
- Keeping lists of local women who could be routinely forced to come to the military post or headquarters so that soldiers could rape them. Lists were traded between military units. In some cases these women were commanded to appear at the military post every morning, in order to be raped by members of the security forces.

#### Reference 252 - 0.01% Coverage

8. Women who had surrendered to the Indonesian security forces were particularly vulnerable to rape and sexual torture. In the early years of the conflict, 1975–1978, a large proportion of victims of sexual violations had surrendered and were living in temporary shelters supplied by the Indonesian military, or had recently returned to their former homes following surrender.
  9. Women who surrendered from the mountains, who were known to have links to the guerrilla forces or who were thought to know the location of guerrillas and their supporters, were made to assist the Indonesian military in searching for these groups. In some cases, women were subjected to torture and rape during their participation in these military operations. Women were also forcibly recruited into civilian defence groups and made to patrol around their villages. During these patrols, supervised by armed men, women were commonly raped and sexually harassed.
  10. The mass arrests following civil uprisings in 1981–1983 led to increases in the number of women who were raped by members of the security forces. This reinforces the finding that there was a connection between military operations and objectives and the scale of rape and other sexual violations committed by members of the security forces.
364. In some cases, large military operations were accompanied and followed by coordinated and large-scale rape and other violations targeting female members of communities involved in the military operations. • Following the Falintil attack on the Dare Koramil and other ABRI posts in Dare and Mau Chiga (Hato Builico, Ainaro) in 1982, members of the Indonesian security forces separated women from other members of the community. They then proceeded to undertake a programme of individual and gang rape, sexual

#### Reference 253 - 0.01% Coverage

torture and other forms of sexual violence towards scores of these vulnerable women. The programme continued over a period of several months and involved military commanders, lower ranked officers and Hansip members as perpetrators. The Commission finds the military commanders and civilian officials of Ainaro District during this period responsible and accountable for these massive violations of human rights. • Extreme sexual violence on local East Timorese women was also used to suppress the local population following the uprising in Kraras, Bibileo (Viqueque, Viqueque) in 1983. This included forcing women into sexual slavery. • Mass arrests leading to sexual abuse of women in detention as part of military operations. This was experienced by women detainees in Flamboyan Hotel in Bahu (Baucau Town, Baucau), the Koramil in Uatolari Sub-district (Viqueque), and in the Balide Prison (Comarca) in Dili, as well as other detention centres.

11. The large-scale violence during 1999 led to a significant increase in the number of rapes of women, particularly of women who had become displaced or were refugees. These incidents of sexual violence were perpetrated by members of the militias, the TNI and in some cases by members of both groups acting together.

Reference 254 - 0.01% Coverage

12. The practice of capturing, raping and torturing women was conducted openly and without fear of any form of sanction, by senior military officers, civilian officials, junior ranking officers, police officers, teachers and members of the auxiliary groups such as Hansip and the militias. When victims of sexual violence or their family representatives complained to the legal authorities about what had taken place their requests for help were generally met with denial and aggression. In some cases family members who complained were beaten and otherwise punished for doing so

Reference 255 - 0.01% Coverage

to a situation where such practices could be undertaken by members of the security forces at will. This led to an increase in sexual violence in the years following the invasion and expanding participation by officers of lower rank and members of auxiliary forces, such as Hansip and the militias, operating under the control and protection of the security forces. In some cases members of Hansip or low-ranking local civilian officials would forcibly take women and pass them on to the military commanders in return for increased status and rewards.

Reference 256 - 0.01% Coverage

366. There were also incidents in which male members of the Indonesian security forces raped (including having forced oral sex and other forms of sexual violation) East Timorese male prisoners and civilians. However, this type of violation occurred far less frequently than sexual violence against East Timorese women.

Reference 257 - 0.01% Coverage

15. Throughout the invasion and occupation there was a persistent practice of forcing East Timorese women to become, in effect, the sexual slaves of military officers. These activities were conducted openly, without fear of reprisal, inside military installations, at other official sites and inside the private homes of women who were targeted. In a significant number of similar cases, rapes and sexual assaults were repeatedly conducted inside victims' homes, despite the presence of parents, children and other family members of the victim.

Reference 258 - 0.01% Coverage

17. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention in military bases for reasons that were not related to a military objective. These women, who were sometimes detained for many months and sometimes years, were often raped on a daily basis or on demand by the officer who controlled them, and often also by other soldiers. In addition, they were forced to do unpaid domestic work.

18. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was not uncommon for the "ownership rights" over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations, women forced into these situations became

Reference 259 - 0.01% Coverage

20. The methods used to force East Timorese women into situations of sexual slavery often involved torture by members of the security forces, threats of torture and killing of victims, their family members, or the targeting of their community.

Reference 260 - 0.01% Coverage

21. Members of the Indonesian security forces forced women into conditions of sexual slavery in military institutions or their homes openly, without fear of reprisal. The total impunity enjoyed by members of the security forces, their demonstrated capacity to kill and torture at will, and the systematic nature of these violations across the territory presented victims with no possibility of escape. The women who were targeted were forced to experience the repeated and horrific violation of their bodies and personal dignity, or be faced with an even greater harm to themselves, their family or community. In this impossible situation there was no hope of help from law enforcement officials, or any other source, and no reason to believe the situation would end in the foreseeable future.

Reference 261 - 0.01% Coverage

25. Rape, sexual slavery and sexual violence were tools used as part of the campaign designed to inflict a deep experience of terror, powerlessness and hopelessness upon pro-independence supporters. Sexual violation of East Timorese women, particularly those connected to members of Fretilin and Falintil, was intentionally carried out to destroy the self-esteem and spirit, not only of the victims, but of all who supported the movement for independence, with the aim of forcing them to accept the political goal of integration with Indonesia

Reference 262 - 0.01% Coverage

26. The Commission notes the inevitable conclusion that many victims of sexual violations did not come forward to report them to the Commission. Reasons for under-reporting include death of victims and witnesses (especially for earlier periods of the conflict), victims who may be outside Timor-Leste (especially in West Timor), the painful and very personal nature of the experiences, and the fear of social or family humiliation or rejection if their experiences are known publicly. These strong reasons for under-reporting and the fact that 853 cases of rape and sexual slavery, along with evidence from about another 200 interviews were recorded, lead the Commission to the finding that the total number of sexual violations is likely to be several times higher than the number of cases reported. The Commission estimates that the number of women who were subjected to serious sexual violations by members of the Indonesian security forces numbers in the thousands, rather than hundreds.

Reference 263 - 0.01% Coverage

The first time they took me from my house, we had to rape a woman and then kill anything we could find like animals and people. They ordered us to rape. We did this together. Everyday we were taken with them by car to burn houses, kill animals and harass people... They threatened me and told me that I had to kill people and rape women. They gave us training in how to use guns and knives, also how to attack and how to kill. We were given training at Kaekasain [Maubara, Liquiçá] at a house - the headquarters of BMP militia. An East Timorese militiaman was our teacher. We were also trained by the Indonesian military. Every week we were trained twice a week for two hours... If I cried in front of them, I would die. I would cry only in my home.\*

Reference 264 - 0.01% Coverage

At the time of the uprising of 20 August 1982, in Mau Chiga [Hato Bullico, Ainaro], I was 14 years old. This leader's movement or revolt brought Fretilin activity back to life. In the uprising many people were killed by the military. Because I was still a child the military took me prisoner [in the Hato Bullico Koramil]. I was tied up and beaten until I had no more life in me. I was burnt with cigarette butts and I could only hang on and cry. I saw how the army raped the women that were there [in the courtyard at the Mau Chiga village office].168

Reference 265 - 0.01% Coverage

(Cailaco, Bobonaro) ordered the TNI and Halilintar militia to work together to identify the killers of local pro-autonomy figure, Manuel Gama. Soldiers and militiamen carried out a sweep in nearby villages detaining about 30 residents, including women and children. They were forcibly marched to the Cailaco Koramil in Marco where they were held for up to four days.184

Reference 266 - 0.01% Coverage

254. The picture for boys as a percentage of all males killed mirrors the general profile, not surprisingly since boys make up the overwhelming majority of total cases (77.6%, 281/362). The largest group of men killed were in the 30-35 age group. Females killed, however, tended to be younger. In all cases of females killed the 0-17 age group accounts for more than one-quarter of cases. The 12-17 age group is second only to the slightly older 18-23 age group. It appears that women in these two age groups were the most vulnerable to other crimes, such as rape, which in some cases were linked to killings, although support for this link is scant.<sup>200</sup>

Reference 267 - 0.01% Coverage

269. In one of the retaliatory actions after the Kraras uprising, the killings in the aldeia of Fahite-Laran, Caraubalau (Viqueque, Viqueque) on 16 September 1983 included many women and young children. Former Hansip commander, Jeronimo da Costa Amaral, told the Commission:

Reference 268 - 0.01% Coverage

270. Other witnesses put the number of victims at between 26 and 54, but all agreed that there were many women with young children in the group. The Commission has found that 14 children were killed in this massacre, aged between one and 17 years (The Caraubalau and Tahu Bein massacres are described in Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances). The following day in Tahu Bein (Viqueque) the military rounded up and shot all males, including adolescents, from the village of Bahalarauain. Nine of the reported victims were minors, one aged ten and the remaining aged 15-17.

Reference 269 - 0.01% Coverage

278. In some of the most notorious killings that took place in 1999, adult males were the targets and were separated from the women and children before the killings took place. This is what happened when, on 5 September, militia forced out people who had taken refuge in the Dili Diocese compound.<sup>217</sup> Women and children were also separated from the men at Passabe (Oecussi) where at least 47 young men were killed by the Sakunar militia on 10 September.<sup>218</sup>

Reference 270 - 0.01% Coverage

They came and shot dead all of my relatives, 37 people, in Lahiria Village, (Lore I, Lautém) including children and pregnant women. I only heard the sounds of the guns from the direction of Lahiria, where they were.\*

Reference 271 - 0.01% Coverage

300. The Commission's research has found that women were almost exclusively the victims of reported sexual violations related to the political conflicts, particularly rape and sexual slavery. Like many other communities, sexual violence against women and girls in Timor-Leste can be closely linked to their position in society. This includes rigid sexual stereotyping of men and women, and the general lower social status of females that encourages the attitude that women are objects that can be possessed and used by men at will.

Reference 272 - 0.01% Coverage

310. The majority of sexual violence cases against children reported to the Commission occurred in the period of violence and chaos in the second half of the 1970s. Rape of minors reflected similar patterns to the rape of adult women. Girls were raped after they and their families surrendered; they were raped in military headquarters, at home, while in detention or at the time of their release.

Reference 273 - 0.01% Coverage

TBOs about sexual violations committed by troops in their units against women and children as a form of psychological torture of prisoners. Alfredo Reinado Alves, a TBO from 1978-1982, gave testimony to the Commission as follows:

I saw how the prisoners were tortured, their daughters and wives raped in front of them...I witnessed how they treated women aged 15 and above...I

Reference 274 - 0.01% Coverage

saw how they were treated. From then on I understood the meaning of violation... Around the afternoon they took the women as they pleased. There are things I couldn't reveal because it happened to people with whom I'm close.<sup>235</sup>

314. The Commission's research with women in Lalerek Mutin (Viqueque, Viqueque) discovered a number of cases of sexual slavery of children in this period. In 1978, DM was 15 years old when she and her mother surrendered and lived in Beobe (Viqueque). Her brother and father remained in the forest and DM became suspected of contacting them. She was interrogated in the Kodim for ten days. After her release, a soldier named C57 began to come to her house. DM tried to avoid him by sleeping at her neighbour's house but she was then accused of going to find her family in the forest. When she hid inside a pile of maize in the attic of a traditional house, C57 found her:

Reference 275 - 0.01% Coverage

318. A 14-year-old Fretilin member reported that she was detained with her cousin in Letefoho, Ermera in 1977. They were taken to a room, threatened with death and raped by soldiers from Letefoho Sub-district military command. After four days she was taken to the Ermera District military command for one year. During that time she was raped repeatedly, prevented from meeting her family and forced to "marry" a First Lieutenant. She had two children over the next two years. She knew of two other women who suffered the same fate.<sup>239</sup>

319. Sometimes officials cooperated with the military in subjecting girls to sexual slavery for themselves or the military. In 1979, in Betano (Same, Manufahi), the head of the village C67 wished to marry three women active in the Popular Women's Organisation of Timor (Organização Popular da Mulher Timor, OPMT) that had recently surrendered. They included HM, a 16-year-old.\*

Reference 276 - 0.01% Coverage

321. JM reported to the Commission that in 1982, in Mau Chiga (Hato Bulico, Ainaro) when she was 14 years old, a soldier from Infantry Battalion 744 forcibly took her from her home to an empty field and raped her. JM states that she knows of five other women who suffered the same fate. The rapes took place every night for a week.<sup>242</sup>

Reference 277 - 0.01% Coverage

327. In another incident the Commission heard that 19 clandestine members from around Viqueque were picked up by Kopassus in May 1986 and taken to the Kopassus headquarters in Baucau where they were interrogated and tortured about their activities. One of the group, Caetano Alves, described what he saw happen to four young women clandestine members: SM (14 years), TM (16 years), UM (ten years) and VM (16 years):

Reference 278 - 0.01% Coverage

[The soldiers] said "the Koramil Deputy Commander is an evil man, it would be better to take and kill her in Maumeta-Kio in the middle of Kali, than to let her live." But some disagreed and preferred that we stay in the Koramil and work in their kitchen. And then, every night we would be fetched...they said at the request of the Kodim Commander...Aware of our status as women prisoners, we just submitted to everything in despair. This went on routinely, then it was every two or three days we were fetched late at night.<sup>250</sup>

Reference 279 - 0.01% Coverage

330. After the Mau Chiga (Ainaro) uprising, several young women from the area were arrested and then forced to "marry" a soldier. XM, a 15-year-old, was imprisoned in the Ainaro Kodim where she was repeatedly raped by intelligence agents on duty there: Kasi I C80, Sergeant-Major (Serka) C81, and Sergeant (Sersan) C82. XM was then moved to the Dare Koramil and was then forced to live in Sergeant C83's house until he returned home in 1999.

Reference 280 - 0.01% Coverage

332. The incident reported to the Commission indicates that rape was still used to punish young female members of clandestine networks. YM was 15 in 1993 and living in Malabae (Atsabe, Ermera). She reported that she was caught returning with two other women from a meeting with Falintil and was later detained and raped at Polsek Atsabe by a police officer named C84 (currently serving in the National Police Force of TimorLeste, PNTL).<sup>251</sup>

Reference 281 - 0.01% Coverage

333. In 1999, cases of sexual violence against women reported to the Commission occurred in the chaos and violence following the ballot. Villages were burnt and children separated from their families during the forced displacement of the population to West Timor. This left children vulnerable to violence and abuse.

Reference 282 - 0.01% Coverage

43. The Indonesian security forces, their East Timorese auxiliaries and other persons in positions of authority used sexual violence against children both strategically and opportunistically, throughout the occupation. 44. Strategic sexual violence was used to establish control through terror, whether as a form of punishment of the victim, as a means of extracting information or with the wider aim of undermining family ties. 45. The scale of opportunistic sexual violence reflected a climate of impunity that extended from the higher reaches of the military, to their East Timorese auxiliaries, to civilians in positions of authority. 46. Sexual violence against girls often appears to have been motivated by a desire to punish family members involved in resistance activities. 47. Girls and adult women were subject to the similar forms of sexual violence throughout the mandate period. Both were at particular risk in resettlement camps or while detained by Indonesian authorities. 48. Once violated, girls became vulnerable to long-term exploitation, leading to an extended period of sexual slavery or other forms of repeated sexual violence. 49. The practice of sexual violence against children was, in most cases, conducted openly without fear of sanction by both lower ranks of the military and their superior officers, as well as persons in positions of civilian authority such as village heads, police and teachers. 50. Most of the cases of sexual violence that the Commission has examined took place in military custody or on military premises or other locations that could be considered official. 51. Although senior members of the Indonesian and civilian hierarchies would certainly have known of the unlawfulness of such conduct, the Commission has found only one case in which an agent of the government was prosecuted. It is noteworthy that this case involved a low-ranking member of Hansip.

Reference 283 - 0.01% Coverage

61. There is evidence that the Indonesians denied “troublesome” areas their full quota of food and medical aid, believing that the aid would end up in the hands of the Resistance.<sup>41</sup> There are also reports of the military diverting food, medicines and clothing intended as aid for their own use or for sale in shops.<sup>42</sup> The military and local government officials also reportedly used aid in a discriminatory fashion to entice refugees to convert to Islam or Protestantism, or to lure desperate women into sexual slavery.<sup>43</sup>

Reference 284 - 0.01% Coverage

An emergency school was built at Uma Metan on the orders of Infantry Battalion 700, Nanggala [Kopassandha] and the Koramil. The building was made of traditional materials and was 12 metres long. It was built so that the population that wanted to learn Indonesian could. The process was that each evening all women in Uma Metan washed themselves and then took Indonesian language classes, which were of course taught by [ABRI] from the area. The unusual thing was that the school was also used by Nanggala, Infantry Battalion 700 and Koramil to give free rein to their sexual desires on every woman that they took a liking to...this was known about by their commander – in fact the commander also took part.<sup>55</sup>

Reference 285 - 0.01% Coverage

101. There have been frequent allegations that Indonesia’s intent in instituting the birth control programme was not to improve the health of East Timorese women, but to achieve a much more sinister objective.<sup>107</sup> The charge is that the programme was intended as a part of a strategy of genocide aimed at wiping out an indigenous population that



had already been seriously depleted by displacement and famine and to transfer more Indonesian transmigrants to the territory.\*

Allegations of the forced sterilisation of women without

#### Reference 286 - 0.01% Coverage

23. The Commission finds that the Government of Indonesia and the Indonesian security forces are primarily responsible and accountable for the death from hunger and illness of between 100,000 and 180,000 East Timorese civilians who died as a direct result of the Indonesian military invasion and occupation. The Commission received conclusive evidence that between the years 1976–1979 the Indonesian security forces systematically: • Failed to discriminate between civilian and military targets in conducting repeated large-scale bombardments from land, sea and air and other military operations which caused large numbers of East Timorese civilians to flee their homes and once having done so to flee again, often repeatedly, with the result that their capacity to make a livelihood was severely curtailed. • Destroyed food sources by burning and poisoning crops and food stores, slaughtering herds of livestock. Forced tens of thousands of East Timorese who surrendered or been captured by Indonesian forces to move into designated settlements from which they were not free to leave. • Failed to supply those interned in these settlements with sufficient food or medicines to ensure their survival, even though the needs of the internees were entirely foreseeable since the Indonesian forces' military campaigns had aimed precisely at achieving the outcome they did in fact achieve – namely the mass surrender of the population under Fretilin control into areas under Indonesian control. • Denied those who had been interned in these settlements the freedom to search for food. • Refused to allow access by international aid organisations which offered to provide food to those confined to the settlements. • Continued to implement these policies even after thousands of men, women and children had starved to death in the camps and restricted areas.

#### Reference 287 - 0.01% Coverage

28. Throughout the period of the conflict members of the Indonesian security forces systematically raped and imposed conditions of sexual slavery on thousands of East Timorese women, often inside military facilities, police stations and government offices. Gang rape by military personnel inside military facilities was common, as was sexual torture. The Commission finds that the systematic rape of these mostly young women by members of the Indonesian security forces amounted to crimes against humanity and war crimes. The Commission bases these findings on the first-hand accounts of hundreds of individual, unrelated victims who courageously told of their experiences despite the significant personal sacrifice involved in providing such evidence.

#### Reference 288 - 0.01% Coverage

In every village there was and still is a prison and every day five to ten people are tortured, burned with cigarettes, systematically electrocuted with high voltage electricity, or become victims of the Nanggala killer knives. They pull out fingernails and squeeze testicles with pliers. They put the victims' fingers under the leg of a table, and the killer Red Berets sit on top of it. All this during interrogation to get information about people's organisations in concentration camps. Then [there are] the killings. Mass shooting executions, with the victims dying in front of the graves they dig themselves. Or they die drowned in a barrel full of water. The victims' families then are told that they "have gone to Jakarta to study". Then, as if all this was not enough, the women of the struggle or the slaughtered victims' wives, are taken for interrogation at night. They have to submit, under death threats, to pleasure the Nanggala, police, Koramil, Kodim, because these women are accused of having connections with Fretilin. The captured strugglers and Fretilin members are interrogated to gain information about the Resistance with the most

#### Reference 289 - 0.01% Coverage

brutal tortures till they die, after which they are tied to the back of a vehicle and dragged around the village while the villagers are forced to watch and "welcome Fretilin's visit to the village". The women captured in the forest cannot avoid [the perpetration of] criminal acts [against them]. They are stripped naked, their hair shaved, and are told to walk among the people standing in line and forced to humiliate them.

#### Reference 290 - 0.01% Coverage

77. In the capital, Dili, on 7–8 December 1975 Indonesian soldiers executed scores of civilians, including women, in areas of the city which had been actively defended against the armed Indonesian invasion. These areas were Colmera, Vila Verde, Matadouro, along the Maloa River and Ailok Laran. They also targeted captured Fretilin members and their relatives and executed several of them on the day after the invasion.

Reference 291 - 0.01% Coverage

forces who had gathered in the area of Mount Aitana on the Manatuto-Viqueque border and subsequently executed more than one hundred and, possibly several hundred, Falintil troops and civilians, including women and children, who were accompanying them. At the time that they were killed these victims were either at the mercy of Indonesian forces or in their custody after surrender or capture.

Reference 292 - 0.01% Coverage

Among the incidents reported were a number in which large numbers of civilians were detained and tortured, women raped, and unarmed civilians who themselves had not taken part in the attacks by Falintil were summarily executed or disappeared.

Reference 293 - 0.01% Coverage

91. After the defection of more than 30 armed members of Hansip, with their families and members of a clandestine youth group, in Mehara (Lautém) on 9 August 1983, smaller-scale defections in Leuro in Lospalos Sub-district and Serelau in Moro Subdistrict, and the discovery of a plan for a similar action in Iliomar Sub-district, Indonesian military forces detained hundreds of men and women throughout the district, executing and causing the disappearances of many of them. According to information received by the Commission, between August and December 1983 at least 28 people were executed or disappeared in the sub-district of Iliomar and another 20 in the aldeias of the village of Mehara alone. Executions were frequently held in public; in several instances reported to the Commission members of the security forces compelled villagers to kill their fellow villagers publicly or in detention centres.

Reference 294 - 0.01% Coverage

112. On the basis of extensive corroboration the Commission accepts that the following acts of torture and other cruel, inhumane and degrading treatment were commonly used by the Indonesian security forces:

- Beating with fists or with implements such as a wooden club or a branch, an iron bar, a rifle butt, chains, a hammer, a belt or electric cables
- Kicking, usually by torturers wearing military or police boots, including around the head and face
- Punching and slapping
- Whipping
- Cutting with a knife
- Placing the victim's toes under the leg of a chair or table and then having one or more people sit or jump on it
- Burning the victim's flesh with cigarettes or a gas lighter, including the victim's genitalia
- Applying electric shocks to the most sensitive parts of the victim's body, including his or her genitalia
- Firmly tying the victim's hands and feet and hanging him or her from a tree or roof
- Using water in various ways, including holding the victim's head under water; keeping a victim in a water tank for a prolonged period, sometimes for up to three days; soaking and softening a victim's skin in water before beating him or her; pouring very hot or very cold water over the victim; pouring very dirty water or sewage over the victim
- Sexual harassment, sexual forms of torture and ill-treatment, or rape while in detention. Women were the main victims of this kind of widespread abuse
- Cutting off a victim's ear or ears to mark the victim as a supporter of the Resistance
- Tying the victim behind a car and forcing him or her to run behind it or be dragged across the ground, sometimes until the victim died
- Placing lizards with sharp teeth and claws on the victim and then goading it to bite different parts of the victim's body
- Pulling out fingernails and toenails with pliers
- Running over a victim with a motor-bike
- Forcing a victim to drink a soldier's urine or eat non-food items such as live small lizards or dirty socks
- Leaving the victim in the hot sun for extended periods
- Humiliating detainees in front of their communities, for example by making them stand or walk through the town naked

Reference 295 - 0.01% Coverage

115. The Commission finds that during the period of the invasion and occupation of Timor-Leste, members of the Indonesian security forces and their auxiliaries were involved in widespread and systematic rape, sexual torture and other acts of sexual violence committed against East Timorese women, which amounted to crimes against humanity.

Reference 296 - 0.01% Coverage

116. The Commission bases this finding on its consideration of the testimony of over 850 individual victims or witnesses to rape, sexual torture and sexual slavery. Most of the evidence in relation to rape, sexual slavery and other sexual violations was given during in-depth interviews with victims. These interviews were undertaken under a cooperative arrangement with the East Timorese non-governmental women's rights organisation Fokupers, due to its expertise and experience in dealing with female victims of sexual assault.

Reference 297 - 0.02% Coverage

120. On the basis of the hundreds of first-hand accounts provided by victims, the Commission finds that the following acts directed at East Timorese women took place inside official Indonesian military installations:

- The repeated rape of women detainees by several members of the Indonesian security forces. In some cases women victims stated that they could not count the number of men who raped them. Victims who gave evidence at the Commission's National Public Hearing on Women and Conflict stated that they were raped by different military officers every day during months of detention.
- Gang rape by members of the Indonesian security forces both inside and outside official military installations.
- The rape of women who had their hands and feet handcuffed and were blindfolded. In some cases women bound in this way were raped until they were unconscious.
- The mutilation of women's sexual organs, including cutting with knives, inserting sticks and bayonets into vaginas and burning nipples and genitals with cigarettes.
- The application of electric shocks to genitals, breasts and mouths.
- Forcing detainees to engage in sexual acts with each other, while watched and ridiculed by members of the security forces.
- The common practice of keeping lists of local women who could be ordered to come to the military post or headquarters so that soldiers could rape them. Lists were traded between commanders. In some cases these women were commanded to appear at the military post every morning in order to be raped by members of the security forces.
- The rape of detainees following periods of prolonged sexual torture.
- The rape of pregnant women. The Commission received repeated evidence of this, including one account in which a woman was raped only hours before she gave birth.
- Forcing victims to appear naked or to be sexually violated in front of strangers, friends and family members. In one case a woman was raped in front of her mother and later killed. More commonly victims were raped and tortured in front of their children.
- Women raped in the presence of fellow prisoners as a means of terrorising both the victims and the other prisoners.
- Placing women in tanks of water for prolonged periods, including submerging their heads, before being raped.
- The use of snakes to instil terror in naked women during sexual torture.
- Threats issued to women that their children would be killed or tortured if they resisted or complained about being raped.
- Insertion of objects, such as large batteries into a victim's vagina or anus.
- Insertion of guns and bayonets into victim's vagina or anus.

Reference 298 - 0.01% Coverage

• Forced oral sex, constituting rape. • Urinating into the mouths of victims. • Rape and sexual violence indiscriminately inflicted on married women, unmarried women and young teenage girls.

Reference 299 - 0.01% Coverage

Rape of women who had surrendered or been captured

122. Women who had surrendered or been arrested or captured by the Indonesian security forces in connection with resistance activities were particularly vulnerable to rape and sexual torture. The mass arrests following the civil uprisings between 1981 and 1983 led to increases in the number of women who were raped or placed into situations of sexual slavery by members of the security forces.

123. Women who had surrendered were forced to take part in military operations, usually to cook or to perform other services. In some cases, women were subjected to torture, rape and sexual slavery during their participation in these military operations.

124. Women were among tens of thousands of East Timorese civilians who were forcibly recruited for civil defence activities and made to patrol around their villages. During these patrols, supervised by armed members of the Indonesian security forces, women were commonly raped or sexually harassed.

125. The large-scale violence during 1999 led to a significant increase in the number of women who were raped. Those who had become displaced or who were refugees were particularly vulnerable. These acts of sexual violence were perpetrated by members of the militia groups, the TNI or in some cases members of both of these groups acting together.

#### Reference 300 - 0.01% Coverage

126. Throughout the occupation it was common practice for members of the Indonesian security forces to force East Timorese women into situations of sexual slavery. These activities were conducted openly, without fear of being held to account, inside military installations, at other official sites and inside the private homes of the women who were targeted often in the presence of parents, children and other family members.

127. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention on military bases for reasons which had no legitimate military objective. These women, who were sometimes detained for many months and sometimes years, were often raped daily or on demand by the officer who controlled

#### Reference 301 - 0.01% Coverage

128. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was common for the “ownership rights” over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations women forced into these situations became pregnant and gave birth to children several times by a number of different officers during the years in which they were the victims of sexual slavery.

#### Reference 302 - 0.01% Coverage

130. The practice of procuring, raping and torturing women was conducted openly, without fear of any form of sanction, by senior military officers, civilian officials, junior ranking officers, police officers, teachers and members of the auxiliary groups such as Hansip and the militias. When victims of sexual violence or persons representing their families complained to the legal authorities about what had taken place, their requests for help were generally met with denial and aggression. In some cases family members who complained were beaten and otherwise punished for doing so.

131. The participation in and acceptance of such practices by military commanders and civilian officials, the widespread knowledge that rape and sexual torture was officially condoned, the use of military and official facilities for these purposes, and the almost total impunity for offenders led to a situation where such practices could be undertaken by members of the security forces at will. This led to an increase in sexual violence in the years following the invasion, and expanding participation by officers of lower rank and members of auxiliary forces such as Hansip and the militias, operating under the control and protection of the security forces. In some cases members of Hansip or low-ranking local civilian officials would forcibly procure women and pass them on to the military commanders in return for increased status and rewards.

#### Reference 303 - 0.01% Coverage

134. Incidents in which members of the Indonesian security forces were involved in the rape of males, including forced oral sex, and in other sexual violations against East Timorese male prisoners and other civilians, also occurred. The incidence of this type of violation was far less frequent than for East Timorese women.

#### Reference 304 - 0.01% Coverage

135. In his evidence before the Commission the former Governor of East Timor, Mario Carrascalão, stated that it was accepted among military commanders and government officials that they could rape young East Timorese women at will, and that women were passed around between different commanders and officials. He told of occasions when senior military commanders asked him to choose any of the young women who were attending an

official function and to take them away and rape them as he desired. He refused the invitation. Mario Carrascalão stated that this kind of behaviour was common, and was institutionally accepted.<sup>6</sup>

Reference 305 - 0.01% Coverage

225. The Commission has also found that ABRI/TNI used napalm and other incendiary devices, which caused terrible suffering to civilian victims including the death by burning of unarmed men, women and children.

Reference 306 - 0.01% Coverage

226. The Commission has found that ABRI/TNI forcibly recruited tens of thousands of East Timorese men, women and children to assist them in their military operations, particularly during the years 1975–1981 and in periods of heightened military activity, across the entire territory of Timor-Leste. Those who refused to participate were subjected to beatings and torture. The illegal forced recruitment of civilians for military operations was carried out to provide cheap practical assistance and weaken the morale of their opposition to the occupation.

Reference 307 - 0.01% Coverage

265. The Commission finds that in perpetrating and allowing acts of rape and sexual assault against East Timorese women, ABRI/TNI violated the provisions of the Fourth

Reference 308 - 0.01% Coverage

270. The Commission also considers that individual members of ABRI/TNI are criminally responsible for their involvement in sexual violations during the conflict. • Acts of rape against civilian East Timorese women constituted grave breaches of the Fourth Geneva Convention, under Article 147 of that Convention. • Rape constitutes a serious violation of the laws and customs of war and was therefore a war crime under customary international law, at least during the latter part of the mandate period. • Where rapes or other sexual violations constituting inhumane acts, or incidents of sexual slavery, are carried out as part of a widespread and systematic attack on a civilian population a crime against humanity may have occurred. The Commission has found that there are strong grounds for concluding that throughout the conflict period ABRI/TNI was engaged in widespread and systematic attacks on the East Timorese civilian population, and therefore those involved in sexual violations as a part of those attacks may bear individual criminal responsibility for crimes against humanity.

Reference 309 - 0.02% Coverage

burned, and some were transported across the border to be buried in West Timor, Indonesia. • Following the massacre at the church in Suai, approximately 125 surviving women and children were detained by Laksaur militia with the assistance of members of the TNI. Many of the women were raped. The survivors were forcibly deported to West Timor where many more were raped or subjected to sexual slavery. • On 5–6 September 1999, Aitarak militia, together with members of the TNI, attacked hundreds of people who had sought refuge at a number of sites in Dili, including the house of Nobel Laureate Bishop Carlos Ximenes Belo, the Diocesan Offices, convents, and the Dili office of the International Committee of the Red Cross. At least 19 civilians were killed or disappeared from these places of refuge. The previous day, on 4 September, the TNI and militia carried out attacks on the community in Becora, a pro-independence neighbourhood in the east of Dili, killing at least seven men. • On 8 September 1999, Dadurus Merah Putih and other militias, under the command of Indonesian security forces, attacked people who had sought refuge in the Maliana police station. Before the attack, leaders of the proindependence umbrella organisation, the CNRT, pleaded with members of the Indonesian police to protect them. But the police remained sequestered in a section of the building and ordered them to go away. At least 26 civilians were killed or disappeared, mostly local CNRT leaders and suspected proindependence supporters, including one 12 year-old boy. They included people who had escaped from the police station but who had been hunted down and killed in the following days. The bodies were transported to a secret location and disposed of. • On 10 September 1999, the Sakunar militia, acting under the direction of the TNI, brought civilians from three villages in Oesilo, Oecussi to West Timor, Indonesia, on the pretext that they would be safer there. Once inside Indonesia, TNI and militia separated 50-70 young men who were selected on the basis that they had received some high-school education. The victims were tied together and brought back into Oecussi, where they were lined up and executed in a river-bed in Passabe. • On 12 September 1999,

Laksaur militia and members of the TNI attempted forcibly to deport villagers from the village of Laktos (Fohorem, Covalima) to West Timor, Indonesia. Fourteen men who resisted were killed. • During 20–21 September 1999, TNI soldiers from Battalion 745 randomly shot civilians during their retreat from Lospalos (Lautém) to Dili. At least 21 civilians, including a Dutch journalist, were killed or disappeared by members of Battalion 745 as it retreated through Lospalos, Baucau, and Dili. • On 23 September 1999, members of the Mahidi militia, supported by the TNI, opened fire on a group of villagers from Maununu Village, Ainaro District, whom they had rounded up for deportation to West Timor, killing 11 persons, including women and children. • On 20 October 1999, Sakunar and Aitarak militias and members of the TNI, while rounding up villagers from Maquelab (Pante Makassar, Oecussi) for

#### Reference 310 - 0.01% Coverage

A young woman from Suai (Covalima) brought the auditorium to tears in the final testimony of the hearing. A person of quiet dignity, she recounted her experiences after the massacre of civilians at the Suai church after the 1999 Popular Consultation. Taken to a nearby school with other women, she was repeatedly raped for a week in front of others. She was then taken to West Timor where the sexual violence continued. As a result of these attacks she bore a child. She asked the gathering if she could present her one-year-old baby. The audience cried out, “Yes, please!” and the one-year-old baby was brought on stage by her grandmother. The baby is named after a former UN High Commissioner for Human Rights who visited the baby’s mother and other Suai women survivors in 2000. The baby is truly a symbol of healing and human rights in Timor-Leste.

#### Reference 311 - 0.01% Coverage

Senhora Filomena (surname withheld) spoke of her experience as a member of the women’s organisation, OPMT, between 1975 and 1979, supporting Falintil soldiers. She told of how she was captured in 1980 after a member of her family told the military of her activities. She said he now lived in Indonesia. Sra Filomena told how she was tortured during interrogation by Indonesian soldiers. She went on to say that in 1999 her kiosk was burned to the ground by the Indonesian military helped by East Timorese, including the Sub-district Administrator. She said that if they were to return to her community, she would be able to accept them back.

#### Reference 312 - 0.01% Coverage

134. The Commission raised sensitive issues at public hearings, especially national hearings. For the first time the community heard direct testimony about terrible violations committed by Timorese political parties in 1974-1976. Victims told of violence committed by Timorese in the Indonesian military and its auxiliaries. The family and community dimensions of this sort of violence are profound. Women spoke openly of the sexual violence committed against them, challenging the widely-held view that Timorese culture forbade discussion of this subject. Hearings brought home the personal dimension of the massive and prolonged violence of the Indonesian military over the period of the Commission’s mandate. The way that this process of public truth-telling gained the respect of the wider population augurs well for future peace-building initiatives.

#### Reference 313 - 0.01% Coverage

At a workshop in March 2004 a small group were sharing their stories. A young woman from Suai (Covalima) was telling the painful story of being raped by members of the Indonesian military in 1999. The group listened attentively as the young woman told her story through tears. One young man interrupted, politely, to say that he felt that in Timorese culture it was not appropriate for women to talk about these sorts of experiences. He was himself the survivor of severe torture on a number of occasions throughout the 1990s.

The facilitator asked the young woman and rest of the group what they thought. An older lady sitting between the young man and the young woman put her hand on the young woman’s shoulder, and said that women had been abused in the past and that if now they felt they wanted to talk about it, then there was nothing in Timorese culture to say that they should not do so. She said that now was the right time for women to talk. She said this gently, while also patting the young man on the shoulder in a comforting way. She herself was the survivor of rape. The group and the young man nodded assent, and the young woman continued her story.

#### Reference 314 - 0.01% Coverage

Ainaro) gave testimony at the Commission's National Public Hearing on Women and Conflict in April 2003. Her story of sexual violence and sexual slavery in 1982 was the first time the nation had heard of the suffering of the women of Mau Chiga after villagers joined an uprising against the Indonesian military. In January 2004 Olga and her young daughter accompanied an older lady from Mau Chiga to an allwomen healing workshop. Throughout the workshop Olga supported the older lady and other participants, and also shared her experience. Her daughter joined in the singing and painting activities, and was a favourite of the other participants.

#### Reference 315 - 0.01% Coverage

The participants from Oeleu noted that the Indonesian military killed hundreds of people from the village in 1975-1976. In 1978/1979 several hundred more died from illness and starvation. They recalled that about a hundred men from their village were captured and forcibly recruited by the Indonesian military. In 1986 the introduction of the Indonesian Family Planning Programme resulted in the death of four women in Oeleu. In the late 1990s around 80 people from the village joined clandestine organisations. Many of the youth of Oeleu came under suspicion, and were caught and tortured. The Indonesian military also responded to this development by forcing villagers to join Hansip (Pertahanan Sipil, Civil Defence). Those who refused were beaten and slashed with knives. In 1999 several youths were intimidated into joining the militia group, Dadurus Merah Putih. In the weeks leading up to the Popular Consultation they burned around 200 houses, looted others and killed six people. Many residents fled to the mountains before and after the ballot. About 200 families were evacuated to Atambua after the announcement of the result of the vote, where around 50 people died of disease and one was killed.

#### Reference 316 - 0.01% Coverage

202. On average the proportion of men attending the workshops (76%) was far higher than the proportion of women. In 11.5% (31 out of 270) of the workshops open to both men and women, women did not participate at all. At the 24 meetings designated women-only meetings, an average of 15 women participated. In two of these women's meetings, a few men also attended and spoke.

203. All district teams noted that there was a lack of gender balance, both in attendance and in active participation in the discussion. Reasons given for the imbalance included the fact that women traditionally do not participate in public gatherings and that women's workload, particularly their responsibility for childcare, would keep many at home. It was thought that even when women did attend, many may have felt unable to speak in public about the violence they had experienced or did not feel comfortable speaking in the presence of their husbands.

204. It was easier for women to speak directly about violations, such as rape, when men were not present. If sexual violence was raised at all in the presence of men it was usually done obliquely, as when women spoke of having been damaged or broken. District teams addressed this formally through women-only meetings and sometimes informally by having a woman facilitator meet separately with the women attending a mixed workshop.

205. The women-only workshops were a valuable forum for understanding community experiences during the conflict. Their success in presenting a perspective that was often less blinkered by political allegiance suggests that more workshops of this type would be useful.

#### Reference 317 - 0.01% Coverage

For the greater part of the conflict, the people of Timor-Leste were exposed to widespread violence. The conflict between the principal political parties in 1975 degenerated into short-term physical violence in many communities, and Indonesia used military firepower and strength of numbers to force its will on the people of Timor-Leste and maintain its presence at huge cost to many throughout the 24 years of the conflict. The effective use of power depends on cooperation. In a culture of violence and fear, however, force is the preferred way to resolve issues and maintain control and those in power can come to assume an attitude of arrogant superiority over others. Once embedded a culture of violence can become normal and corrupt relations at all levels and in many different ways including between officials and citizens, men and women, employers and staff, teachers and students, parents and their children.

#### Reference 318 - 0.01% Coverage

In the aftermath of East Timor's historic vote for independence in August 1999, the supporters of Indonesian rule reduced the country to a shattered, smouldering ruin. By late October, some 1,500 people had been killed, scores of

women had been raped, 70% of all the buildings in the country had been destroyed, and more than half the population had been forced to flee their homes.

#### Reference 319 - 0.01% Coverage

In the course of 1999, Timor-Leste was the scene of terrible violence. Between early January and late October, at least 1,200 civilians, and perhaps as many as 1,500, were killed. Some were shot dead, while others were decapitated, disembowelled or hacked to death with machetes. Many were subjected to torture and ill-treatment. Women and girls suffered rape and other crimes of sexual violence. The systematic violence fuelled the forcible displacement of the population on a massive scale. The violence took place in the context of a referendum, or Popular Consultation, on Timor-Leste's political status supervised and carried out by the United Nations (UN) on 30 August 1999. In the period before the ballot, suspected supporters of independence were subjected to persistent threats and acts of violence by pro-Indonesian militia groups. In spite of the evident dangers, East Timorese welcomed the opportunity to vote on their political future and voted resoundingly for independence. The worst of the violence followed the announcement of that vote on 4 September. Over the next few weeks, Indonesian soldiers and police joined armed pro-Indonesian militiamen in a campaign of violence so sustained and so brutal that it shocked even those who had predicted a backlash. Before a UN-sanctioned military force arrived to restore order in late September, hundreds of people had been killed and an estimated 400,000 people - more than half the population - had been forced to flee their homes. Indonesian authorities have offered a variety of explanations for these events. They have claimed that the pro-Indonesian militia groups formed spontaneously in response to provocation by pro-independence activists, and that the violence was the result of 'clashes' between the two sides. The post-ballot violence, according to the official view, was an understandable expression of anger on the part of pro-Indonesian East Timorese at a perceived UN bias toward independence. In response to evidence that Indonesian soldiers had themselves committed acts of violence, the authorities have acknowledged that some 'rogue elements' might have done so, but they have insisted that the armed forces as an institution had been disciplined and had worked hard to contain the violence.

#### Reference 320 - 0.01% Coverage

documented some 182 cases of gender-specific violations committed in 1999. These included 46 cases of rape, five cases of attempted rape, and 16 cases of sexual assault. More than half of the 46 rape victims were raped repeatedly, or by more than one attacker. In addition, many women were raped over a period of months, and sometimes years, after being forced into a relationship of sexual slavery by TNI soldiers and militiamen.‡

128. Given the understandable reluctance of most East Timorese women to speak about such experiences, it is very likely that the actual number of cases of rape and sexual slavery in 1999 was significantly higher than thus far reported.§

#### Reference 321 - 0.01% Coverage

entered the home of a young woman and, brandishing their weapons, threatened to kill family members if she refused to have sex. In other cases, TNI officers and militiamen connived to abduct women, and then shared them like chattel.

130. Apart from the identity of the perpetrators, certain details of these assaults make it clear that rape and sexual violence were not random acts, but were planned by or with the approval of military authorities. For example, military authorities appear to have designated those women considered 'fair game' for rape or sexual assault. Some attackers, moreover, had access to relatively sophisticated contraceptive technology, including medication that they injected into their victims prior to raping them (See Case Study: Arbitrary Detention and Rape in Lolotoe).

#### Reference 322 - 0.01% Coverage

136. Victims and witnesses from widely disparate locations in Timor-Leste reported that they were told by TNI and Police officials, as well as militias, that they would be killed, and in the case of women, raped, if they did not board the trucks or boats to West Timor. They also reported consistently that the vehicles used in the evacuation were seized by military officials and militia under duress, and that money was extorted from those being forced to board the trucks.



#### Reference 323 - 0.01% Coverage

##### Women and girls

174. Among the victims of gross human rights violations in 1999, East Timorese women and girls warrant special mention. For, in addition to suffering the full range of violations experienced by men – including murder, torture, and forcible displacement – women and girls were also subjected to gender-specific violations of human rights, including rape and sexual slavery.

#### Reference 324 - 0.01% Coverage

506. Perhaps owing to AHI's weakness, and the relative strength of Falintil and CNRT in the district, there were no killings reported through the entire pre-ballot period. However, these months were not completely free of violence. There were frequent reports of arrest, beating and torture of suspected CNRT and Falintil members. Sometimes these beatings took place at AHI premises, but just as often they occurred at Kodim headquarters or in one or another Koramil. Some instances of sexual harassment and sexual violence, especially against women with CNRT sympathies, were also reported.

#### Reference 325 - 0.01% Coverage

594. The worst single incident of violence, however, was the massacre at the church in Suai on 6 September. At least 40 people, but possibly as many as 200, were killed when Laksaur and Mahidi militias, backed by TNI and Brimob troops, stormed the church compound. Of the 40 whose identities had been established by early 2003, three were Catholic priests, ten were minors (under 18 years), and several were women or girls (See Case Study: Suai Church Massacre, par. 903).

#### Reference 326 - 0.01% Coverage

641. In the face of the mounting violence, UNAMET staff evacuated to the relative safety of Dili. With UNAMET's departure, the situation in Ermera deteriorated further, and the targeted killings began in earnest. One of those singled out was Ana Xavier da Conceição Lemos. An active member of the pro-independence women's organisation, OMT, she had served as a UNAMET queue-controller on polling day. With the assistance of a Brimob officer, she had made her way to Gleno shortly after the close of balloting. Later that night, she was accosted and beaten in her home by a TNI officer, Sgt. Melky and several other men. She eventually made it to UNAMET headquarters in Gleno and she accompanied the UNAMET convoy to Dili. A few days later, however, she returned to Gleno to see that her children were safe. Upon her return she was detained first at the Kodim, and then handed over to militiamen, who raped and killed her (See Case Study: Rape and Murder of Ana Lemos, par. 964).

#### Reference 327 - 0.01% Coverage

732. At least five people were killed in the course of this wave of violence (17-25 April). Residents of Orema, the main area of the militia activity, also reported that ABLAI members forced them under threat of violence to hand over pigs, horses, and women. One man was reportedly killed when his daughter refused to go with the militiamen. After killing him, the militias took the woman against her will. She subsequently reported that she had been forced to serve as a militia slave, and that she had been raped by militiamen.

#### Reference 328 - 0.01% Coverage

opening moments of the massacre: "... I heard shooting by the Besi Merah Putih (BMP) and Brimob group in front of the Parish house. They were firing into the air. After this the Besi Merah Putih and Kodim members entered and surrounded the community in the Church complex. They started to shoot everyone. Men whom they found outside the Parish house were hacked down . . . The militia members were accompanied by Kodim troops and the Brimob elements. They entered the residence of the church and they started to kill people with machetes and shoot people in the house. At the time there were still women, children and men in the complex. They started to kill the men first because they were closer to the door. The men had pushed the women and children to the back."<sup>†</sup>

780. Brimob troops assisted in the attack by throwing tear gas into the parish house, forcing the refugees to come out. As they ran from the church, they were hacked with machetes and knives, or shot. Pastor Rafael's account

continues: "I saw the Brimob members break the parish house window and throw tear gas repeatedly into the Parish house until those who were sheltering inside ran out because they could not stand their eyes hurting. As the community ran out of the Parish house the Militia started to kill the men, but they did not kill the women and children. The children and women were allowed to leave the complex, whereas the men were hacked down."<sup>‡</sup>

#### Reference 329 - 0.01% Coverage

802. The seven murders on 12 April 1999 marked the start of a systematic campaign of officially sanctioned violence against villagers in the Cailaco Sub-District who were believed to be supporters of independence (See District Summary: Bobonaro). Over the next two weeks, soldiers and armed militiamen conducted joint patrols in which they burned and looted houses, detained and beat hundreds of villagers, raped an unknown number of women and girls, and killed as many as 20 people. No action was ever taken by Indonesian authorities against those alleged or known to have carried out these acts.

#### Reference 330 - 0.01% Coverage

831. Military officers and militia members also conspired to abduct and to rape women in the context of the Lolotoe operations. In one notorious case, three men abducted and repeatedly raped three young women whom they alleged had been assisting Falintil. Two of the rapists named by the victims were familiar figures: the Sub-District Military Commander, Lt. Bambang Indra, and the KMP militia commander, José Cardoso Ferreira (alias Mouzhino). The third man was a TNI intelligence officer, Francisco Noronha.

832. The rapes in question took place over several days at the end of June 1999 in a hotel in the town of Atambua, in West Timor. According to one of the women, the TNI intelligence officer Noronha and the militia leader Ferreira told them that if they refused to have intercourse with the three of them, they would be killed, and their bodies thrown into the ocean. Two of the men (Lt. Indra and Ferreira) were carrying automatic weapons, and at least one was equipped with contraceptive technology.

#### Reference 331 - 0.01% Coverage

834. After two nights of repeated rape, and four more days in detention, the women were eventually brought to the Sub-District Military Command in Lolotoe. There, one of the three rapists, Lt. Bambang Indra, in his capacity as Sub-District commander, prepared a letter granting them permission to return to their homes.

#### Reference 332 - 0.01% Coverage

917. Witnesses concur that Father Hilario was shot and also stabbed or hacked, by a Laksaur militiaman (Egidio Manek) as he emerged from his room in the priests' quarters. One witness stated that he saw Father Hilario's dead body lying on the floor of the sitting room in the house. Father Francisco is also said to have been stabbed and hacked to death by a Laksaur militiaman (Americo) near his quarters. According to one witness statement, shortly before being killed he implored his attackers to spare the women and children. Father Dewanto, the Indonesian priest, was reportedly killed by gunfire in or near the old church. One witness said that, as Father Dewanto was about to be killed, one of the attackers shouted "Don't kill him! He is one of us!" But the warning came too late.

918. By about 5.00 pm the killing had finally stopped. A number of survivors, some of them women, were led out of the compound by militiamen and TNI soldiers. As they walked they were told not to look around them, but they could not help seeing corpses strewn about the compound. One witness said that blood was flowing like a long stream from inside the church, across the compound and all the way to the street outside. From the church, the survivors were taken to the Kodim headquarters, and to a nearby primary school, where they were interrogated. Several of them were held for about eight days, and at least one woman is reported to have been sexually assaulted by a militiaman while in detention.\*

#### Reference 333 - 0.01% Coverage

remains of 27 people, including 16 men, 8 women, and three others whose gender could not be determined. Among those exhumed were the remains of a child of about 5 years, a young man whose lower limbs and pelvis were missing, and a teenage woman who was naked, and whose body had been burned.

#### Reference 334 - 0.01% Coverage

1999. Women and girls were subjected to many of the same kinds of violence as men, including beating, torture, killing and forcible relocation. In addition, however, they suffered a disproportionate number of sexually-related crimes, such as molestation and rape.

965. The fate of many East Timorese women in 1999 was epitomized by the experience of Ana Xavier da Conceição Lemos, a pro-independence activist and mother of three from Ermera District. She was beaten, raped, and killed by militiamen and TNI soldiers in early September 1999.\*

966. Ana Lemos was a well-known member of the OMT, a prominent pro-independence women's organisation. When the possibility arose in 1999, she campaigned vigorously for independence, openly criticising Indonesian rule at political gatherings. Her two brothers were also involved in pro-independence organisations, one in the CNRT and the other as a member of Falintil.

#### Reference 335 - 0.01% Coverage

987. Later the same day, members of Battalion 745 killed at least four more people, including two women, as they passed through the villages of Buruma and Caibada, just

## Killings

### References or discussions of killings

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#### Reference 1 - 0.01% Coverage

killed were three priests, cut down with machetes by militia members. Subsequent exhumation of bodies indicated children and women were among the dead.788 Investigations and witness testimony have shown the involvement of TNI territorial troops.789

#### Reference 2 - 0.01% Coverage

The pattern of reported fatal violations against Mau Chiga residents by the age and sex of the victim 201. As was the case for killings throughout Timor-Leste, males in Mau Chiga suffered the overwhelming majority of killings reported to the Mau Chiga Documentation Project (92.3% [108/117] of reported killings were against males and the balance of 7.7% [9/117] was against females). When we move from simple violation counts to population-based violation rates, it can be seen that, on average, relative to their share of the population of Mau Chiga Village, the population-based rate at which men were killed was more than ten times higher than that for women. Ninety-five men per 1,000 were reported to have been killed during the Commission's reference period compared with eight women per 1,000.\*

#### Reference 3 - 0.01% Coverage

122. Felismina dos Santos da Conceição told the Commission that shortly after the group of men had been taken to the Companhia 15 building, she could hear gunfire that lasted for 15 to 20 minutes, as well as the sound of several grenades exploding. After some time, one of Felismina's friends, a girl named Isabel, stood up and took some water to the location of the shooting. When Isabel arrived at the location the Indonesian soldiers were moving away in the direction of a building called Sang Tai Hoo, in Colmera. Isabel returned to the group of women and reported that all of the men had been killed.

123. Hearing this, Felismina and several women went to see what had happened. When Felismina reached the Assistencia building, she saw that the men had been shot and body parts were strewn about the location. Felismina found her brother, Jacinto Fereirra Simões, aged 17:

#### Reference 4 - 0.01% Coverage

124. Felismina and her friends then returned to the field, and together with the other women and children went in the direction of Vila Verde. On the way she saw her father, Bernardo Muniz, coming from the direction of the Military Police headquarters on Albuquerque Street. He was covered in blood. Bernardo Muniz told his daughter that he was not injured; the blood was from the other men who had been killed.

#### Reference 5 - 0.01% Coverage

131. Mid-afternoon on 7 December some of the women, children and old men who had remained in the field across from the old Assistencia building made their way south to Matadouro. Late in the afternoon, however, Indonesian troops ordered many of the locals out of their homes. According to Maria Filomena Godinho, her father showed the Indonesian soldiers “an Apodeti membership card and flag.” She told the Commission that late in the afternoon on 7 December:

ABRI came straight to our house and ordered us to get out...In Matadouro we were split into two groups, men in one group and women in the other. Then the men were all shot dead. I saw ABRI shooting them. I witnessed that with my own eyes.116

#### Reference 6 - 0.01% Coverage

148. An eye-witness told the Commission that shortly after Isabel Lobato was taken into the harbour, he was approached by her sister, Laurinda Barreto, who said that she had heard a shot and asked him to help find out what had happened. He approached a soldier in front of the hotel and was escorted to the harbour. When he went into the port area he saw “dozens” of corpses near the west entrance, including the corpses of two or three women, among which was the body of Isabel Lobato, who had been shot in the back.130

#### Reference 7 - 0.01% Coverage

215. In 1978, during the mass surrenders at Matebian, a group surrendered to ABRI at Venilale, Baucau. The deponent, who was a member of the group, was detained for about one year in the Sub-district Military Command (Koramil) headquarters in Venilale. On his release in December 1979 he learned that his wife, Ermelinda, and two daughters, Joana and Anina, had been beaten to death by troops from Battalions 721 and 503 while the women were in the area of Uaihae in Uaioli looking for food. Their bodies had then been burnt, according to a man who had been with the women and who survived.187

#### Reference 8 - 0.01% Coverage

also looking for food. They had not obtained a permit (surat jalan) to leave their area around the camp. At Mount Tokegua in Samagata, Sagadate Village (Laga, Baucau) they were arrested by Battalion 141. One civilian, Anurai, was then taken to the One Bu'u River and killed. Another, Kotedora, was taken to Kotamutodo, and killed in front of the whole village, including the women and children. A third was killed at Uasagia (Laga, Baucau).188

#### Reference 9 - 0.01% Coverage

• In 1976, Maubere was one of 13 men and two women who had been recruited in the sub-district of Bobonaro (Bobonaro) by a Partisan commander named M218 to be TBOs for ABRI. One day the Indonesians and Partisans seized all 13 men and tied them up, accusing them of having taken ammunition and given it to Fretilin. The 13 were told they were being taken to Hauba (Bobonaro) to be killed. Once in Hauba the troops released all the men except for Maubere whom they killed. His body was thrown in a river and never recovered.193

#### Reference 10 - 0.01% Coverage

226. ABRI units also killed women and children who were in their custody. The Commission heard how in January 1976 a woman and her two children were seized by Indonesian troops in Tailau in Ermera. The woman, who was pregnant, was the sister of a Falintil commander and had been denounced by an informer. Indonesian soldiers and two East Timorese partisans raped her. The next day ABRI killed the woman and her children.210

227. Women taken into the custody of Indonesian forces might also disappear. During the attack on Mount Matebian in October–November 1978, a mother, Luciana, and two of her daughters, Etelvina and Albertina, were wounded when they came under assault from Infantry Battalion 202. Luciana was taken to Dili for treatment and recovered. Etelvina and Albertina were taken to hospital in Baucau, On her return from Dili, Luciana tried to find her daughters at the hospital, but hospital staff did not know what had happened to them, and they were never located.211  
228

#### Reference 11 - 0.01% Coverage

- In 1978, a woman called Guilhermina was captured by troops from Battalion 503 in Leorema (Bazartete, Liquiçá). They found an OPMT card (the Fretilin's women's auxiliary, Organização Popular da Mulher Timor) in her possession. She was immediately executed.229

#### Reference 12 - 0.01% Coverage

267. On 23 April 1979, Alcina Ximenes and six members of her family, including a four-year-old child, were captured by Indonesian soldiers of Battalion 321 and Hansip in a place called Afateri Doro in Afaça (Quelicai, Baucau) and brought to the village of Mulia (Laga, Baucau). The three adult male family members, Joaquim Ximenes, Domingos Ximenes and Celestino Belo, were tied up and the whole group was taken by car to the Armed (Artileri Medan, Field Artillery) headquarters in Quelicai. Once there a Hansip told the Armed commander that the three men had been leaders in the forest. The Armed troops then set upon the men, beating and stamping on them. 268. The next day the three were brought to Lacudala, told to stand near a hole in the ground and shot. Domingos and Celestino Belo died immediately. Joaquim Ximenes did not: he managed to crawl out of the hole despite being shot three more times. The soldiers grabbed him by the neck and threw him back in the hole, and then bombarded him with stones. He was still not dead, so they buried him alive. 269. When the soldiers returned to their base, one of the women, Alcina Ximenes, who was pregnant at the time, asked the Armed troops what had happened to the three men. She was told that if she wanted to know, she could come with them and see. She was brought to Lacudala where she too was killed. Subsequently her four-year-old child was beaten to death. Two other women continued to be detained for another two months during which time they were repeatedly raped by the soldiers and the Hansip.283 270. A number of senior and middle-ranking Fretilin and Falintil commanders who surrendered or were captured in November–December 1978 were brought to the town of Baucau where Kopassandha personnel interrogated them at the Flamboyan Hotel or Uma Merah interrogation centres, sometimes for several weeks, before they were transferred to the headquarters of RTP 18 in Teulale. From the RTP 18 headquarters many of them were taken to Lacudala for execution. Others were brought to Quelicai either directly after arrest or from a Koramil or other military installation.284

#### Reference 13 - 0.01% Coverage

390. On an unknown date in 1977, M172 ordered the arrest of two women, Ilda Mendonça and Dominggas, who were OPMT office-holders in Aimetalau (Raimerhei, Remexio, Aileu). They were accused of being traitors. They were taken to a Fretilin base located at a place called Kaitasu (Aileu). Ilda Mendonça was hanged to death, while Dominggas was clubbed by M172 until she lost consciousness, but survived.401  
39

#### Reference 14 - 0.01% Coverage

401. In October 1977, Fernando da Sousa, the Secretario da Zona (Secretary of the Zone) in Uato Carbau (Viqueque), and several others were arrested and executed in Uatolari (Viqueque) as suspected Amaral supporters. In the year since he had been arrested and taken to Lobito with Aquiles Freitas, Fernando da Sousa had been given political education and then appointed Secretario da Zona. He was accused by the Uato Carbau commander, David Lebre, of having made contact with ABRI to discuss surrender.418 According to an informant who was held with 23 others in a pig-sty in the Zona 17 de Agosto (Zona Bautae), in Uatolari on the orders of three delegados, M238, M239 and M240, among those executed were three women, named Alice, Angelina and Coubae, who were taken away and executed in the middle of the night. According to another source, Alice came under suspicion because she had received a letter from her family in the town.419

Reference 15 - 0.01% Coverage

located just below Mount Aitana and Mount Santo António. Nearby, Fretilin/Falintil had recently concluded its national conference at Maubai. By 17 September only Fera Lafaek's Company 4 remained in the area of Aitana with a large number of civilians. According to accounts received by the Commission, a large number of civilians, including women and children, were killed when Battalion 744 reached the Aitana region and engaged armed Resistance fighters over a period of several days.\*

Reference 16 - 0.01% Coverage

100 people, including women and children, were subsequently killed on the slopes of Mount Aitana and Mount Santo António, either by being shot or being burned to death in the grassland to which ABRI had set fire. After the surrender or capture of the survivors another 25 people, all of them reportedly wounded, by the Waidada River, and five others were reportedly killed at the Kotis headquarters in Waidada.<sup>534</sup>

Reference 17 - 0.01% Coverage

Then ABRI called members of Hansip and civilians to go down to Waidada River. We saw lots of civilians had been killed, including men, women and children. We couldn't count the number of people who had been killed... We were ordered to stop at that place and prepare sleeping places.

Reference 18 - 0.01% Coverage

I saw and I know that there were 160 people [killed]. The 160 were not only Falintil soldiers, but also women and children. We took the bodies of the victims and gathered them at Waidada River. We were ordered to carry the bodies on our shoulders and bring them to the Waidada River. They then took photos of the dead bodies. There were 25

Reference 19 - 0.01% Coverage

557. In Lore (Lospalos, Lautém) in August 1983, the Indonesian military responded to the Hansip uprising by arresting a number of women suspected of having relatives in the Resistance. Some time thereafter, Falintil attacked the Indonesian forces in the Lore area. Battalion 641 retaliated by firing mortars into the Maluro settlement camp (Lore I, Lospalos), killing nine individuals between the ages of three and 50. In November 1983, four individuals were arrested, one of whom was executed.<sup>619</sup>

Reference 20 - 0.01% Coverage

community of Tirilolo, Hola Rua. In the attack they killed Luis Boco-Siri, whose house had been a hiding place for supporters of independence, and Agapito de Araújo.<sup>926</sup> On the same day, ABLAI militia members, including Bernadino da Costa, attacked Gratu Village in the sub-district of Same. As the men had fled to the mountains, the women were forced to call their husbands to return to the village. A few men came out of hiding into the village, including Carlito de Araújo. He was interrogated and was killed, allegedly by M85 and M86.<sup>927</sup>

Reference 21 - 0.01% Coverage

831. The killing of EO from Gleno illustrates the type of violence inflicted on outspoken pro-independence women activists. EO was a school teacher and secretary of the CNRT-affiliated women's group, the OMT (Organização da Mulher Timor, Organisation of Timorese Women) in Ermera. Her family were well-known supporters of independence and her brother was a Falintil commander. She also worked as a UNAMET staff member in Ermera. A former member of the Darah Merah militia

Reference 22 - 0.01% Coverage

After the ballot, we came back to the church. On 6 September, the church was attacked by militia. My husband had run away to the forest the day before that. I was in Father Hilario's dining room, with my mother-in-law and sister-

in-law. There was shooting from 2.00 to 3.00pm. Then the district administrator, M133, and village head [of Foholulik, Tilomar], M78, came and said, “Just kill all the men, spare the women,” in front of us all.1023

Reference 23 - 0.01% Coverage

two women, were killed as the convoy moved through Buruma and Caibada in Baucau Town.1035

Reference 24 - 0.01% Coverage

858. According to interviews with witnesses, statements submitted to the Commission and allegations in an indictment issued by the Deputy General Prosecutor for Serious Crimes in Dili, Mahidi militia killed at least 13 people, including women and children, during the attack. One family fled the initial attack by hiding in a shallow riverbed leading up to a ridge behind Mau-Nuno. A young woman, Francisca Maria Almeida and her two-year-old son, Isadoro hid there with her parents, Ernestina and Francisco Bianco, and her sister-in-law, Isabel Maria Almeida. They hid in a hole in the ground next to a stream just below the ridge. When several Mahidi militias from Cassa (Ainaro, Ainaro) found them, they shot and killed Ernestina and Francisco Bianco and Isabel Maria Almeida. When Francisca Maria Almeida was shot, the bullet went through her body, seriously wounding her and into the body of her two-year-old son, Isadoro, who was also shot in the head and was killed. Another woman and her little daughter hiding nearby were also shot and wounded. The other victims killed in Mau-Nuno were Armando, Jacob Bianco, Lobotina, Jorgé Correia Barros Xavier, João Nunes, Lucinda da Silva Bianco, Afonso Ramos, Miguel Monis and Alcino Araújo. As many as 75 villagers were forcibly relocated first to Cassa, and then deported to Atambua, West Timor1041

Reference 25 - 0.01% Coverage

the occupation, including Fretilin/Falintil, clandestine networks, or other pro-independence groups. Women and children who were thought to be family members of those mentioned above were also victims of these fatal violations to a lesser degree. Typically, women and children were killed during massacres, when indiscriminate shooting and attacks led to large number of fatal casualties.

Reference 26 - 0.01% Coverage

Viqueque border and subsequently executed more than one hundred and, possibly several hundred, Falintil troops and civilians, including women and children, who were accompanying them. At the time that they were killed these victims were either at the mercy of Indonesian forces or in their custody after surrender or capture.

Reference 27 - 0.01% Coverage

Engineering Battalion (Zipur 5), and Hansip, detained hundreds of men and women from Mau Chiga and the surrounding communities. A special project undertaken by the Commission recorded that more than 50 people from the village of Mau Chiga alone were executed or disappeared in the following months. Many of them were killed in the most brutal fashion, both publicly and at an execution site, called Jakarta 2, at Builo, near the town of Ainaro, where victims were hurled into a deep ravine. Others were raped, and some 600 people from the area were forcibly displaced to Ataúro Island and other locations where many of them died of deprivation.

Reference 28 - 0.01% Coverage

37. In 1999, victims of unlawful killings and enforced disappearances were predominantly men of military age with a real or suspected association to pro-independence groups, including CNRT, the clandestine movement and student and youth organisations. However, since the objective of the military and its allies was to intimidate the general population into voting for integration with Indonesia, their target was broad and their methods indiscriminate. Thus, women and children seeking refuge with their families were also killed during massacres. Other groups perceived to support proindependence groups, such as the clergy, students, and local UNAMET staff, were also targeted, particularly after the announcement of the ballot results.

Reference 29 - 0.01% Coverage

On 20 August 1982, the guerillas entered Mau Chiga and we helped them by giving them food. When Indonesian soldiers later came to our village they burned all the houses. My family and I hid in the caves, with 29 other people including children, women and men. We stayed there for about one week. My son, Bernadino Tilman, a teacher, was shot dead when he went down to Mau Chiga to look for food.

Reference 30 - 0.01% Coverage

336. In Kraras (Viqueque) on 8 August 1983, 14 Indonesian soldiers from the combat engineering battalion, Zipur 9, were killed in an uprising of Ratih, the village civil defence force. This incident brought about a protracted military response throughout the district of Viqueque that involved widespread detentions and mass executions (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances). The people of Kraras who survived, most of whom were women, were moved to a new location called Lalerek Mutin.

Reference 31 - 0.01% Coverage

458. An East Timorese women described the killing of her husband on 7 September by more than six BMP militiamen. Led by F39, the militia shot her husband in the back at least eight times. She ran to Bazartete.458

Reference 32 - 0.01% Coverage

Because the militias carried sharp weapons the people were afraid and just obeyed. Otherwise we would be shot dead, our lives taken...People followed the militia on foot. Children, pregnant women and old women and men were all threatened. [We] had to cross the river on foot. People were thirsty and hungry. We had no energy. There were about 50 militia involved.

Reference 33 - 0.01% Coverage

in their coffee plantation. They also arrested six of Amelia's relatives, two of whom were women. Fretilin arrested them on suspicion of hiding guns, which Amelia's father denied. They were dragged along the street and then tied up and beaten. They tied Amelia's uncle to a flag-pole and beat him until he bled.\*

Reference 34 - 0.01% Coverage

"Stay in Ermera!". Filomena noted that in the crowd were women whose husbands had been killed six weeks earlier by UDT. Miguel Martins was shot and killed.195

Reference 35 - 0.01% Coverage

465. José Andrade dos Santos told the Commission that in the aftermath of the killings in Kraras the entire region was plunged into fear. He explains that many from the area were arbitrarily arrested, held and tortured for around one to two weeks.550 Thomás Guterres from Uatolari described how, in the months after Kraras, three or four military personnel would arrive at a house in the middle of the day or night and call from outside. When the door was opened they would storm in and take the suspect. If they did not get who they were looking for, often they would arrest members of the person's family, including women.551

Reference 36 - 0.01% Coverage

58. The Commission was told by survivors that on the morning of 16 September, Indonesian soldiers and Hansip took a large group of civilians, including women and children, to the village of Caraubalo. The villagers were taken to a location called Welamo where they were told to stand in a hole created by a landslide, and they were then executed by the soldiers and members of Hansip.37 The Commission has compiled a list of the names of 54 victims executed at Caraubalo.

59. On 17 September, Indonesian soldiers approached a large group of civilians from Kraras who had fled to the nearby village of Buicaren. The village was surrounded and those from Kraras were detained. The men were separated from the women and were told that they would be marched to Kraras under the supervision of the military



to bring food. According to evidence received by the Commission between 6 and 8 Indonesian soldiers and two East Timorese Hansip escorted dozens of men to the Wetuku river in an area known as Tahuben. They were then shot. Only four people are reported to have survived the massacre. There are conflicting reports about the number of victims killed at Tahuben, with figures ranging from a low of 26 to a high of 181.\*

#### Reference 37 - 0.01% Coverage

227. In the large-scale military operations which followed the initial invasion, thousands of East Timorese civilians, including men, women and children who were unarmed and unable to protect themselves, were targeted or indiscriminately killed by the Indonesian military.

228. During these military operations members of ABRI/TNI routinely tortured and killed civilians and prisoners of war who were captured. Prisoners who were executed included pregnant women and children (see Vol. III, Part 7.8: The Rights of the Child).

#### Reference 38 - 0.01% Coverage

In the afternoon when the ABRI returned from Dili, the civil servant reported to them saying: “XH says that she keeps thinking of her Falintil husband in the forest.” But I had never said that. That night ABRI took seven men and two women detainees, including myself, to throw us off Builico [a very deep ravine known as Jakarta II]. When we arrived, the men were made to stand on the edge of the ravine and then pushed to their death. When they tried to push us women off we

#### Reference 39 - 0.01% Coverage

(Cailaco, Bobonaro) ordered the TNI and Halilintar militia to work together to identify the killers of local pro-autonomy figure, Manuel Gama. Soldiers and militiamen carried out a sweep in nearby villages detaining about 30 residents, including women and children. They were forcibly marched to the Cailaco Koramil in Marco where they were held for up to four days.<sup>184</sup>

#### Reference 40 - 0.01% Coverage

269. In one of the retaliatory actions after the Kraras uprising, the killings in the aldeia of Fahite-Laran, Caraubalau (Viqueque, Viqueque) on 16 September 1983 included many women and young children. Former Hansip commander, Jeronimo da Costa Amaral, told the Commission:

#### Reference 41 - 0.01% Coverage

270. Other witnesses put the number of victims at between 26 and 54, but all agreed that there were many women with young children in the group. The Commission has found that 14 children were killed in this massacre, aged between one and 17 years (The Caraubalau and Tahu Bein massacres are described in Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances). The following day in Tahu Bein (Viqueque) the military rounded up and shot all males, including adolescents, from the village of Bahalarauain. Nine of the reported victims were minors, one aged ten and the remaining aged 15-17.

#### Reference 42 - 0.01% Coverage

278. In some of the most notorious killings that took place in 1999, adult males were the targets and were separated from the women and children before the killings took place. This is what happened when, on 5 September, militia forced out people who had taken refuge in the Dili Diocese compound.<sup>217</sup> Women and children were also separated from the men at Passabe (Oecussi) where at least 47 young men were killed by the Sakunar militia on 10 September.<sup>218</sup>

#### Reference 43 - 0.01% Coverage

They came and shot dead all of my relatives, 37 people, in Lahiria Village, (Lore I, Lautém) including children and pregnant women. I only heard the sounds of the guns from the direction of Lahiria, where they were.\*

#### Reference 44 - 0.01% Coverage

77. In the capital, Dili, on 7–8 December 1975 Indonesian soldiers executed scores of civilians, including women, in areas of the city which had been actively defended against the armed Indonesian invasion. These areas were Colmera, Vila Verde, Matadouro, along the Maloa River and Ailok Laran. They also targeted captured Fretilin members and their relatives and executed several of them on the day after the invasion.

#### Reference 45 - 0.01% Coverage

forces who had gathered in the area of Mount Aitana on the Manatuto-Viqueque border and subsequently executed more than one hundred and, possibly several hundred, Falintil troops and civilians, including women and children, who were accompanying them. At the time that they were killed these victims were either at the mercy of Indonesian forces or in their custody after surrender or capture.

#### Reference 46 - 0.01% Coverage

91. After the defection of more than 30 armed members of Hansip, with their families and members of a clandestine youth group, in Mehara (Lautém) on 9 August 1983, smaller-scale defections in Leuro in Lospalos Sub-district and Serelau in Moro Subdistrict, and the discovery of a plan for a similar action in Iliomar Sub-district, Indonesian military forces detained hundreds of men and women throughout the district, executing and causing the disappearances of many of them. According to information received by the Commission, between August and December 1983 at least 28 people were executed or disappeared in the sub-district of Iliomar and another 20 in the aldeias of the village of Mehara alone. Executions were frequently held in public; in several instances reported to the Commission members of the security forces compelled villagers to kill their fellow villagers publicly or in detention centres.

#### Reference 47 - 0.01% Coverage

A young woman from Suai (Covalima) brought the auditorium to tears in the final testimony of the hearing. A person of quiet dignity, she recounted her experiences after the massacre of civilians at the Suai church after the 1999 Popular Consultation. Taken to a nearby school with other women, she was repeatedly raped for a week in front of others. She was then taken to West Timor where the sexual violence continued. As a result of these attacks she bore a child. She asked the gathering if she could present her one-year-old baby. The audience cried out, “Yes, please!” and the one-year-old baby was brought on stage by her grandmother. The baby is named after a former UN High Commissioner for Human Rights who visited the baby’s mother and other Suai women survivors in 2000. The baby is truly a symbol of healing and human rights in Timor-Leste.

#### Reference 48 - 0.01% Coverage

The participants from Oeleu noted that the Indonesian military killed hundreds of people from the village in 1975-1976. In 1978/1979 several hundred more died from illness and starvation. They recalled that about a hundred men from their village were captured and forcibly recruited by the Indonesian military. In 1986 the introduction of the Indonesian Family Planning Programme resulted in the death of four women in Oeleu. In the late 1990s around 80 people from the village joined clandestine organisations. Many of the youth of Oeleu came under suspicion, and were caught and tortured. The Indonesian military also responded to this development by forcing villagers to join Hansip (Pertahanan Sipil, Civil Defence). Those who refused were beaten and slashed with knives. In 1999 several youths were intimidated into joining the militia group, Dadurus Merah Putih. In the weeks leading up to the Popular Consultation they burned around 200 houses, looted others and killed six people. Many residents fled to the mountains before and after the ballot. About 200 families were evacuated to Atambua after the announcement of the result of the vote, where around 50 people died of disease and one was killed.

#### Reference 49 - 0.01% Coverage

802. The seven murders on 12 April 1999 marked the start of a systematic campaign of officially sanctioned violence against villagers in the Cailaco Sub-District who were believed to be supporters of independence (See

District Summary: Bobonaro). Over the next two weeks, soldiers and armed militiamen conducted joint patrols in which they burned and looted houses, detained and beat hundreds of villagers, raped an unknown number of women and girls, and killed as many as 20 people. No action was ever taken by Indonesian authorities against those alleged or known to have carried out these acts.

#### Reference 50 - 0.01% Coverage

987. Later the same day, members of Battalion 745 killed at least four more people, including two women, as they passed through the villages of Buruma and Caibada, just

## Rape

### References or discussions of sexual violence and rape

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 161 references coded [0.65% Coverage]

#### Reference 1 - 0.01% Coverage

Truth-seeking and justice: 1. There should be justice for those responsible for serious crimes. 2. It was necessary for the future of Timor-Leste to learn from the history of the conflict. Investigating the past and establishing the truth should be seen as fundamental to sound nation building. However, opening up old wounds carried risks, and probing the past had to be carried out with great sensitivity. Otherwise the airing of past grievances could simply create anger and recrimination, and even renewed violence. 3. Although the incidence of violations was greatest during the long period of occupation by the Indonesian security forces, there was a real risk that reopening the chapter of the party conflict of 1974-75 would fuel strong emotions. Investigating and reporting the truth concerning violations committed by members of UDT, Fretilin and Falintil, including individuals now holding senior positions in government, the armed forces and the police, would also be particularly challenging. 4. There was residual anger on the part of many pro-independence supporters towards those who sided with the Indonesian occupation forces and former members of militia groups. Practical steps needed to be taken to try to reduce these tensions. 5. Many pro-autonomy supporters identified a need for popular education in the principles of political tolerance. Supporting the political goal of autonomy was not a crime and individuals should not be punished in any way for taking that political position. 6. Many women survivors of rape supported the idea of a commission with a truth-seeking function. 7. Families of those who had disappeared asked for help in discovering the fate of their loved ones.

#### Reference 2 - 0.01% Coverage

117. In addition, rape and sexual assaults violate the right to privacy. 158 When carried out against women, they violate the rights of women to be free from and protected against gender-based discrimination, 159 of which sexual crimes against women are one form. The Human Rights Committee has said that “women are particularly vulnerable in times of internal or international armed conflicts” and that states should take steps “to protect women from rape, abduction and other forms of gender-based violence”. 160

118. Many of these rights are protected under the Convention on the Elimination of all forms of Discrimination against Women, which Indonesia became a party too on 13 September 1984.

#### Reference 3 - 0.01% Coverage

of ownership over a person, 164 and this can include cases where women are detained for long periods of time and repeatedly sexually assaulted.

#### Reference 4 - 0.01% Coverage

sexually abused many women held on the island. 471

#### Reference 5 - 0.01% Coverage

yet resolved, and of sexual violence against young women at Santa Cruz.<sup>641</sup>

Reference 6 - 0.01% Coverage

638. Sexual violence and sexual slavery were widespread during this period. The Commission heard in particular from many women in Suai of their experiences

Reference 7 - 0.01% Coverage

by the TNI and their militia auxiliaries, where ordinary people lived under fear and intimidation. Women and girls in particular were powerless and vulnerable. Testimonies to the Commission from women victims tell of sexual slavery at the hands of militia members.

Reference 8 - 0.01% Coverage

18. The demographics of victims varied for different violation types. Relative to the overall East Timorese population middle-aged males experienced the highest rates of non-fatal violations such as detention, torture and ill-treatment. By contrast sexually-based violations were almost exclusively targeted against women, with 90.2% (769/853) of reported sexually-based violations being experienced by women.

Reference 9 - 0.01% Coverage

102. As a women's rights NGO, Fokupers documented a significantly larger proportion of rapes than both the Commission and Amnesty International: 7.7% (86/1,115) of all their documented non-fatal violations were rapes. By contrast, of the violations documented in the available Amnesty International reports, 59.7% (3,272/5,479) were detentions, 18% (986/5,479) were unfair trials and 11.5% (631/5,479) were acts of torture.

Reference 10 - 0.01% Coverage

148. The age-sex distributions of victims of sexual violations documented by the Commission are substantially different to those for physical integrity violations. This can be seen in the Recorded Acts of Rape Based on Age and Sex, 1974–1999 Figure; and the Age-Sex Specific Level of Acts of Rape (per 10,000 People), 1974–1999. Furthermore, there are notable differences in the age-sex distribution of victims for the different forms of sexual violations. The Commission documented rapes of women in all age categories under 65 years old. However, the highest frequency of documented rape and highest population-based rates of rape were for young women of reproductive age. 15-24 yearold women appear to have been the sub-population at most risk of rape.

Reference 11 - 0.01% Coverage

149. By contrast only women between the ages of 10 and 44 were among the documented victims of sexual slavery. Of these victims women between 20 and 24 years old experienced both the highest counts and highest rates of sexual slavery. As was the case for rape, no cases of sexual slavery of men were documented by the Commission.

Reference 12 - 0.01% Coverage

150. However, the Commission documented cases of other sexual violence against both men and women. This form of violence was most commonly directed against men in the 20-24 and 35-39 age groups and women between the ages of 15 and 29 years-old.

Reference 13 - 0.01% Coverage

151. Hence, the Commission's quantitative analysis suggests that young women experienced the overwhelming majority of sexual violations. Furthermore, rape and sexual slavery were exclusively reported to have been suffered by women.

#### Reference 14 - 0.01% Coverage

† 13 August 1987, reported in *The Australian*, 15 August 1987. The Allies and Japan both occupied Portuguese Timor from 1942 to 1945 in violation of Portuguese neutrality. Japan's troops were responsible for extensive loss of life, violations of women, and physical destruction. According to a 1996 survey in Timor-Leste, at least 700 East Timorese women were sex slaves for Japanese soldiers (*Japan Times*, 14 December 2002). Since the war, Japan has paid war reparations to regional neighbours to ease its re-integration into the region and has explicitly apologised for wartime aggression and violations. Indonesia received US\$223m from Japan, plus US\$400m in aid and cancellation of a US\$177m trade debt. Timor-Leste was not compensated for wartime losses because Portugal, due to its neutrality during the war, was not a signatory to the 1951 San Francisco Conference which determined Japan's reparations obligations. Japanese NGOs and the Japanese Catholic Church continue to call for an official apology and reparations, including from the Asian Women's Fund established in 1995 by then Prime Minister Tomiichi Murayama, and have assisted East Timorese victims to testify in Tokyo.

#### Reference 15 - 0.01% Coverage

226. ABRI units also killed women and children who were in their custody. The Commission heard how in January 1976 a woman and her two children were seized by Indonesian troops in Tailau in Ermera. The woman, who was pregnant, was the sister of a Falintil commander and had been denounced by an informer. Indonesian soldiers and two East Timorese partisans raped her. The next day ABRI killed the woman and her children.<sup>210</sup>

227. Women taken into the custody of Indonesian forces might also disappear. During the attack on Mount Matebian in October–November 1978, a mother, Luciana, and two of her daughters, Etelvina and Albertina, were wounded when they came under assault from Infantry Battalion 202. Luciana was taken to Dili for treatment and recovered. Etelvina and Albertina were taken to hospital in Baucau. On her return from Dili, Luciana tried to find her daughters at the hospital, but hospital staff did not know what had happened to them, and they were never located.<sup>211</sup>

#### Reference 16 - 0.01% Coverage

Commission received numerous accounts of executions during the attack, including several accounts of rape and the execution of women and children.†

#### Reference 17 - 0.01% Coverage

1980–1981: The people of Liurai lived in Turiscaí. Three women (one married, two 14 year old girls) became victims of [sexual] violations by Indonesian soldiers. Indonesian and Hansip soldiers controlled members of the community who looked for food in Orana and Foholau.<sup>138</sup>

#### Reference 18 - 0.01% Coverage

town of Lacluta. Women continued to be subject to rape and “forced marriages” by members of the Indonesian military. People who had held positions in Fretilin and former Falintil soldiers continued to be subjected to regular interrogation and illtreatment. All males over the age of 15 were forced to perform nightly patrols, and if they failed to do so were subjected to such punishments as having to walk on hot ashes and lie in dirty water for several hours. At least one person, Carlos from the aldeia of Halimean, was killed by ABRI. Another, Mario Lopes, also from Halimean, was taken to Baucau and disappeared. The men also had to do forced labour. They built six public buildings without pay, including a clinic and houses for the Sub-district military command (Koramil) and government officials. They were made to work on the water system for one month. The distribution of food, blankets and medicine by the ICRC in 1980 helped improve living conditions, but restrictions on movement one kilometre beyond the village continued, making it difficult to carry out routine tasks essential to making a livelihood, such as cultivating gardens, cutting sago palm and tending buffaloes.<sup>255</sup>

#### Reference 19 - 0.01% Coverage

In June 1980, after the Marabia incident, the deponent was captured by Battalion 744 soldiers, along with two women. They were brought to Ataúro and placed under the control of the Koramil commander, Suryana. The two

women were sexually violated by soldiers at the Koramil. The deponent cited 5,000 detainees in Ataúro. Many died of hunger and lack of medicine.

Reference 20 - 0.01% Coverage

My husband and four of our children ran to the forest. I stayed behind with our other children. In 1981, during Operation Kikis in Aitana, I was detained in an ABRI post for seven months, with three other women. An Indonesian military commander raped me and a colleague of his raped my sister-in-law, even though she was pregnant at the time. They raped us for seven months... We were moved to the Same Kodim, then my children and I were moved to Ataúro... We were imprisoned on Ataúro for four years, seven months and seven days... on Ataúro it was terrible, there was no food. With the help of ICRC, we were returned to Same. But the people there would not accept us. They called us batar fuhuk (rotten corn). They said we were Fretilin and they wouldn't give us food.281

Reference 21 - 0.01% Coverage

had to stay in the houses already built by the internees, or build their own. UL told the Commission how she and two other young women in her family were frequently raped by soldiers during the three years that she was in Dotik.291

Reference 22 - 0.01% Coverage

We were left for two months [not under the control of security apparatus]. Only then a Nanggala and several Hansip from Buikarin were assigned in Lalerek Mutin. It was then that ABRI began pressuring and forcing people to work on building the village of Lalerek Mutin. We were forced to cut and carry lumber, build houses, work the fields and do other such work. During the daytime we worked on village projects while at night we did night watches and guard duties around the village, both the men and the women.304

340. The new inhabitants of Lalerek Mutin were mainly women, children and elderly men. The able-bodied men had either been killed, had run to the mountains, or had disappeared.\*

The women of Lalerek Mutin spoke of the hardship they faced during the first years of their lives in Lalerek Mutin. They were made to do "men's work" – such as planting, constructing public buildings and taking part in security operations. At least four women became victims of sexual violence perpetrated by members of the Indonesian military (see Vol. III, Part 7.7: Sexual Violence).

\* Olinda Pinto Martins gave evidence to the Commission that 17 men were boarded on a truck, under the premise of fetching food from Kraras, never to be seen again. In the CAVR National Public Hearing on Women and Conflict (28–29 April 2003), Beatriz Miranda Guterres spoke about her husband being recruited as a TBO and never to return. [Corroboration in HRVD Statement 00155. See also CAVR Interview with Honorio Soares de Gonzaga, Lalerek Mutin, Viqueque, 30 May 2003].

Reference 23 - 0.01% Coverage

396. The Commission received evidence that women became vulnerable to sexual violence during their displacement (see Vol. III, Part 7.7: Sexual Violence). At least three cases of sexual violence against women from Covalima are known to have occurred in April 1999. WL reported her rape by a member of Laksaur militia when she fled her home and sought protection with relatives who were members of Laksaur.365

Reference 24 - 0.01% Coverage

Guarded by militia and TNI, they were detained for eight days before being forcibly deported to West Timor, where violations continued. While being held at the school and the Kodim, and later in the camps in West Timor, some women were repeatedly raped by militia (see Vol. III, Part 7.7: Sexual Violence). Such violations are described in the two statements below:

We were brought to the Kodim. Every night we were harrassed. They came in and took away women at night. They used a flashlight on us while we were asleep and forced women to come out with them. They would not allow them to bring their things.

Reference 25 - 0.01% Coverage

The Commission found that in times of heightened conflict and wide-spread displacement throughout the mandate period, women became increasingly vulnerable to sexual violence. Sexual violence was experienced by women who were forced to leave their homes and by women who stayed behind in September 1999.

Reference 26 - 0.01% Coverage

Some women were raped during deportation to West Timor. Example of testimonies from women who experienced this include:

Reference 27 - 0.01% Coverage

474. Two women from the aldeia of Orema, Holarua (Same, Manufahi) told the Commission that they were raped on 17 April 1999 during an attack by the ABLAI militia. After the results of the ballot were announced they were deported to Atambua by militia and were only able to return to their homes on 7 December 1999.<sup>486</sup>

Reference 28 - 0.01% Coverage

Women refugees 495. Women in the camps were particularly vulnerable, both economically and physically. Female refugees had few economic opportunities to enable them to support themselves. They were dependent on men who were themselves often demoralised by the crowded, lawless post-conflict situation. Reports of domestic violence against women refugees were frequent. In the crowded conditions of the barracks privacy was non-existent. Their exposure, along with the near-absence of law enforcement and the presence of militia in the camps made women refugees particularly vulnerable to sexual assault.

496. The Commission received many statements from women who experienced sexual violence in the refugee camps in West Timor. Some had already been victimised in their homes before their deportation or in the places where they had sought refuge in Timor-Leste. The sexual violence they experienced in the camps was often a continuation of this violation; other women suffered sexual violence only after reaching the camps (see Vol. III, Part 7.7: Sexual Violence).

497. BM described how she was virtually a prisoner in the hands of a militiaman who had already raped her in the school in Suai where she was held with other women after the massacre at the Church in the days after the announcement of the results of the ballot:

Reference 29 - 0.01% Coverage

349. GN described how the military stormed the OPMT headquarters in Aileu, Fretilin's base during the internal armed conflict, when they invaded the town in 1975, and arrested the women working there. The women were kicked and beaten with weapons at the time of arrest and were then held in the Caserna (Portuguese military barracks) Aileu for three months. She and other women were raped under threat of death.<sup>369</sup>

Reference 30 - 0.01% Coverage

but also used at night by members of Nanggala, Airborne Infantry Battalion 700 and the Koramil to rape women.<sup>425</sup> The camp was closed around January 1982.

Reference 31 - 0.01% Coverage

408. This period is also notable because females suffered higher than the average share of detentions, tortures and ill-treatments compared to other years. Between 1980 and 1984, 21.4% (1,601/7,574) of documented detentions, 10.8% (259/2,403) of documented tortures and 18.7% (292/1,560) of documented ill-treatments were suffered by women.<sup>†</sup>

Reference 32 - 0.01% Coverage

450. Sexual violence against detainees was perpetrated on many women detainees following the uprisings (see Vol. III, Part 7.7: Sexual Violence.) For example, six women who were taken to the ABRI post in Manatuto were tortured and raped. Some were raped in Lesuhati itself. An East Timorese woman told the Commission:

#### Reference 33 - 0.01% Coverage

462. Accordingly, the military conducted a massive crackdown in the districts of Viqueque and Lautém which also reached into other areas of the territory including Baucau, Aileu and Dili. Bombing raids were conducted between August 1983 and June 1984. The intensity of the operations is reflected in the Commission's quantitative research. This indicates an increase in human rights violations in late 1983, especially in the eastern districts of Lautém, Viqueque and Baucau. Major violations of human rights included the massacre of civilians, the forced displacement of the civilian population to other areas, and the rape and use for sexual slavery of women from the region (see Vol. II, Part 7.2: Unlawful Killings and Enforced Disappearances and Part 7.3: Forced Displacement and Famine; also Vol. III, Part 7.7: Sexual Violence). In addition, the Commission recorded a sharp increase in incidences of arbitrary detention, torture and ill-treatment.

#### Reference 34 - 0.01% Coverage

484. Women were also left in a vulnerable position when men in the village went on forced searches looking for members of the Resistance in the forest. An East Timorese man was forced by the Task Force (Satuan Tugas, Satgas) commander of Tutuala to participate in a month-long search for the members of Hansip who had fled. His wife was ordered to go to the Infantry Battalion 641 post in Laluna Lopo, Poros, Mehara, (Tutuala, Lautém) where she was interrogated about her husband's clandestine work and whether she had ever met any members of Fretilin. She was held for three nights. On one night, she was kissed and touched but she was not raped. Her husband was taken to the Kodim 1629 in Lospalos (Lautém) and was never seen again.<sup>576</sup>

#### Reference 35 - 0.01% Coverage

763. In Covalima, violence increased dramatically after the Popular Consultation. Perpetrators included not only members of the Laksaur militia and the TNI, but also the local police and the Lorosae Contingent (Kontingen Lorosae), an Indonesian police contingent assigned to Timor-Leste specifically for providing security during the Popular Consultation. Detainees were taken to police stations throughout Covalima. In Fohoren (Fohorem, Covalima), many civilians fled to the Fohoren Nossa Senhora do Rosário Church after they had voted, anticipating post-Popular Consultation violence. The police arrested 14 people seeking refuge there and took them to the Fohoren police station. 1046 Community members of Fohoren described how they were beaten, stripped of their clothes and burned with cigarettes at the police station. The women were sexually harassed. They were touched and fondled, and threatened with lewd remarks and sexual advances. The Laksaur militia leader, T757, came from Salele to interrogate some of the detainees.<sup>1047</sup>

#### Reference 36 - 0.01% Coverage

20. East Timorese women and girls who were held prisoners, or who were forced to work for members of ABRI/TNI, were routinely raped and forced into conditions of sexual slavery, including being "passed" from one officer to another at the end of periods of duty in the territory (see Vol. III, Part 7.7: Sexual Violence).

#### Reference 37 - 0.01% Coverage

240. Young East Timorese women who were forced to work for members of ABRI/ TNI were routinely raped and forced into conditions of sexual slavery by their military masters (see Vol. III, Part 7.7: Sexual Violations).

#### Reference 38 - 0.01% Coverage

1. As required by its legal mandate (Article 3.4c), the Commission developed a gender-sensitive approach in seeking the truth about human rights violations during the political conflict from 25 April 1974 to 25 October 1999. Men and women have different social roles and status in their communities, and the Commission needed to understand how this might have affected their experience of violations and the impact these violations had on them. Although women were the victims of the same range of human rights violations as men, almost all cases of sexual violence – rape, sexual slavery and other forms of sexual violence – were committed against women.



2. The Commission found that women became the victims of specific forms of violations, which related to their low status and the sexual stereotypes imposed on them. These violations, which include rape, sexual slavery, sexual torture and harassment, can be classified as sexual violence. Although some men were victims of sexual violence, such as those who experienced sexual torture in detention, the majority of victims were women.

#### Reference 39 - 0.01% Coverage

8. Additionally, the Commission interviewed more than 200 victims and witnesses of sexual violence. These in-depth interviews and the statements reporting incidences of sexual violence depicted an overwhelming picture of impunity for sexual abuse. After careful consideration of the evidence before it, the Commission has no doubt that the patterns of widespread sexual violations that the women described represent the truth.

#### Reference 40 - 0.01% Coverage

11. The evidence also demonstrates how acceptance of abhorrent practices by commanders and officials encourages those under their command and control to continue and expand the use of such practices. The victims' testimonies clearly show that there was a widely accepted practice for members of the security forces to rape and sexually torture women while on official duty, in military installations and other official buildings. These practices were covered by almost total impunity.

12. Acts that commonly and openly took place in these official places included prolonged sexual torture of women, followed by individual or gang rape by members of the Indonesian security forces. This sexual torture often included mutilation of women's sexual organs, inserting of objects into vaginas, burning nipples and genitals with cigarettes, use of electric shocks applied to the genitals, breasts and mouths, forcing detainees to engage in sexual acts, rape of pregnant women, rape of women while blindfolded with their hands and feet bound, and the use of snakes to instil terror in victims.

#### Reference 41 - 0.01% Coverage

13. Victim testimony also demonstrates that women were often raped during military operations and that it was commonly accepted practice for military officers to force young women, by threats of direct violence to themselves, their families and their communities, to live in situations of sexual slavery. In these situations, which often continued for years, the officers raped the women under their control at will, day after day. In some cases women were "passed on" by officers to their replacements or to other officers. All of this was not only tolerated by senior officers and officials, but even encouraged. Commanders and officials also participated.

14. Despite the heavy cultural taboos and personal difficulties, a number of women gave detailed accounts of their suffering at public hearings, which were broadcast live by national radio and television services. The Commission recognises the extraordinary courage of these women and all of the victims who provided statements and agreed to be interviewed. It applauds their determination that the story of their abuse should be known, no matter what the personal cost. It also draws the inescapable conclusion that the hundreds of women who gave direct evidence represent only a portion of the total number of victims who did not give statements, because of social or personal pressures or an inability to talk about their experiences due to on-going trauma connected to the violations.

#### Reference 42 - 0.01% Coverage

Culture of silence 24. "It is a secret between me and God. There is no need to dig any deeper." 2 These are the words of a woman who was detained and tortured in Hotel Flamboyan, Baucau, when asked whether she experienced rape. 25. Many East Timorese women find it difficult to reveal that they were victims of violence, especially sexual violence. In a culture that values a woman's virginity above all, women who have experienced sexual violence, rape and particularly sexual slavery, are vulnerable to discrimination and isolation. Society tends to blame women for the sexual violence they experienced, to see them as "used goods" and stigmatise their children. There is very little social compensation to motivate women who experienced sexual violence to reveal it to others. 26. Some women talked to the Commission of their difficulties in admitting their experiences of rape to their husbands for fear of being rejected. A husband might abandon his wife if she admits to having been raped. A girl might not find a man willing to marry her. A woman raped by the military might become "fair game" for sexual abuse by other men because she has already been dishonoured.

27. Many of the accounts in this part express the shame and humiliation these women experienced once they were known as “military wives” or *feto nona*.†

Reference 43 - 0.01% Coverage

41. The Commission received three statements from victims of rape by members of UDT in the context of inter-party conflict. AA, a teacher and member of the Fretilin organisation, the Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT), testified at a public hearing on her capture by members of UDT on 20 August 1975 in Liquiçá:

Reference 44 - 0.01% Coverage

44. After the rape, the two women were set free.

Reference 45 - 0.01% Coverage

48. The Commission received six statements relating acts of rape by members of Falintil that occurred from 1975 to 1999.<sup>10</sup> In the armed conflict, women were at risk of sexual violence from all sides. However, the Commission noted that the number of rapes conducted by Falintil was much smaller than those committed by Indonesian military personnel. DA1 told the Commission about the rape of his aunt, DA, in 1978 by a Falintil soldier in Fatuk Makerek (Soibada, Manatuto). PS7, an armed member of Falintil, came to DA’s house to force her to have sexual intercourse with him. She relented because she was scared. Although he then promised to marry her, PS7 left the area to be based elsewhere.<sup>11</sup>

49. During the consolidation of Indonesia’s occupation from 1985 to 1998, women continued to be in danger of rape from armed men on all sides. For instance, Falintil soldiers continued to rape women in Ermera from time to time up till 1998. EA from Railaco Kraik (Railaco, Ermera) was raped on 16 March 1995 by a Falintil soldier known to her as PS8. She believed she was a target because she had opened a kiosk in her village with capital received from an Indonesian government assistance scheme. One night when her husband was guarding the kiosk, PS8, carrying a knife, entered EA’s bedroom and raped her. She reported the case to the local village official (Kepala Rukun Kampung), but her report was not heeded. She became pregnant as a result of the rape.<sup>12</sup>

Reference 46 - 0.01% Coverage

59. Rape took place during interrogation or when women were forced to join in military operations to find the enemy. LA spoke to the Commission about her rape after she surrendered in Uma Metan (Alas, Manufahi) in 1978. LA and two friends, MA and LA1, were first taken to Betano (Same, Manufahi) by four members of the Hansip – PS14, PS15, PS16 and PS17 – and then handed over to Commander PS20 and two of his soldiers, PS18 and PS19 [Indonesian], at the Battalion 327 Yonif post in Fatukuak, a location in the village of Fatukahi (Fatuberliu, Manufahi). LA and the two other women were interrogated at the post for two weeks. At one point the three of them were tied together and made to stand in the sun. LA1 was sent home with Hansip member PS17 because she was sick, but LA and MA were forced to participate in a military operation in the mountains to find family members. At a place called Wekhau, both women were raped by PS18 and PS19. They were then forced to participate in the search operation for three days and three nights.<sup>19</sup>

Reference 47 - 0.01% Coverage

61. Women clearly identified as members or supporters of Falintil were also targets of sexual violence. OA was detained, tortured and subjected to repeated rape because she was suspected of providing food to Falintil. In her testimony to the Commission, she describes how she and others surrendered in a place named Aifu (Ermera, Ermera) to members of Battalion 721 in April 1976. At that time OA and six friends were taken

Reference 48 - 0.01% Coverage

64. QA was not raped on the battlefield, but at a military post after an attack. In 1978, she and a group of villagers were foraging for food near Uatolari Town (Uatolari, Viqueque) where she lived. Suddenly Battalion (Yonif) 732

and Hansip members attacked them. Three villagers were killed during this attack. QA and 11 women were taken to the Battalion 732 post where QA was raped. She told the Commission:

In 1978 two Hansip named PS24 and PS25 and soldiers from Yonif 732 captured me and 11 other women in a place called Bubulita. They took us to the military post where they interrogated us. While the interrogation was underway, PS24 and PS25 ordered me to enter the 732 commander's place. They said I was to be interrogated, but that was a lie. They took me there to rape me. The commander raped me for 24 hours. They took turns raping me, all 15 of them. I had to endure this to make sure that they did not kill the 11 women who were captured with me.<sup>23</sup>

#### Reference 49 - 0.01% Coverage

68. Rapes were committed not only by soldiers during battle, but also took place at military installations. The Commission has documented cases where military personnel summoned women for the purpose of rape. In some cases, local commanders not only failed to prevent rapes or to punish the perpetrators, but also were themselves the perpetrators of the crime.

#### Reference 50 - 0.01% Coverage

When I arrived at night they gathered us women into a room. Not long afterwards a Hansip member named PS35 came to open the door for the soldiers to take the women to be raped. Every night the soldiers came to take the women. They also came for me but I tricked them by chewing betel nut and smearing the red juice on my inner thighs so that when they came and took off my sarong and looked at my genitals, they thought I was menstruating, but I was not. One night a Hansip member, PS41, forcibly took me to an interrogation room. He hit me, kicked me and burned my body with cigarette butts. Then he tore off my clothes and raped me. At that time my seven-year-old child was left inside the jail.<sup>31</sup>

According to the testimonies of these three women, many other women detained at the Uatolari Koramil had similar experiences of sexual violence, but since they came from other villages their names are unknown. Although AB was arrested several years after XA, YA and ZA, her testimony corroborates evidence about the pattern of sexual violence at the Uatolari Koramil. In 1981, AB was taken from her home by four Hansip members known to her as PS41, PS42, PS43, PS44.<sup>32</sup> They took her to the Uatolari Koramil where she was held for one week and raped in turns by four Indonesian soldiers whose names she did not know. Eventually she was released after being detained for two months in Viqueque.

#### Reference 51 - 0.01% Coverage

They took us both to the ABRI post. Then a commander PS393 raped me and one of his subordinates raped my daughter-in-law who was pregnant at the time. They put us in together with two other women from Hato Udo. They detained my daughter-in-law because her husband was still in the forest...we were continually raped for seven months although I was already old and my daughter-in-law was pregnant. Then we were transferred to jail at Kodim [District Military Command headquarters] 1634 in Manufahi for seven months and there we were not raped again. I was sent to Ataúro with my children, aged four and six. We remained in Ataúro for four years, seven months and seven days.<sup>33</sup>

#### Reference 52 - 0.01% Coverage

"Integration Day" in Tutuala, DB had to cook with members of the government women's organisation, Guidance for Family Welfare (Pembinaan Kesejahteraan Keluarga, PKK). According to the testimony of her brother, DB1, while DB was busy cooking, Koramil Commander PS45 called her out of the kitchen but "because she did not want to go, he dragged [her] into a room and raped her...her clothes were all torn."<sup>34</sup>

#### Reference 53 - 0.01% Coverage

Dulce Vitor, a detainee in the military police compound in Baucau in 1978, gave evidence of the rape of male detainees: When I was detained at the PM [Polisi Militer, Military Police] office in Baucau, sometime around November-December 1978, I saw male detainees who were sexually harassed and raped. Male detainees were tied and stripped, then ABRI soldiers and partisans stuck pieces of wood into their anuses. They screamed because they couldn't stand the pain, but the soldiers ignored them. The more they screamed the harder and faster the soldiers

thrust the wood in and out of their anuses. The women detainees were forced out of their cells to watch the rape of the men. Women detainees were also forced by ABRI to hold and massage the sexual organs of male detainees. I know this happened in other detention sites in Baucau, yet what I witnessed with my own eyes happened to five men, whose names I don't know, at the Baucau PM office.<sup>38</sup>

#### Reference 54 - 0.01% Coverage

76. IB1 gave the Commission a statement about his sister, IB, who was gang-raped by ABRI soldiers at the Ainaro Kodim in 1981. Previously that same year, six soldiers went to IB's house in the aldeia of Poelau, Soro (Ainaro, Ainaro). They arrested her and her brother IB2 and took them to Kodim in Ainaro. On arrival, five other women were already there. They were all beaten and burned with cigarette butts by their interrogators. According to her brother's testimony, several ABRI soldiers raped IB because her husband was an active member of Falintil.<sup>40</sup>

#### Reference 55 - 0.01% Coverage

79. In the Mau Chiga incident, not only Hansip and low-ranking soldiers raped women, but also military commanders as evident in the testimony of KB. On 20 August 1982, KB, KB's sister, LB, and five others were detained in the aldeia of Surhati, Mau Chiga (Hatu Bullico, Ainaro) by Hansip members PS54, PS55, PS56, PS57 and PS58. They were taken to the Koramil in Dare where they were beaten with rifle butts, belts and stabbed all over their bodies with sharp rocks until they bled. On the day following their release, the same Hansip members assaulted KB at her home. They beat her with a crowbar and clubs, cut her hand with a knife and then jabbed her breasts with the muzzle of a rifle. Two days later, a high-ranking Indonesian commander from the Ainaro Kodim known as PS59 forcibly transported the seven people by minibus to the Kodim in Ainaro. At the Kodim they were detained in the same cell and PS395 participated in electrocuting their cheeks and genitals. PS59 raped KB, who was two months pregnant at the time, and her sister LB in their cell at the Ainaro Kodim.<sup>42</sup>

80. During this same year, Hansip members PS54 and PS380 detained MB and NB in Surhati Mau Chiga (Hato Bullico, Ainaro) because their husbands were suspected of being Falintil commanders involved in the Mau Chiga uprising. The two women were taken to Koramil in Dare where the Koramil commander and PS54 raped MB all night long. She was released the following day, but two days after she got home PS60, a member of Hansip, went to MB's house. He threatened her with a weapon and raped her. The rapes continued for one month.<sup>43</sup>

#### Reference 56 - 0.01% Coverage

nothing but cry". One week later the two women were released. Not long after that, OB was almost raped by a Hansip named PS64, who accosted her with a gun when she was on the way to work in the fields. Because a TBO unexpectedly walked by, OB managed to escape. However, her mother and sister, OB1 and OB2, were detained and exiled to Atauro soon after this.<sup>44</sup>

#### Reference 57 - 0.01% Coverage

The ABRI did not consider the status of the women they wanted to rape – whether they were married women or still virgins. They targeted East Timorese women. I do not know why they only sought East Timorese women. Usually they instructed their TBO to collect women whose names were on a list – Who knows why? Maybe for being involved in clandestine activities or because their families ran to the forest – to be interrogated and then raped. It is as if these posts which were set up for security reasons, became in fact places where women were raped. I saw many women taken there to be raped but unfortunately I do not know all the names, I only know a few. [12 names listed.]<sup>46</sup>

#### Reference 58 - 0.01% Coverage

hands and toes were pressed under the legs of chairs and they were kept in solitary confinement for long periods of time. The sexual assault of women detainees was the main difference between men's and women's experiences in detention. When women were burned with cigarette butts, their breasts and genitals were often targeted. When they were stripped naked during interrogation, the threat of rape was an added burden to female detainees. At least 30 female detainees known to be held in Hotel Flamboyant and other detention centres in the town of Baucau from December 1975-84 were tortured. Nearly one-third of them were also raped. For those whose loved

ones were detained, lack of information about their location and condition became a daily preoccupation. SB1 was only ten years old when her sister SB, two brothers, her uncle and aunt were taken from their homes in July 1976: They were chained together and made to walk in a line. My cousins and I, all of us aged seven to ten, ran to follow the truck, shouting: “Where are you taking them?” After two days of looking for them at Flamboyan, a soldier told us to look for them at Rumah [Uma] Lima. When we arrived there a TBO from Baucau whispered to us that they were there. We were so relieved and immediately brought food for them. The next day they were no longer there. Only the empty food containers remained at the military post. I asked where they had been taken, but everyone just said they did not know. That day I saw many corpses being loaded onto a vehicle. They were stuffed into rice sacks, but the sacks were too short for the bodies. I saw heads jutting out, hair coming out. They threw the corpses into the vehicle like they were throwing firewood. I also heard screams of detainees being tortured. We went to Flamboyan to look for our family there. The next day, my sister was released and came home. She had changed. She was quiet and kept to herself. She told me that she and the others were interrogated, beaten and put in a room so crowded with other male and female detainees that no one could lie down to sleep. She said she was tied up, faceto-face, with another male detainee. She was also raped by an ABRI soldier. When she told me this she cried hysterically and then started laughing to herself. She was shocked and traumatised. After this, many ABRI soldiers came to our house asking her to marry them, but my parents refused. They only stopped coming after SB got married. She died a few years later, leaving behind two young boys.<sup>47</sup>

#### Reference 59 - 0.01% Coverage

The effects of torture experienced by female detainees in Baucau continued throughout their lives. RJ, Terezinha De Sa and FMDC still suffer from back problems as a result of being beaten with wooden blocks when tortured. Rosa is unable to walk normally. The deaths of at least five women – UB, AC, Ana Maria Gusmão, Mafalda Lemos Soares, and Palmira Peloi – may be related to their torture while in detention.

#### Reference 60 - 0.01% Coverage

85. This increase in rapes by non-military personnel may be interpreted in different ways. It may point to the expansion of Hansip forces as well as to their increased role in aiding the military. It may also point to the impunity enjoyed by military perpetrators of rape in previous years – that the military could get away with rape may have prompted other men to do it. Testimonies of some victims of repeated rape indicate that the first offender not only enjoyed impunity, but also encouraged others to commit the same crime. The following cases show a pattern of rape where women were handed over from one perpetrator to another.

#### Reference 61 - 0.01% Coverage

100. During this period, perpetrators of rape in detention were not only members of ABRI, but also members of the police. Although cases of rape by police were fewer compared to rape cases by ABRI, the treatment of female detainees by police was similar to the way ABRI treated women detainees, especially women suspected of involvement with pro-independence organisations.

101. In 1993, three women named QC1, QC2 and QC were returning from a meeting with members of Falintil in Atsabe (Ermera). Two East Timorese intelligence officers, PS108 and PS109, ambushed them and attempted to sexually assault them on their way home. A member of Falintil, PS325, was able to prevent the assault by stabbing PS108. The three women ran away but a week later they were picked up again and taken to the police station in Atsabe where they were tortured. An East Timorese police officer, PS110, took QC to an empty room, stripped her and raped her. QC experienced severe pain for three days. After three days they were moved to the district-level police station in Gleno (Ermera) where they were held for one week. They were then sent back to the Atsabe police station where they were held for one month. QC was just 15 years old at the time.<sup>63</sup>

#### Reference 62 - 0.01% Coverage

109. As with cases of sexual violence overall, the number of cases of rape of women reported to the Commission, including rape in detention, decreased markedly between 1985 and 1998. Women, however, still remained at risk of sexual violence. This is particularly clear in cases of rape taking place in areas that have traditionally been regarded as the realm of women: in and near their homes, in their gardens and in their neighbourhoods.

#### Reference 63 - 0.01% Coverage

On 8 November 1991, the Sukarelawan [Volunteers], led by PS98, arrived at my home with two of its members, PS116 and PS 117. They asked where my husband was. I replied that he was out working on a project. Then they took me to a place called the Pro-Integration Hall where I was interrogated. I was accused of preparing food for Falintil. I replied I did not know anything. Two days later, members of Sukarelawan tied me up together with 14 other men and women. After one night, PS98 and Second Sergeant PS118, a member of Koramil, untied us and we were forced to sign a statement...Before that we were forced to drink palm wine as part of taking an oath in a ceremony [of allegiance to Indonesia]. We were forced to take this oath in November 1991. After that we were made to dance with PS98 and milsas members until dawn. One night, members of Sukarelawan entered my house with knives, guns – AR 16, FNC, SKS – and samurai swords. PS119 ordered my father-in-law to go buy cigarettes. Then I was dragged into the bedroom, my clothes were torn off and I was raped...Another member, PS120, raped me once.<sup>74</sup>

#### Reference 64 - 0.01% Coverage

115. Women were not only raped after being taken from their homes; AD was raped in a kiosk near her house in Laleia, Manatuto. In 1994, on her way to the kiosk to buy biscuits, a group of soldiers – PS123, PS124, PS125 and several others – forced AD into a kiosk. PS123 then raped her while the other soldiers stood guard at the entrance. PS123 threatened AD with death if she screamed.<sup>75</sup>

#### Reference 65 - 0.01% Coverage

Testimony and evidence from Mário Viegas Carrascalão on violence against women from 1982 to 1992  
In his written submission to the Commission, Mário Viegas Carrascalão, the Governor of Timor-Leste from 1982 to 1992, identified four groups of perpetrators of sexual violence against women.  
“1) Indonesian soldiers [who committed violent acts against women] in a more or less organised and systematic way. In these cases, the victims were in general easy targets, as they would pay with their own life, or a relative’s life, if they refused to obey the violator/offender. There were

#### Reference 66 - 0.01% Coverage

122. Once again women were often the victims of proxy violence – members of the Indonesian security forces and the militias under their control raped the wives, sisters and daughters of the absent men whom they sought to kill because of their support for the independence movement.<sup>81</sup>

#### Reference 67 - 0.01% Coverage

driven by an East Timorese government health worker named PS140, together with the Lolotoe Koramil Commander, Second Lieutenant PS141 [Indonesian], and KMP commander, PS142. The three women were taken to a hotel in Atambua where they were raped repeatedly. One of the victims testified that one of the women was subjected to an injection which they believed to be some form of contraception. The three women were threatened with various weapons, and told that if they did not have sexual intercourse they would be shot dead and thrown into the sea. After being allowed out to get food they were raped again the following night.<sup>84</sup>

126. Militia parties were a pre-ballot phenomenon. Militia groups, with their resources and power, were able to organise parties that were compulsory for village women to attend. These parties provided an opportunity for sexual harassment and rape. DMP (Dadurus Merah Putih, Red and White Wave), the militia group that operated in the village of Lourba (Bobonaro, Bobonaro) organised such a party on 4 May 1999. In her testimony to the Commission, FE told of 14 women, herself included, who were forced to prepare coffee and food for the militia. She was summoned by the commander of DMP and raped. According to her testimony, the other 13 women suffered the same violence.<sup>85</sup> FE gave evidence that corroborates this incident.

#### Reference 68 - 0.01% Coverage

do it because they threatened to beat us with wooden blocks. On the way home from the party the DMP commander called me and three other women friends...to be interrogated. He had photographs of us when we were cooking for

Falintil. I replied: “It is true that my friends and I have cooked for Falintil, but we are just ordinary people. We don’t understand politics. If they say they are hungry, yes, I have to feed them because we are all human beings. What is wrong if we feed them? I am scared too, because the Falintil carry weapons.” After the interrogation I went straight home. As soon as I got to my room, four members of DMP – PS383, PS143, PS144 and PS145 – were already naked and waiting for me. They dragged me, took my clothes off and took turns raping me. My children came into the room and the men beat and kicked the children out of the room.<sup>87</sup>

128. Violence increased dramatically in almost all districts in the months leading to the announcement of the Popular Consultation, causing large-scale displacement. Women displaced from their homes and villages were, once again, at risk of being raped.

129. In April 1999, HE, having been threatened with murder by members of the Sakunar (Scorpion) militia, left home to seek refuge in the house of relatives in Lesuwen (Suai Town, Covalima). Her relative was also a member of Sakunar. Despite her best efforts to protect herself, HE was raped by a member of Laksaur militia named PS147.<sup>88</sup>

130. After the massacre at the Liquiçá Church on 6 April 1999, many families fled their homes. Many women were raped in the chaos that ensued. IE, a woman from the village of Leotela (Liquiçá, Liquiçá), was detained by a BMP (Besi Merah Putih, Red and White Iron) militia member, PS148, on the way home from the market on 14 April 1999. IE and her woman friend were forced to sign a statement accusing the village head of Leotela of sheltering members of Falintil. A week later Territorial Combat Battalion (BTT) and Special Forces Command (Kopassus) troops came to force the people of Leotela to move to Liquiçá under threat of death. IE ran to stay with her uncle in Liquiçá, but less than one month later PS148 arrived looking for her:

#### Reference 69 - 0.01% Coverage

133. Women were vulnerable when they moved to find safety, but also if they stayed behind to look after their homes, livestock, aging parents or young children. In the lawlessness before the Popular Consultation, those with effective immunity from the law felt free to commit crimes, including rape in people’s own homes.

#### Reference 70 - 0.01% Coverage

On 17 April 1999 militia encircled the aldeia of Orema, Hola Rua [Same, Manufahi] and conducted a sweeping operation to kill us. At about 10.00am, a group of militia, including PS159, PS160, PS161, PS162 and PS163, came to my house looking for me. PS159 said: “If you dare refuse to sleep with me, I will kill you.” Hearing this, my brother...tried to distract PS159 by giving him some food. But after he ate he pulled me into a room. There he took off my clothes and raped me. He brought a machete and knife into the room. After he raped me, he told me not to tell anyone. Several days later militia members PS161 and PS162 arrived at the house to take me [and three other women] to the village of Leoprema. We remained at PS160’s house till August. Every Saturday night throughout our stay, PS161, PS159, PS162 and PS163 took us out and made us dance with them. At the dance the four of us were kissed, hugged and then taken outside the tent to be raped in turn until the morning.<sup>97</sup>

#### Reference 71 - 0.01% Coverage

151. Some testimonies regarding sexual violence indicate that “rape centres” existed in the midst of the violence during and after the Popular Consultation. These were places where women were forcibly detained and made accessible for repeated rape. For example,

#### Reference 72 - 0.01% Coverage

The command house belonged to [East Timorese] PS389 and PS388, a TNI member from Tapo. I thought I would become PS389’s maid – cook, prepare coffee for the commander and the militia – but I had guessed wrong. It turned out that they planned to rape me. When I found out I became frightened. I cried and asked PS389 to help me get away, but instead she got angry and swore at me. “Many women have already been brought here and they did as they were told. Why do you have to be so stubborn?” I could only remain silent and cry quietly. There was nothing I could do. On the night of 18 September 1999, PS184 [East Timorese] came to PS389’s house. She deliberately left while PS184 locked me in a room and raped me.<sup>109</sup>

#### Reference 73 - 0.01% Coverage

The rapes and sexual slavery of women after the attack on the Suai Church on 6 September 1999, were organised systematically. Rape occurred in several places where women, who had been refugees at the Suai Church were temporarily accommodated, namely at the Suai Kodim, at a junior high school building (SMP 2), an orphanage and the Wives of Civil Servants (Dharma Wanita) building. Women were also raped in transit to Atambua, West Timor and during their stay in refugee camps there. The Commission received evidence of rape and sexual slavery from 11 testimonies that name Laksaur and Mahidi (Mati Hidup Integrasi dengan Indonesia, Dead or Alive Integration with Indonesia) militias as well as the Indonesian security forces as perpetrators of these crimes.

CF was one of the refugees attacked in Suai Church who personally witnessed the killing of one of the priests, Father Francisco. After that she was detained in the high school building and witnessed women being taken out by militia. Eventually, she too was raped by a militia member and, a few days later, by a police officer. CF told the Commission: We were forcibly taken to the junior high school building where we were verbally abused by the militia and were not given food for three days. Every night we were harassed and the young girls were taken away by the militia. On 11 September, precisely at 9.00pm, a man came in with a torch which he shone into my face. He lifted the sarong I was using to cover my face. The Laksaur militia ordered me to stand up and threatened that if I did not they would shoot everybody around me. I had to stand and they dragged me out of the room. I was taken away by PS185, a Laksaur militia who raped me and then returned me to the room where all I could do was cry... On the following day we were taken to the Dharma Wanita building. We were terrorised there and the women were taken out. On 14 September a police officer who was said to be a member of SGI forced me inside a vehicle. I was scared and crying. The militia said: "You had better go or I'll shoot you tonight." I was taken to the house owned by a police officer and was raped. After that I was returned to the Dharma Wanita building when the others were already asleep. A Lauksar militia threatened me,

#### Reference 74 - 0.01% Coverage

EF was repeatedly raped in the junior high school building. "On the night of 10 September, they interrogated me and demanded money. Because I was scared I gave Rp100,000 to PS398, Rp100,000 to PS399 and Rp50,000 to PS400. In the darkness we were raped together with other women." According to her testimony, at least three other women were raped that night by militia members named PS191 and PS192. On 13 September 1999, the refugees were put into a Hino truck with Indonesian soldiers and militia and taken to a camp [in West Timor] to stay with other refugees. Shortly afterwards, PS189 found EF and forced her into a situation of sexual slavery. EF stated: He said he had been looking for me for two days. He hit me with his handmade weapon right in the mouth, kicked me in the chest and hit my back in front of several people. That night he moved me to his house and when we arrived...he raped me again. I was with this man for three months and 16 days. During the day he would go out and keep me locked inside a room and when he returned he would open the door and do it again.112

#### Reference 75 - 0.01% Coverage

At the time, the survivors...women and children, were separated in two groups of approximately 100 people. We were taken to the Kodim and the others to the junior high school building. PS194, his brother, who was the village head of Moruk, and several other militia wearing black Laksaur T-shirts took us there. They were carrying handmade weapons, machetes and AR [a kind of semi-automatic rifle], whereas the military and police officers were in uniform but unarmed.

On 11 September, JF was taken to a refugee camp in Wemasa, West Timor. Nine days later some Laksaur militia – PS194, PS199, PS200, PS201 (a primary school teacher), PS202 and PS203 – grabbed JF, who was holding her child, and her sister-in-law and put them in a car with other women. They were taken to an isolated area where JF was raped in turns by PS199 and PS201. She described the rape: PS199 took me away from the vehicle, told me to put my child on the ground and to take my clothes off. Then he raped me. When he finished I held my child again. When I got back to the car, I was taken away again by PS201 and he did the same to me. My child was crying, but there was nothing I could do because at the time I was feeling severe pain. After they raped me I was taken back. It was 1.00am. On the way back they were merry and laughing.117

#### Reference 76 - 0.01% Coverage

The rape and sexual slavery experienced by the women who survived the Suai Church Massacre show elements of a pattern: • collaboration between the Indonesian security forces and the militia at the time of the massacre and afterwards; • the placement of the victims in the Suai Kodim, school building, and in other places guarded by



security forces; • militia and police personnel had unimpeded access to the women staying in those places; • the security forces and the police did not protect the women against the perpetration of sexual crimes.

154. As indicated above in the narratives of the rape and sexual slavery following the massacre at the Suai Church, sexual violence did not stop when refugees were in transit to West Timor or resettled there. On the contrary, women became more vulnerable to sexual violence once removed from their home communities. In the context of this large-scale population movement, many women were raped in transit.

#### Reference 77 - 0.01% Coverage

Sexual slavery also encompasses situations where women and girls are forced into “marriage”, domestic servitude or other forced labour that ultimately involves forced sexual activity, including rape by their captors.<sup>128</sup>

#### Reference 78 - 0.01% Coverage

165. One common practice was for Indonesian officers to keep East Timorese women in conditions of sexual slavery in military installations. Ownership in these cases was either individual or collective. In other words, women could be raped by one repeat offender or by a group of offenders. Their detention was logistically supported as part of everyday military operations with the knowledge of the local military commander. The following graph shows correlation between reported acts of detention and sexual slavery during the period of the conflict.

#### Reference 79 - 0.01% Coverage

166. A second form of military sexual slavery did not require the physical detention of women at military installations. Instead, women were summoned as required by members of the military for sexual purposes. In effect, these women were considered the property of a military unit and therefore had to provide sexual services to members of the unit if, and when, required to do so. These cases also involved the use of military installations. In some cases, a woman’s name was put on a special list and the information regarding her sexual availability was passed from one battalion to the next when there was a rotation of troops in a given area.

#### Reference 80 - 0.01% Coverage

171. These euphemisms reflect prejudices and stereotypes against women who became victims of sexual slavery. Whatever term was used to describe the violation, sexual slavery carried a stigma for the victim. This often resulted in isolation from her family,

#### Reference 81 - 0.01% Coverage

ridicule from the community and discrimination against the woman and her children, including in some cases by church officials. Despite these barriers, women broke the silence and with great courage told the Commission about their experiences of sexual slavery.

#### Reference 82 - 0.01% Coverage

173. TF1 from village of Selo Kraik (Aileu Town, Aileu) testified to the Commission about the sexual slavery of TF that began when Fretilin detained TF1, TF and seven others. In August 1975 TF1, three other women and five men were abducted from their fields by Fretilin troops from another village. Suspected as UDT sympathisers and accused of hiding weapons, they were beaten and interrogated at the Fretilin headquarters before being taken to the Aissirimou prison in Aileu where they were further interrogated. They were finally released, but were made to pound rice and clear land [for planting] for one month. One night, PS220, a member of Fretilin, entered the room where four women were asleep and forcibly took TF away. TF1 stated: PS220 came into the room [occupied] by us four women and dragged her out of the room. That night he raped TF and he continued the relationship until they married and had children.<sup>129</sup>

#### Reference 83 - 0.01% Coverage

skelter out of Renal as the Indonesian soldiers were closing in and attacking the population in that area. On that day we fled to Roluli. There, the four of us [women] went our separate ways to live with and cook for Fretilin commanders. My friend VF lived with Commander PS224, WF lived with Commander PS225, while XF and I lived with Commander PS226...After that we continued our trip separately together with the commanders...On 19 January 1979, we all...surrendered, including Commander PS226, in Metinaro [Manatuto]. Before we surrendered, my friend XF was forced to marry PS227, a member of Falintil.131

Reference 84 - 0.01% Coverage

181. YF gave evidence that two other women caught in Hauhei (Hatolia, Ermera) were also repeatedly raped by the soldiers in the Ermera Kodim. YF gave birth to two children, one of whom died.

Reference 85 - 0.01% Coverage

184. Women were not only detained for sexual slavery in Kodim (district) and Koramil (sub-district) posts, but also in military posts throughout the territory. BG describes her detention and sexual slavery at the Battalion 145 post in Hatolia:

Reference 86 - 0.01% Coverage

185. BG also testified that another woman, known to her as CG, was also forced to live at the Yonif 145 post. Like BG, CG was coerced into a situation of sexual slavery and eventually gave birth to a child. When Battalion 145 left Timor-Leste, the two women and their two children were abandoned without any means of support. The two women were in a situation of sexual slavery at this military post until both women became pregnant and gave birth to a child. This indicates that this practice was known and tolerated by the military.

186. Women known to have a role in Falintil were all vulnerable to sexual slavery. This included women who surrendered after having fled to the mountains and, in particular, women known to be married to Falintil leaders. DG, who two years previously had witnessed the gang rape of her sister E in Lauana, Ermera, became a guerrilla fighter and was married in a civil ceremony to a Falintil Commander named DG1. They were separated during battle and in 1977 DG heard that her husband had been killed in Aidea, Aiasa (Bobonaro, Bobonaro). A year later DG surrendered in Cailaco (Bobonaro). DG told the Commission:

Reference 87 - 0.01% Coverage

193. In the following case, a head of the intelligence section was able to transfer two female detainees from the Koramil in Hato-Udo (Ainaro) to the Kodim in Ainaro strictly for his private sexual use. In 1980, MB and NB surrendered in Betano (Same, Manufahi) and were taken to the Koramil in Hato-Udo. Having heard of their capture, the head of intelligence (Kasi I Intel) from the Ainaro Kodim, known as PS229, went to interrogate them. After PS229 returned to Ainaro, he ordered two Hansip members to fetch the women from the Hato Udo Koramil and take them to the Ainaro Kodim:

Reference 88 - 0.01% Coverage

194. The Commission found evidence of sexual slavery where women, not held inside military bases, were still summoned by ABRI at will for sexual abuse by soldiers. Although not physically detained at a military compound, such victims were nonetheless under absolute military control. In some cases, women's names were on a list or file held by the military, which required them to make themselves available sexually for military personnel. These lists or files were handed down from one battalion to another. As HG of Lautém related to the Commission:

Reference 89 - 0.01% Coverage

199. The Commission received corroborating evidence regarding the case of sexual slavery experienced by JG. In 1980, ABRI was distributing corn flour to the population of Welaluhu Sub-district (now known as Fatuberliu) in Manufahi District. Two men and three women – JG, KG, LG – were detained and tortured. The three women were separated from the other detainees, placed in a house near the Koramil and raped repeatedly by the Koramil Commander, PS239, and his deputy. JG was raped for nearly 40 days by the deputy Koramil commander. Two

weeks after JG was released, the deputy Koramil commander went to her house and forced her to “marry” him. This relationship continued for one month until this deputy finished his tour of duty in Timor-Leste.148

#### Reference 90 - 0.01% Coverage

215. Sexual violence towards the women of Mau Chiga began shortly after they were detained. For example, six of the women held in Lesuati reported they were taken to another ABRI post in Mantutu (not far from Lesuati). DH, EH, and FH were sexually tortured (see par. 310 below) while GH, HH and IH were taken there on separate occasions to be raped (see also section on Sexual Violence of Vol. III, Part 7.8: The Rights of the Child).159

216. JH was not taken to the Mantutu post, but was raped at the Lesuati post on the same night her husband and uncle were interrogated and killed at the Mantutu post.160 217. The gang rape of female detainees often took place in the context of interrogation. Of the 66 women interviewed (or mentioned in interviews) about the 1982 uprising in Mau Chiga, 41 were victims of sexual violence: 24 were raped, 11 others experienced slave-like sexual abuse and six others suffered from other forms of sexual violence. GH testified to the Commission:

#### Reference 91 - 0.01% Coverage

219. For many women detainees, interrogation sessions were merely a pretext for security forces to rape them. “Each night they [the military] would take women...and say they were ‘seeking information’, but in reality they were raping the women.” As a rule, the opening question to a married woman being interrogated was: “Where has your husband fled?”162 Rape during interrogation was usually accompanied by other forms of physical torture. LH told the Commission:

#### Reference 92 - 0.01% Coverage

220. Some women were called to come for interrogation at the Koramil while others were detained there. LH1, together with LH, MH and NH were detained in the kitchen of the Dare Koramil for one week before being transferred to a house in Dare. LH1 was the only woman not raped while staying in the Koramil kitchen.164

221. ABRI facilities in Dare were not the only place soldiers raped the women of Mau Chiga. OH and PH, two women who cooked for a clandestine meeting to prepare for the Falintil attack on the Dare Koramil, were raped during their detention at the Ainaro Kodim.165 One of the offenders was Sergeant-Major PS269. He raped OH after she was interrogated and beaten on her back until she was unable to walk. At the time, OH was two months pregnant. OH1, who together with other men from Mau Chiga was put in a cell of the Ainaro Kodim a few days before OH and PH were detained there, named other perpetrators. OH1 told the Commission:

#### Reference 93 - 0.01% Coverage

224. Dozens of people from Mau Chiga were held in the Dare market place opposite the Dare Koramil. The market place was an open courtyard covered by a thatched roof. Some of those who were captured and held in the market place stayed there only one night before they were moved across the road to the primary school. Others from Mau Chiga stayed in the market for several months while they built temporary shelter close by. ABRI and Hansip members raped at least five women while they were held there. They were taken out at night and raped behind the market. Two of the women were in an advanced state of pregnancy when raped. SH told the Commission:

#### Reference 94 - 0.01% Coverage

228. In 1982, the primary school building consisted of four large rooms. Each room had a wooden door and large windows covered in meshed wire. Three rooms were used to house the detainees. Those detained in one room were not allowed to look at or mix with the detainees held in the other rooms. The detainees had to sleep on the bare floor and every day were released long enough to scrounge for their own food. ABRI used one of the four rooms, located at one end of the building, as an office and interrogation room. ABRI soldiers often summoned women to the “office” for “interrogation”. The room had tables, books and other office facilities as well as a mat and a pillow that were used when women were raped.

229. Data gathered by the Commission suggests there was a pattern to the rape that followed the hierarchy of rank among the offenders. Higher-ranking officers used the ABRI “office” in the school for rape. Hansip and lower-ranking ABRI soldiers tended to go to the school in the middle of the night. They would drag the women out and

rape them in the long grass around the school. PS278 worked as a TBO for PS279, an Indonesian member of Combat Engineers Battalion 5 (Batalion Zeni Tempur, Yon Zipur or just Zipur). PS278 told the Commission about one of his duties:

Reference 95 - 0.01% Coverage

231. Although the interrogation room at the school served as a place to rape women, most rapes occurred outdoors, as depicted in the following two testimonies. As VH told the Commission:

Reference 96 - 0.01% Coverage

When I arrived at the school the Hansip and ABRI soldiers showed their true colours. If there were no young girls then the older women would become their victims. A Hansip whom I knew, PS288 from Dare Mulo, did that bad thing to me. At first he pretended to ask me the whereabouts of my husband, then in the end he unleashed his anger on me outside the school in the long grass.<sup>175</sup>

233. Nearly one-third of the women in the Dare primary school, aged 15 years and above, were raped while in detention there.

Table 2 - Women detainees at primary school building, Dare, Ainaro, 1982–1983 Date No. 1 2 3 4

Reference 97 - 0.01% Coverage

235. The military determined locations where detainees were to build their own houses. Two places mentioned were Lebukua, slightly higher up from the school towards Blehetu Mountain, and Fatuk Hun, a neighbourhood in Dare. When all corners of Dare were saturated with detainees from Mau Chiga, the Koramil commander enlisted the help of the head of the Nunumogue to move some of the detainees to Nunumogue. The situation in Nunumogue did not differ much from Dare. There were no facilities for displaced persons so that those from Mau Chiga had to build very simple huts with materials from the forest. As in Dare, displaced women in Nunumogue were also vulnerable to sexual violence. One day, when GH \* she was followed by a Hansip who raped her.<sup>177</sup>

Reference 98 - 0.01% Coverage

236. Rape was not only perpetrated against the women of Mau Chiga, but also against women from neighbouring communities. GI from the village of Mulo (Hato Bulico) told of her abduction at the time of the Infantry Battalion 745 attack on Hautio in 1982. Using the pretext that the Ainaro Kodim head of intelligence had summoned her, GI was taken to a command post where she was repeatedly raped by three members of Infantry Battalion 745. Previously, GI had also been tortured and raped by the head of the intelligence section, PS229 [Indonesian], and two members of Kodim 1633, PS291 and PS292 [Indonesian].<sup>178</sup>

Reference 99 - 0.01% Coverage

242. At least three women were raped in Dotik. In 1982 KI, her father and her sister lived in a house with two women from Mau Chiga, L and M, and M's child (about six months old). KI told the Commission:

Reference 100 - 0.01% Coverage

Maybe because I helped him I became a suspect and on that afternoon I was captured by ABRI and Hansip at my home in Mau Chiga and was taken to Dare. At that time only women were detained at the Koramil post in Dare. There, ABRI and Hansip [Hansip] started to torture each one of us. Before raping me they beat me...they used weapons to poke me in the ribs until I was injured, they kicked me with army boots in my lower back until I was unable to walk...Then they raped me. After

Reference 101 - 0.01% Coverage

At that time ABRI...[used the school building behind the] Dare Koramil post. It was not exactly a school, but a place where women had to live with ABRI soldiers. That is where I lived. Every day I was called for interrogation, but even before they started they had already received false information about me from a Hansip commander, an

East Timorese who lived in Hato Bulico. If I did not speak according to this false information they had received from this commander I would be tortured and raped. I was not the only one raped. There were also women still breastfeeding, women whose children were a couple of months old and others whose children were three or four years old. When the soldiers raped the women, they took them outside and separated them from the children. Even if the children were crying, the soldiers did not care. All they wanted was to satisfy their lust. They also raped pregnant women.

Tomás was the husband of one of the women [who was detained]. They bound both his hands behind his back and then dragged him behind a Hino truck all around Dare. While he was being dragged, the ABRI and Hansip hit him with wooden clubs every time he passed them until his body was crushed and the white of his bones could be seen. Only his face looked intact. Another young man was put inside a 50 kilogram plastic sugar sack. It was not the sack itself but the plastic lining they used. They tied up the plastic bag, poured kerosene over it and burned the young man alive. Strangely enough, when he was dead – his body was completely burned – but he was still kneeling and holding up his right hand. I saw with my own eyes how sadistically they treated those two men.

#### Reference 102 - 0.01% Coverage

244. Compared with the post-invasion period and 1999, cases of sexual slavery reported for the period 1985–1998, as with cases of rape, were at markedly lower levels. This coincides with a drop in cases of women detainees.

#### Reference 103 - 0.01% Coverage

Commander PS319 threatened ZI, from the aldeia of Aidabasalala, Hataz Village, with a weapon and raped her in her own home in February 1999.<sup>204</sup> ZI remained in a situation of sexual slavery until August 1999. Sexual slavery also occurred in the cases of two other women, AJ and BJ. After AJ's husband, a member of the Koramil in Atabae, was arrested on suspicion of participating in the clandestine movement, AJ was raped by PS323, a member of the militia. PS318 aided this rape by threatening AJ with a weapon.<sup>205</sup>

#### Reference 104 - 0.01% Coverage

266. There is little documentation regarding sexual violence in the refugee camps in West Timor from September 1999 to January 2000. However, results of research by the NGO group the West Timor Humanitarian Team (Tim Kemanusiaan Timor Barat, TKTB) from February through mid-May 2000 indicate notable levels of violence against women in the camps, mostly by East Timorese members of the Indonesian army and

#### Reference 105 - 0.01% Coverage

269. Many of the cases described in the previous sections on rape and sexual slavery also depicted other forms of sexual violence such as sexual torture. Public sexual humiliation was used as a way to exert power and domination over the civilian population. Sexual harassment was also a feature in some kidnappings perpetrated by the military. It is also a prominent form of sexual violence that is described in testimonies by women who were forced to attend parties organised by the military and its auxiliary groups. At these parties they were forced to dance with armed men and submit to sexual harassment by them.

#### Reference 106 - 0.01% Coverage

274. Stripping detainees naked and placing them in a situation of total vulnerability was a way to break their spirit. Beginning with her arrest at the end of 1975, RJ, an aunt of Fretilin leader RJ1, was detained and released at least 20 times in Baucau. She was suspected of being a member of Fretilin, a leader of the Popular Organisation of Timorese Women (Organização Popular da Mulher Timor, OPMT)\*

#### Reference 107 - 0.01% Coverage

287. Unlike many of the women from the aldeia of Maluro, Lore (Lospalos, Lautém) who experienced sexual slavery during the military's large-scale operations in that area as described above, CK managed to escape rape. She did, however, experience torture and sexual harassment:

#### Reference 108 - 0.01% Coverage

Photographing of detainees 292. Photographs of naked, tortured, and murdered men's and women's bodies are yet another form of sexual violence that is intended to degrade its victims and instil terror in those who view them. The Commission examined photographs that depict women's naked, bruised and bloodied bodies, but whose faces are covered. Also visible in the photographs are the legs and feet of individuals dressed in fatigues and army boots. These pictures were first obtained and disseminated in Timor-Leste in November 1997 by ETISC (East Timor International Support Centre), an Australian-based organisation that supported self-determination for Timor-Leste. ETISC obtained about 40 photographs that explicitly show tortured bodies of possibly five women. Testimonies received by the Commission indicate that photographing the bodies of male and female victims of torture and rape was a practice of Indonesian security forces.\*

#### Reference 109 - 0.01% Coverage

301. Public displays of nudity were a form of cruel and degrading treatment effectively used by the occupying force to subjugate both detainees and the general public who were forced to witness these events. After the mass arrests in response to the Mau Chiga uprising in 1982, three women were detained at the Koramil in the village of Lesuati (Turiscai, Manufahi). One night they were taken outside, stripped naked, and made to climb a pine tree. DH told the Commission:

#### Reference 110 - 0.01% Coverage

302. On 30 January 1983, Battalion 745, under the command of a man known as Pak PS350 [Indonesian], detained TK from Souro (Lospalos, Lautém) with six men and four women as they returned home from their gardens. As they were marched to the military post, one of the men successfully escaped despite the fact that ABRI opened fire on him. The escape of this detainee angered the soldiers, who then separated the men from the women. The men were taken somewhere and have never been seen since. TK told the Commission about what happened to the five remaining women:

We five women were made to strip and stand naked while they shaved our heads. Then they burned our clothes in front of us... Then we were made to go on foot to the 745 barracks in Lospalos. As we walked through the village of Home the ABRI soldiers made all the people come out of their houses and look at us walking naked... They remained silent and some bowed their heads as we passed before them. Others cried to see what the soldiers were doing to us, but they did not say anything because they were afraid of being killed. We were very ashamed but said nothing and did what they wanted because we were afraid we would die. We remained at the 745 barracks one night only. 246

303. The following day, the head of Ventura village, came to ask ABRI to release the women. Eventually, the women were given sacks to put over their naked bodies and allowed to go to the house of the village head. One of the women, UK, told the Commission that she was raped during the overnight stay at the Battalion 745 barracks:

#### Reference 111 - 0.01% Coverage

On 4 May 1999, the DMP [Dadurus Merah Putih] militia conducted an operation in our village... They made us slaughter cows, pigs, goats and chickens and give [the meat] to them. At the time the commanders were PS354 and PS355 and their membership was about 300 men. During the day we had to cook for them and in the night we had to serve them... keep them company and dance with them... During the dance they started doing all sort of things like poking fingers into sensitive areas [of the body] and touching our bodies as if we were their wives. But what could I say? If I resisted I would die. At that time I was with friends [three other women].252

311. The militia used sexual harassment, as they did other forms of sexual violence, in their campaign of terror to generate fear among the general population. The Commission received statements from women who were forcibly taken by groups of militia, often during the night, and subjected to sexual harassment.

312. In the middle of the night, sometime before the Popular Consultation in 1999, EL and S were forcibly taken from their home in the village of Laclo (Atsabe, Ermera) by five militia men from the militia group, Pancasila, under the orders of the village head, PS356. When they arrived at the village head's house they were forced to dance with officers from the Joint Intelligence Force (SGI) until morning. Because they feared for their lives, EL and S danced with these men who touched their breasts and molested them while dancing. In September 1999, the two women

were again detained by members of the same militia group and again brought to the village head's house. This time they were immersed in a tank of water with a black snake which later bit them.<sup>253</sup>

Reference 112 - 0.01% Coverage

314. GL was taken from her village of Cová (Balibó, Bobonaro) by Firmi Merah Putih militia, along with two other women, to their command post. Using the excuse that they were examining their breasts for "magical" implants, they stripped them naked.

Reference 113 - 0.01% Coverage

317. During ABRI's retaliation towards residents of Mau Chiga (Hatu Bulico, Ainaro) following the failed Falintil uprising in 1982, IH was among the many Mau Chiga women who suffered sexual violence. IH was a teenage victim of repeated rape at the Mantutu military post close to Lesuati before she was moved to Dare and then to Nunumogue. She was often "chased" by Indonesian soldiers. One Hansip member followed her all the way to Nunumogue and raped her there.<sup>256</sup>

Reference 114 - 0.01% Coverage

322. Pregnant women were subject to sexual violence and other human rights violations. This had severe implications for their maternal health and for the survival of the foetus:

Reference 115 - 0.01% Coverage

During the month that troops from Battalion 122 from Sumatra occupied the area, many women became victims of rape. They went to people's homes, took people and their belongings, chickens, eggs, and forced daughters and wives to comply with their sexual desires. A woman became mentally depressed and eventually went crazy because these troops violated her repeatedly.<sup>268</sup>

Reference 116 - 0.01% Coverage

341. In some cases there was community complicity in supporting the sacrifice of one or a group of women to become an "army mistress" in exchange for collective security. Despite this, women subjected to domestic sexual slavery often faced ridicule and suspicion.

Reference 117 - 0.01% Coverage

- The violations were commonly committed in a wide range of military institutions; and
- Military commanders and civilian officials knew that soldiers under their command routinely used military premises and equipment for the purposes of raping and torturing women and took no steps to deter these activities or to punish those involved. On the contrary, the commanders and officials were in some cases themselves also perpetrators of sexual violence. At middle and senior levels, this included practices of providing young women who could be raped on demand by visiting guests and passing on the "license to rape", or "ownership of", young women to another officer at the end of a tour of duty.

Reference 118 - 0.01% Coverage

- Rape and sexual violence indiscriminately inflicted upon married women, unmarried women, and young teenagers still children by law
- Keeping lists of local women who could be routinely forced to come to the military post or headquarters so that soldiers could rape them. Lists were traded between military units. In some cases these women were commanded to appear at the military post every morning, in order to be raped by members of the security forces.

Reference 119 - 0.01% Coverage

8. Women who had surrendered to the Indonesian security forces were particularly vulnerable to rape and sexual torture. In the early years of the conflict, 1975–1978, a large proportion of victims of sexual violations had surrendered and were living in temporary shelters supplied by the Indonesian military, or had recently returned to their former homes following surrender.

9. Women who surrendered from the mountains, who were known to have links to the guerrilla forces or who were thought to know the location of guerrillas and their supporters, were made to assist the Indonesian military in searching for these groups. In some cases, women were subjected to torture and rape during their participation in these military operations. Women were also forcibly recruited into civilian defence groups and made to patrol around their villages. During these patrols, supervised by armed men, women were commonly raped and sexually harassed.

10. The mass arrests following civil uprisings in 1981–1983 led to increases in the number of women who were raped by members of the security forces. This reinforces the finding that there was a connection between military operations and objectives and the scale of rape and other sexual violations committed by members of the security forces.

364. In some cases, large military operations were accompanied and followed by coordinated and large-scale rape and other violations targeting female members of communities involved in the military operations. • Following the Falintil attack on the Dare Koramil and other ABRI posts in Dare and Mau Chiga (Hato Bulico, Ainaro) in 1982, members of the Indonesian security forces separated women from other members of the community. They then proceeded to undertake a programme of individual and gang rape, sexual

#### Reference 120 - 0.01% Coverage

to a situation where such practices could be undertaken by members of the security forces at will. This led to an increase in sexual violence in the years following the invasion and expanding participation by officers of lower rank and members of auxiliary forces, such as Hansip and the militias, operating under the control and protection of the security forces. In some cases members of Hansip or low-ranking local civilian officials would forcibly take women and pass them on to the military commanders in return for increased status and rewards.

#### Reference 121 - 0.01% Coverage

366. There were also incidents in which male members of the Indonesian security forces raped (including having forced oral sex and other forms of sexual violation) East Timorese male prisoners and civilians. However, this type of violation occurred far less frequently than sexual violence against East Timorese women.

#### Reference 122 - 0.01% Coverage

15. Throughout the invasion and occupation there was a persistent practice of forcing East Timorese women to become, in effect, the sexual slaves of military officers. These activities were conducted openly, without fear of reprisal, inside military installations, at other official sites and inside the private homes of women who were targeted. In a significant number of similar cases, rapes and sexual assaults were repeatedly conducted inside victims' homes, despite the presence of parents, children and other family members of the victim.

#### Reference 123 - 0.01% Coverage

17. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention in military bases for reasons that were not related to a military objective. These women, who were sometimes detained for many months and sometimes years, were often raped on a daily basis or on demand by the officer who controlled them, and often also by other soldiers. In addition, they were forced to do unpaid domestic work.

18. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was not uncommon for the “ownership rights” over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations, women forced into these situations became

#### Reference 124 - 0.01% Coverage



25. Rape, sexual slavery and sexual violence were tools used as part of the campaign designed to inflict a deep experience of terror, powerlessness and hopelessness upon pro-independence supporters. Sexual violation of East Timorese women, particularly those connected to members of Fretilin and Falintil, was intentionally carried out to destroy the self-esteem and spirit, not only of the victims, but of all who supported the movement for independence, with the aim of forcing them to accept the political goal of integration with Indonesia

Reference 125 - 0.01% Coverage

26. The Commission notes the inevitable conclusion that many victims of sexual violations did not come forward to report them to the Commission. Reasons for under-reporting include death of victims and witnesses (especially for earlier periods of the conflict), victims who may be outside Timor-Leste (especially in West Timor), the painful and very personal nature of the experiences, and the fear of social or family humiliation or rejection if their experiences are known publicly. These strong reasons for under-reporting and the fact that 853 cases of rape and sexual slavery, along with evidence from about another 200 interviews were recorded, lead the Commission to the finding that the total number of sexual violations is likely to be several times higher than the number of cases reported. The Commission estimates that the number of women who were subjected to serious sexual violations by members of the Indonesian security forces numbers in the thousands, rather than hundreds.

Reference 126 - 0.01% Coverage

The first time they took me from my house, we had to rape a woman and then kill anything we could find like animals and people. They ordered us to rape. We did this together. Everyday we were taken with them by car to burn houses, kill animals and harass people... They threatened me and told me that I had to kill people and rape women. They gave us training in how to use guns and knives, also how to attack and how to kill. We were given training at Kaekasain [Maubara, Liquiçá] at a house - the headquarters of BMP militia. An East Timorese militiaman was our teacher. We were also trained by the Indonesian military. Every week we were trained twice a week for two hours... If I cried in front of them, I would die. I would cry only in my home.\*

Reference 127 - 0.01% Coverage

254. The picture for boys as a percentage of all males killed mirrors the general profile, not surprisingly since boys make up the overwhelming majority of total cases (77.6%, 281/362). The largest group of men killed were in the 30-35 age group. Females killed, however, tended to be younger. In all cases of females killed the 0-17 age group accounts for more than one-quarter of cases. The 12-17 age group is second only to the slightly older 18-23 age group. It appears that women in these two age groups were the most vulnerable to other crimes, such as rape, which in some cases were linked to killings, although support for this link is scant.<sup>200</sup>

Reference 128 - 0.01% Coverage

300. The Commission's research has found that women were almost exclusively the victims of reported sexual violations related to the political conflicts, particularly rape and sexual slavery. Like many other communities, sexual violence against women and girls in Timor-Leste can be closely linked to their position in society. This includes rigid sexual stereotyping of men and women, and the general lower social status of females that encourages the attitude that women are objects that can be possessed and used by men at will.

Reference 129 - 0.01% Coverage

310. The majority of sexual violence cases against children reported to the Commission occurred in the period of violence and chaos in the second half of the 1970s. Rape of minors reflected similar patterns to the rape of adult women. Girls were raped after they and their families surrendered; they were raped in military headquarters, at home, while in detention or at the time of their release.

Reference 130 - 0.01% Coverage

TBOs about sexual violations committed by troops in their units against women and children as a form of psychological torture of prisoners. Alfredo Reinado Alves, a TBO from 1978-1982, gave testimony to the Commission as follows:

I saw how the prisoners were tortured, their daughters and wives raped in front of them...I witnessed how they treated women aged 15 and above...I

Reference 131 - 0.01% Coverage

saw how they were treated. From then on I understood the meaning of violation... Around the afternoon they took the women as they pleased. There are things I couldn't reveal because it happened to people with whom I'm close.<sup>235</sup>

314. The Commission's research with women in Lalerek Mutin (Viqueque, Viqueque) discovered a number of cases of sexual slavery of children in this period. In 1978, DM was 15 years old when she and her mother surrendered and lived in Beobe (Viqueque). Her brother and father remained in the forest and DM became suspected of contacting them. She was interrogated in the Kodim for ten days. After her release, a soldier named C57 began to come to her house. DM tried to avoid him by sleeping at her neighbour's house but she was then accused of going to find her family in the forest. When she hid inside a pile of maize in the attic of a traditional house, C57 found her:

Reference 132 - 0.01% Coverage

318. A 14-year-old Fretilin member reported that she was detained with her cousin in Letefoho, Ermera in 1977. They were taken to a room, threatened with death and raped by soldiers from Letefoho Sub-district military command. After four days she was taken to the Ermera District military command for one year. During that time she was raped repeatedly, prevented from meeting her family and forced to "marry" a First Lieutenant. She had two children over the next two years. She knew of two other women who suffered the same fate.<sup>239</sup>

319. Sometimes officials cooperated with the military in subjecting girls to sexual slavery for themselves or the military. In 1979, in Betano (Same, Manufahi), the head of the village C67 wished to marry three women active in the Popular Women's Organisation of Timor (Organização Popular da Mulher Timor, OPMT) that had recently surrendered. They included HM, a 16-year-old.\*

Reference 133 - 0.01% Coverage

321. JM reported to the Commission that in 1982, in Mau Chiga (Hato Bulico, Ainaro) when she was 14 years old, a soldier from Infantry Battalion 744 forcibly took her from her home to an empty field and raped her. JM states that she knows of five other women who suffered the same fate. The rapes took place every night for a week.<sup>242</sup>

Reference 134 - 0.01% Coverage

[The soldiers] said "the Koramil Deputy Commander is an evil man, it would be better to take and kill her in Maumeta-Kio in the middle of Kali, than to let her live." But some disagreed and preferred that we stay in the Koramil and work in their kitchen. And then, every night we would be fetched...they said at the request of the Kodim Commander...Aware of our status as women prisoners, we just submitted to everything in despair. This went on routinely, then it was every two or three days we were fetched late at night.<sup>250</sup>

Reference 135 - 0.01% Coverage

330. After the Mau Chiga (Ainaro) uprising, several young women from the area were arrested and then forced to "marry" a soldier. XM, a 15-year-old, was imprisoned in the Ainaro Kodim where she was repeatedly raped by intelligence agents on duty there: Kasi I C80, Sergeant-Major (Serka) C81, and Sergeant (Sersan) C82. XM was then moved to the Dare Koramil and was then forced to live in Sergeant C83's house until he returned home in 1999.

Reference 136 - 0.01% Coverage

332. The incident reported to the Commission indicates that rape was still used to punish young female members of clandestine networks. YM was 15 in 1993 and living in Malabae (Atsabe, Ermera). She reported that she was caught

returning with two other women from a meeting with Falintil and was later detained and raped at Polsek Atsabe by a police officer named C84 (currently serving in the National Police Force of TimorLeste, PNTL).251

Reference 137 - 0.01% Coverage

333. In 1999, cases of sexual violence against women reported to the Commission occurred in the chaos and violence following the ballot. Villages were burnt and children separated from their families during the forced displacement of the population to West Timor. This left children vulnerable to violence and abuse.

Reference 138 - 0.01% Coverage

43. The Indonesian security forces, their East Timorese auxiliaries and other persons in positions of authority used sexual violence against children both strategically and opportunistically, throughout the occupation. 44. Strategic sexual violence was used to establish control through terror, whether as a form of punishment of the victim, as a means of extracting information or with the wider aim of undermining family ties. 45. The scale of opportunistic sexual violence reflected a climate of impunity that extended from the higher reaches of the military, to their East Timorese auxiliaries, to civilians in positions of authority. 46. Sexual violence against girls often appears to have been motivated by a desire to punish family members involved in resistance activities. 47. Girls and adult women were subject to the similar forms of sexual violence throughout the mandate period. Both were at particular risk in resettlement camps or while detained by Indonesian authorities. 48. Once violated, girls became vulnerable to long-term exploitation, leading to an extended period of sexual slavery or other forms of repeated sexual violence. 49. The practice of sexual violence against children was, in most cases, conducted openly without fear of sanction by both lower ranks of the military and their superior officers, as well as persons in positions of civilian authority such as village heads, police and teachers. 50. Most of the cases of sexual violence that the Commission has examined took place in military custody or on military premises or other locations that could be considered official. 51. Although senior members of the Indonesian and civilian hierarchies would certainly have known of the unlawfulness of such conduct, the Commission has found only one case in which an agent of the government was prosecuted. It is noteworthy that this case involved a low-ranking member of Hansip.

Reference 139 - 0.01% Coverage

61. There is evidence that the Indonesians denied “troublesome” areas their full quota of food and medical aid, believing that the aid would end up in the hands of the Resistance.<sup>41</sup> There are also reports of the military diverting food, medicines and clothing intended as aid for their own use or for sale in shops.<sup>42</sup> The military and local government officials also reportedly used aid in a discriminatory fashion to entice refugees to convert to Islam or Protestantism, or to lure desperate women into sexual slavery.<sup>43</sup>

Reference 140 - 0.01% Coverage

An emergency school was built at Uma Metan on the orders of Infantry Battalion 700, Nanggala [Kopassandha] and the Koramil. The building was made of traditional materials and was 12 metres long. It was built so that the population that wanted to learn Indonesian could. The process was that each evening all women in Uma Metan washed themselves and then took Indonesian language classes, which were of course taught by [ABRI] from the area. The unusual thing was that the school was also used by Nanggala, Infantry Battalion 700 and Koramil to give free rein to their sexual desires on every woman that they took a liking to...this was known about by their commander – in fact the commander also took part.<sup>55</sup>

Reference 141 - 0.01% Coverage

28. Throughout the period of the conflict members of the Indonesian security forces systematically raped and imposed conditions of sexual slavery on thousands of East Timorese women, often inside military facilities, police stations and government offices. Gang rape by military personnel inside military facilities was common, as was sexual torture. The Commission finds that the systematic rape of these mostly young women by members of the Indonesian security forces amounted to crimes against humanity and war crimes. The Commission bases these findings on the first-hand accounts of hundreds of individual, unrelated victims who courageously told of their experiences despite the significant personal sacrifice involved in providing such evidence.

Reference 142 - 0.01% Coverage

115. The Commission finds that during the period of the invasion and occupation of Timor-Leste, members of the Indonesian security forces and their auxiliaries were involved in widespread and systematic rape, sexual torture and other acts of sexual violence committed against East Timorese women, which amounted to crimes against humanity.

Reference 143 - 0.01% Coverage

116. The Commission bases this finding on its consideration of the testimony of over 850 individual victims or witnesses to rape, sexual torture and sexual slavery. Most of the evidence in relation to rape, sexual slavery and other sexual violations was given during in-depth interviews with victims. These interviews were undertaken under a cooperative arrangement with the East Timorese non-governmental women's rights organisation Fokupers, due to its expertise and experience in dealing with female victims of sexual assault.

Reference 144 - 0.02% Coverage

120. On the basis of the hundreds of first-hand accounts provided by victims, the Commission finds that the following acts directed at East Timorese women took place inside official Indonesian military installations:

- The repeated rape of women detainees by several members of the Indonesian security forces. In some cases women victims stated that they could not count the number of men who raped them. Victims who gave evidence at the Commission's National Public Hearing on Women and Conflict stated that they were raped by different military officers every day during months of detention.
- Gang rape by members of the Indonesian security forces both inside and outside official military installations.
- The rape of women who had their hands and feet handcuffed and were blindfolded. In some cases women bound in this way were raped until they were unconscious.
- The mutilation of women's sexual organs, including cutting with knives, inserting sticks and bayonets into vaginas and burning nipples and genitals with cigarettes.
- The application of electric shocks to genitals, breasts and mouths.
- Forcing detainees to engage in sexual acts with each other, while watched and ridiculed by members of the security forces.
- The common practice of keeping lists of local women who could be ordered to come to the military post or headquarters so that soldiers could rape them. Lists were traded between commanders. In some cases these women were commanded to appear at the military post every morning in order to be raped by members of the security forces.
- The rape of detainees following periods of prolonged sexual torture.
- The rape of pregnant women. The Commission received repeated evidence of this, including one account in which a woman was raped only hours before she gave birth.
- Forcing victims to appear naked or to be sexually violated in front of strangers, friends and family members. In one case a woman was raped in front of her mother and later killed. More commonly victims were raped and tortured in front of their children.
- Women raped in the presence of fellow prisoners as a means of terrorising both the victims and the other prisoners.
- Placing women in tanks of water for prolonged periods, including submerging their heads, before being raped.
- The use of snakes to instil terror in naked women during sexual torture.
- Threats issued to women that their children would be killed or tortured if they resisted or complained about being raped.
- Insertion of objects, such as large batteries into a victim's vagina or anus.
- Insertion of guns and bayonets into victim's vagina or anus.

Reference 145 - 0.01% Coverage

• Forced oral sex, constituting rape. • Urinating into the mouths of victims. • Rape and sexual violence indiscriminately inflicted on married women, unmarried women and young teenage girls.

Reference 146 - 0.01% Coverage

Rape of women who had surrendered or been captured

122. Women who had surrendered or been arrested or captured by the Indonesian security forces in connection with resistance activities were particularly vulnerable to rape and sexual torture. The mass arrests following the civil uprisings between 1981 and 1983 led to increases in the number of women who were raped or placed into situations of sexual slavery by members of the security forces.

123. Women who had surrendered were forced to take part in military operations, usually to cook or to perform other services. In some cases, women were subjected to torture, rape and sexual slavery during their participation in these military operations.

124. Women were among tens of thousands of East Timorese civilians who were forcibly recruited for civil defence activities and made to patrol around their villages. During these patrols, supervised by armed members of the Indonesian security forces, women were commonly raped or sexually harassed.

125. The large-scale violence during 1999 led to a significant increase in the number of women who were raped. Those who had become displaced or who were refugees were particularly vulnerable. These acts of sexual violence were perpetrated by members of the militia groups, the TNI or in some cases members of both of these groups acting together.

#### Reference 147 - 0.01% Coverage

126. Throughout the occupation it was common practice for members of the Indonesian security forces to force East Timorese women into situations of sexual slavery. These activities were conducted openly, without fear of being held to account, inside military installations, at other official sites and inside the private homes of the women who were targeted often in the presence of parents, children and other family members.

127. It was common practice for members of the Indonesian security forces to keep East Timorese women in detention on military bases for reasons which had no legitimate military objective. These women, who were sometimes detained for many months and sometimes years, were often raped daily or on demand by the officer who controlled

#### Reference 148 - 0.01% Coverage

128. The victims of this form of sexual slavery were not free to move about or travel, or to act independently in any way. It was common for the “ownership rights” over these women to be passed on from an officer who was finishing his tour of duty to his replacement or another officer. In some situations women forced into these situations became pregnant and gave birth to children several times by a number of different officers during the years in which they were the victims of sexual slavery.

#### Reference 149 - 0.01% Coverage

134. Incidents in which members of the Indonesian security forces were involved in the rape of males, including forced oral sex, and in other sexual violations against East Timorese male prisoners and other civilians, also occurred. The incidence of this type of violation was far less frequent than for East Timorese women.

#### Reference 150 - 0.01% Coverage

135. In his evidence before the Commission the former Governor of East Timor, Mario Carrascalão, stated that it was accepted among military commanders and government officials that they could rape young East Timorese women at will, and that women were passed around between different commanders and officials. He told of occasions when senior military commanders asked him to choose any of the young women who were attending an official function and to take them away and rape them as he desired. He refused the invitation. Mario Carrascalão stated that this kind of behaviour was common, and was institutionally accepted.<sup>6</sup>

#### Reference 151 - 0.01% Coverage

265. The Commission finds that in perpetrating and allowing acts of rape and sexual assault against East Timorese women, ABRI/TNI violated the provisions of the Fourth

#### Reference 152 - 0.01% Coverage

270. The Commission also considers that individual members of ABRI/TNI are criminally responsible for their involvement in sexual violations during the conflict. • Acts of rape against civilian East Timorese women constituted grave breaches of the Fourth Geneva Convention, under Article 147 of that Convention. • Rape constitutes a serious violation of the laws and customs of war and was therefore a war crime under customary

international law, at least during the latter part of the mandate period. • Where rapes or other sexual violations constituting inhumane acts, or incidents of sexual slavery, are carried out as part of a widespread and systematic attack on a civilian population a crime against humanity may have occurred. The Commission has found that there are strong grounds for concluding that throughout the conflict period ABRI/TNI was engaged in widespread and systematic attacks on the East Timorese civilian population, and therefore those involved in sexual violations as a part of those attacks may bear individual criminal responsibility for crimes against humanity.

#### Reference 153 - 0.01% Coverage

At a workshop in March 2004 a small group were sharing their stories. A young woman from Suai (Covalima) was telling the painful story of being raped by members of the Indonesian military in 1999. The group listened attentively as the young woman told her story through tears. One young man interrupted, politely, to say that he felt that in Timorese culture it was not appropriate for women to talk about these sorts of experiences. He was himself the survivor of severe torture on a number of occasions throughout the 1990s. The facilitator asked the young woman and rest of the group what they thought. An older lady sitting between the young man and the young woman put her hand on the young woman's shoulder, and said that women had been abused in the past and that if now they felt they wanted to talk about it, then there was nothing in Timorese culture to say that they should not do so. She said that now was the right time for women to talk. She said this gently, while also patting the young man on the shoulder in a comforting way. She herself was the survivor of rape. The group and the young man nodded assent, and the young woman continued her story.

#### Reference 154 - 0.01% Coverage

Ainaro) gave testimony at the Commission's National Public Hearing on Women and Conflict in April 2003. Her story of sexual violence and sexual slavery in 1982 was the first time the nation had heard of the suffering of the women of Mau Chiga after villagers joined an uprising against the Indonesian military. In January 2004 Olga and her young daughter accompanied an older lady from Mau Chiga to an allwomen healing workshop. Throughout the workshop Olga supported the older lady and other participants, and also shared her experience. Her daughter joined in the singing and painting activities, and was a favourite of the other participants.

#### Reference 155 - 0.01% Coverage

202. On average the proportion of men attending the workshops (76%) was far higher than the proportion of women. In 11.5% (31 out of 270) of the workshops open to both men and women, women did not participate at all. At the 24 meetings designated women-only meetings, an average of 15 women participated. In two of these women's meetings, a few men also attended and spoke.

203. All district teams noted that there was a lack of gender balance, both in attendance and in active participation in the discussion. Reasons given for the imbalance included the fact that women traditionally do not participate in public gatherings and that women's workload, particularly their responsibility for childcare, would keep many at home. It was thought that even when women did attend, many may have felt unable to speak in public about the violence they had experienced or did not feel comfortable speaking in the presence of their husbands.

204. It was easier for women to speak directly about violations, such as rape, when men were not present. If sexual violence was raised at all in the presence of men it was usually done obliquely, as when women spoke of having been damaged or broken. District teams addressed this formally through women-only meetings and sometimes informally by having a woman facilitator meet separately with the women attending a mixed workshop.

205. The women-only workshops were a valuable forum for understanding community experiences during the conflict. Their success in presenting a perspective that was often less blinkered by political allegiance suggests that more workshops of this type would be useful.

#### Reference 156 - 0.01% Coverage

documented some 182 cases of gender-specific violations committed in 1999. These included 46 cases of rape, five cases of attempted rape, and 16 cases of sexual assault. More than half of the 46 rape victims were raped repeatedly, or by more than one attacker. In addition, many women were raped over a period of months, and sometimes years, after being forced into a relationship of sexual slavery by TNI soldiers and militiamen.‡

128. Given the understandable reluctance of most East Timorese women to speak about such experiences, it is very likely that the actual number of cases of rape and sexual slavery in 1999 was significantly higher than thus far reported.§

#### Reference 157 - 0.01% Coverage

entered the home of a young woman and, brandishing their weapons, threatened to kill family members if she refused to have sex. In other cases, TNI officers and militiamen connived to abduct women, and then shared them like chattel.

130. Apart from the identity of the perpetrators, certain details of these assaults make it clear that rape and sexual violence were not random acts, but were planned by or with the approval of military authorities. For example, military authorities appear to have designated those women considered 'fair game' for rape or sexual assault. Some attackers, moreover, had access to relatively sophisticated contraceptive technology, including medication that they injected into their victims prior to raping them (See Case Study: Arbitrary Detention and Rape in Lolotoe).

#### Reference 158 - 0.01% Coverage

Women and girls

174. Among the victims of gross human rights violations in 1999, East Timorese women and girls warrant special mention. For, in addition to suffering the full range of violations experienced by men – including murder, torture, and forcible displacement – women and girls were also subjected to gender-specific violations of human rights, including rape and sexual slavery.

#### Reference 159 - 0.01% Coverage

506. Perhaps owing to AHI's weakness, and the relative strength of Falintil and CNRT in the district, there were no killings reported through the entire pre-ballot period. However, these months were not completely free of violence. There were frequent reports of arrest, beating and torture of suspected CNRT and Falintil members. Sometimes these beatings took place at AHI premises, but just as often they occurred at Kodim headquarters or in one or another Koramil. Some instances of sexual harassment and sexual violence, especially against women with CNRT sympathies, were also reported.

#### Reference 160 - 0.01% Coverage

831. Military officers and militia members also conspired to abduct and to rape women in the context of the Lolotoe operations. In one notorious case, three men abducted and repeatedly raped three young women whom they alleged had been assisting Falintil. Two of the rapists named by the victims were familiar figures: the Sub-District Military Commander, Lt. Bambang Indra, and the KMP militia commander, José Cardoso Ferreira (alias Mouzhino). The third man was a TNI intelligence officer, Francisco Noronha.

832. The rapes in question took place over several days at the end of June 1999 in a hotel in the town of Atambua, in West Timor. According to one of the women, the TNI intelligence officer Noronha and the militia leader Ferreira told them that if they refused to have intercourse with the three of them, they would be killed, and their bodies thrown into the ocean. Two of the men (Lt. Indra and Ferreira) were carrying automatic weapons, and at least one was equipped with contraceptive technology.

#### Reference 161 - 0.01% Coverage

834. After two nights of repeated rape, and four more days in detention, the women were eventually brought to the Sub-District Military Command in Lolotoe. There, one of the three rapists, Lt. Bambang Indra, in his capacity as Sub-District commander, prepared a letter granting them permission to return to their homes.

## Torture

References or discussions of torture

<Files\\Truth Commission Reports\\Asia\\TimorLeste.CAVR\_Report-FULL> - § 27 references coded [0.14% Coverage]

Reference 1 - 0.01% Coverage

After two months the soldiers from Infantry Battalion 100 ordered all the women whose husbands had run off to the forest to assemble...After all the women had gathered, they said: "Everyone can go home except for VL and WL. They must stay and be examined"...[We] were taken to the ABRI Infantry Battalion 100 post...Then they started beating and stripping us... from 6.00pm until 1.00am. They hit us with wooden sticks, they kicked, stripped and threatened us with weapons, ordering us to confess. We did not confess to anything because we did not know anything. [T]hat night an army intelligence officer (Kasi I) started to interrogate me while pulling out my pubic hairs one at a time...I remained silent although I was in great pain. Because I did not confess they became increasingly angry and beat me until blood was coming out of my nose and mouth. Then at 1.00am they stopped torturing me.311

Reference 2 - 0.01% Coverage

Then they forced us to go to the junior high school (SMP2). The militia continued to insult us. We were not given any food for three days. We were hungry and divided pieces of burned corn among the other refugees. We picked up crumbs that had fallen because we were so hungry. At night they disturbed us, especially the women. We were so scared we could not sleep. They turned off the electricity we lit some candles but they were put out by militia. Then the militia took a flashlight and shined it on us women. At night, the militia came with weapons and swords, and they would take away women and young girls.453

Reference 3 - 0.01% Coverage

29. Overall, women comprised 13.9% of victims in cases of arbitrary detention, 12.3% in cases of torture and 7.7% in cases of ill-treatment. This strong gender bias reflects both that men were at the forefront of the conflict, fighting in the internal armed conflict and taking part in the armed resistance or the clandestine networks during the occupation, and also that less women came forward to give statements than men. Only 21% of statements in the Commission's statement-taking process were given by women

Reference 4 - 0.01% Coverage

79. Two women from Ermera described detention and torture in Aifu and Ermera Prison. Eufrasia de Jesus Soares from Poetete (Ermera, Ermera) was married to Daniel Carvalho, the Apodeti Regional Secretary for Ermera District. She told the Commission:

Reference 5 - 0.01% Coverage

My mother was arrested with several other women and their children in Becora [Dili] because my older brother was a member of Fretilin and my whole family had fled to the forest except my mother, who was a nurse. My mother and I were taken to Sang Tai Hoo...That same night my mother was interrogated. She was slapped, whipped, spat on, given electric shocks, burned with cigarettes and threatened with a pistol. All I could do was watch...

Reference 6 - 0.01% Coverage

Flamboyant Hotel The hotel in Bahu, Baucau Old Town is a compound comprising three buildings. Built on sacred land during the Portuguese occupation, it was purchased in 1959 from the landowner, Venancio Boavida, by a Portuguese businessman, José Ricardo, for about US\$100,000. In 1960, José Ricardo built a soap factory and the Baucau Hotel on the land. Ownership of the hotel changed several times prior to the Indonesian occupation. On the day ABRI invaded Baucau, it appropriated and then used the hotel as an army barracks, renaming it Flamboyant Hotel after its recently completed Flamboyant Military Campaign. ABRI transformed the soap factory into an ammunition depot and a prison that held about 80 prisoners, including pregnant women and children, from 1975 to 1979. Many prisoners disappeared from the Flamboyant, especially between 1975 and 1976. ABRI used the swimming pool near the soap factory to submerge prisoners. Different forms of torture using water were used. The



prison was relocated to Rumah Merah (Red House) in 1989, but ABRI continued to use the hotel until 1999 as a barracks, to accommodate army families and guests who visited Baucau, and as a venue for official functions.<sup>377</sup>

#### Reference 7 - 0.01% Coverage

JN was part of a clandestine network, made up of mainly women that used estafetas (couriers) to send food and other materials from the villages to Fretilin in the forest. The village head of Akadiruhun (Dili), one of the villages that the network operated from, started to suspect JN and her friends and informed military intelligence. On 29 January 1977, the military and an Indonesian member of Intelligence, T800, arrested her and took her to the Koramil in Culuhun (Dili) and to Sang Tai Hoo, where she was interrogated by an Indonesian ABRI Commander T275 and a sergeant. Francisco Benevides, a prisoner who could speak Indonesian, translated. She described the interrogation: I was interrogated about a list of names, whether I knew them. I answered yes! I knew [the estafetas]. I couldn't lie because I had given them their orders. So my friends were released, and I remained in detention. [The estafetas] had told them that I was in charge and I accepted responsibility...In Sang Tai Hoo they told me to draw the organisation's structure with the names of the people who occupied each position. I mentioned all of their names, like KN and others. I was hit with an iron belt buckle. I was beaten so that I would tell them everything...[The interrogators] took turns. After one person was finished, another one came...They took a picture of me during the interrogation, wearing only my underwear.

#### Reference 8 - 0.01% Coverage

The Marines treated female and male prisoners differently. They interrogated men from 8.00am until noon, and women from 7.00pm until 2.00am. [Women] were asked: "Do you have a husband?", [they replied] "I have a husband", "Where is your husband now?", "Now he still lives in the forest", "What does he do there?" Then they would say that the person lied: "You have a Fretilin/GPK husband in the forest!" or "We heard that you had a picture of the Fretilin flag on your breast!" Then they made them take their clothes off or lift their shirts so they could be examined from bottom to top. They examined for a while, then they said it was on the stomach: "Lower your sarong, lower it here, if it's not on the breast, it's probably on the stomach." After examining the stomach, they said it was below the belly button. Men were asked: "Are you GPK? Are you armed? Since what date? When was the last time you held a weapon? What date?" They were again asked about the events on Matebian. They defecated and urinated. They were beaten and electrocuted on the ear and fingers. One man was a teacher in Lospalos named José Lima. He received harsh [treatment] because he was suspected of being involved in the bombing of the Marines' tank in Quelicai. He was put in a barrel with his head in the bottom and his legs up, which made him defecate while his legs were tied to a big rock and pulled up. But he didn't die. Even though I was in the Indonesian army, I saved my friends from the forest...During the interrogation they were asked what they did in the forest, did they hold weapons or kill Indonesian soldiers? Because

#### Reference 9 - 0.01% Coverage

Battalion 202 tortured people, used the women as sexual slaves and made the men TBOs. Infantry Battalion 745 used people to cut the grass every day.

#### Reference 10 - 0.01% Coverage

the Integration Building in Cassa, the village offices in Maneto, Aitutu and Manutasi and the office of the Sub-district administrator T461.<sup>745</sup> The private house of village head T462 was also identified as a place for detaining prisoners. This suggests that the Volunteers worked in cooperation with, or at the very least with the knowledge of, both the Indonesian military and the civilian administration. Most detainees were held for a few days but some were held for up to four months, especially those detainees held in the Maubisse Koramil. Many endured continual interrogation and torture at the hands of Team Sukarelawan and ABRI. In Maulau (Maubisse) a mixture of chilli peppers and water was rubbed into detainees' eyes. In Manelobas (Maubisse) the village head, Cecilia Xavier, was rolled into a flag from head to toe and threatened that she would be burnt alive.<sup>746</sup> In Manetu (Maubisse), Manutasi (Ainaro) and Cassa (Ainaro) women were raped or threatened with rape.<sup>747</sup>

#### Reference 11 - 0.01% Coverage

1993, President Soeharto reduced the sentence to 20 years. In August 1995, he was held in an isolation cell after he attempted to send an unauthorised letter from the prison to the United Nations Fourth World Conference on Women in Beijing to protect the rights of East Timorese women which, he said, Indonesia had “systematically violated” for 20 years<sup>817</sup> (see Vol. III, Part 7.6: Political Trials.)

593. After Xanana Gusmão’s arrest the military and police arrested anyone who was connected to him. In December 1992, only weeks after the arrest, the Secretary-General of the United Nations reported to the Commission on Human Rights that at least 20 of Xanana Gusmão’s close associates and relatives had been arrested and detained.<sup>818</sup> Amnesty International alleged that those detained in Dili were subjected to serious maltreatment and torture.<sup>819</sup> The owners of the house in which he was arrested, Aliança Araújo and her husband Augusto Pereira, and their children were taken to the SGI headquarters. They were held there for seven months during which they suffered torture and ill-treatment including Augusto having several toe-nails ripped out with pliers. One of the women later testified that she had been raped.<sup>820</sup>

#### Reference 12 - 0.01% Coverage

95. The following acts of torture and other cruel, inhuman and degrading treatment were commonly used by the security forces: • Beating with fists or with implements such as a wooden club or a branch, an iron bar, a rifle butt, chains, a hammer, a belt, electric cables • Kicking, usually while wearing military or police boots, including around the head and face • Punching and slapping • Whipping • Cutting with a knife • Cutting with a razor blade • Placing the victim’s toes under the leg of a chair or table and then having one or more people sit on it • Burning the victims flesh, including the victim’s genitalia with cigarettes or a gas lighter • Applying electric shocks to different parts of the victim’s body, including the victim’s genitalia • Firmly tying someone’s hands and feet or tying the victim and hanging him or her from a tree or roof • Using water in various ways, including holding a person’s head under water; keeping a victim in a water tank for a prolonged period, sometimes up to three days; soaking and softening a victim’s skin in water before beating the victim; placing the victim in a drum filled with water and rolling it; pouring very hot or very cold water over the victim; pouring very dirty water or sewage over the victim • Sexual harassment, sexual forms of torture and ill-treatment or rape while in detention. Women were the main victims of this kind of abuse • Cutting off a victim’s ear to mark the victim • Tying the victim behind a car and forcing him or her to run behind it or be dragged across the ground • Placing lizards with sharp teeth and claws ( lafaek rai maran) in the water tank with the victim and then goading it to bite the softened skin on different parts of the victim’s body including the victim’s genitalia • Pulling out of fingernails and toenails with pliers • Running over a victim with a motor-bike • Forcing a victim to drink a soldier’s urine or eat non-food items such as live small lizards or a pair of socks • Leaving the victim in the hot sun for extended periods • Humiliating detainees in front of their communities, for example by making them stand or walk through the town naked • Threatening the victim or the victim’s family with death or harming a member of the victim’s family in front of them.

#### Reference 13 - 0.01% Coverage

11. The evidence also demonstrates how acceptance of abhorrent practices by commanders and officials encourages those under their command and control to continue and expand the use of such practices. The victims’ testimonies clearly show that there was a widely accepted practice for members of the security forces to rape and sexually torture women while on official duty, in military installations and other official buildings. These practices were covered by almost total impunity.

12. Acts that commonly and openly took place in these official places included prolonged sexual torture of women, followed by individual or gang rape by members of the Indonesian security forces. This sexual torture often included mutilation of women’s sexual organs, inserting of objects into vaginas, burning nipples and genitals with cigarettes, use of electric shocks applied to the genitals, breasts and mouths, forcing detainees to engage in sexual acts, rape of pregnant women, rape of women while blindfolded with their hands and feet bound, and the use of snakes to instil terror in victims.

#### Reference 14 - 0.01% Coverage

36. The data collected by the Commission indicates that there was a consistent pattern of torture and rape of women in detention throughout the period of the conflict. The numbers of women arbitrarily detained varied at times, but the practice of torturing a proportion of those detained remained consistent. This clearly shows that the torture of detained women was not random.

#### Reference 15 - 0.01% Coverage

to the Ermera Kodim. Accused of providing food to Falintil, the seven women were tortured, stripped naked, beaten, kicked and burned with cigarettes all over their bodies. Afterwards OA and two of her friends were held in a dark cell and repeatedly raped for a week. Eventually they were released from the dark cell and made to work in the Kodim yard. Two weeks later they were released.<sup>21</sup>

#### Reference 16 - 0.01% Coverage

PS99 and PS100 [East Timorese], arrived at the house of IC in Cassa (Ainaro, Ainaro). They came to capture IC's husband, but because he had already fled to Dili, they took IC instead. They brought her to PS98's house and tortured her. Her hands were tied with a cable together with another woman victim whose identity she did not know. They were interrogated about Fretilin activities, especially about providing food to Fretilin. During the interrogation the Sukarelawan members held a machete to IC's chest, beat her repeatedly with a rifle butt and punched her in the face. After two days and two nights the women were finally released. However, two members of the Sukarelawan, PS99 and PS100, followed IC to her house and raped her there.<sup>57</sup>

#### Reference 17 - 0.01% Coverage

95. Although daily life during this period became increasingly normal, the military still detained and tortured individuals suspected of supporting independence at will. Women were detained either on suspicion of being pro-independence, or because their husbands, brothers or other family members were suspected of being involved in the Resistance. Almost 10% of all women detained during this period were raped on at least one occasion during their detention; many were repeatedly raped.

#### Reference 18 - 0.01% Coverage

247. The Commission also received evidence of women being traded to prevent or stop the torture of family members. N1, from the village of Bado-Ho'o (Venilale, Baucau), was arrested by an Indonesian village-based military officer (Babinsa) named PS298 in August 1986. Prior to the arrest, PS298 had asked N1's sister, N, to have sexual

#### Reference 19 - 0.01% Coverage

After that O and I were rounded up and taken to the intelligence office in Ainaro, where we were detained with other women victims... We were held one month in the intelligence office and could not leave the place. If one of us was menstruating she had to wash her clothes in water and put them on again, although still damp. While in detention we were interrogated by PS344. He always had a knife that he used to jab [us] around the mouth and in the lower belly. One day O and I were separated from the other detainees and kept inside a toilet for two days and two nights.<sup>232</sup>

#### Reference 20 - 0.02% Coverage

When I arrived there a soldier named PS345 began torturing me. I was kicked, beaten, slapped... then he told me to strip. I was naked. [While I was] naked, PS345 attached wires to different parts of my body: my hair, ears, neck, all my fingers and toes, and genitals.... PS229 turned on the electricity and I was electrocuted from 8.00pm until 1.00am. I was detained in Ainaro for one month and one week. They also captured two middle-aged women who wore traditional clothes, who were from Zumalai [Covalima]. They were interrogated by PS229 and PS345 forced them to undress. While they were naked, I was forced to place the wires on their bodies. Then PS229 and PS345 turned on the electricity and electrocuted them. After they were tortured, they were kept as "mistresses" by PS229 and members of Nanggala.<sup>233</sup>

285. In Mehara (Tutuala, Lautém), the Indonesian military retaliated strongly against the women left behind by their sons and husbands who joined Falintil en masse in August 1983. BK, her friend, P, and her young son were detained. BK described how sexual violence was used to torture her:

On 9 August 1983, members of the Wanra, Hansip, the village head and the whole male population fled to the forest. Two months later soldiers from Linud 100 [Airborne Battalion from Sumatra] ordered all women whose

husbands had fled to the forest to assemble in the village. They then told the women, “All of you can go home except for P and BK. They have to stay here for questioning.” [We] were taken to the post. We arrived at 6.00pm. They immediately started interrogating me and my friend, P. They asked, “Why did your husbands flee to the forest?” We replied, “We don’t know why they fled to the forest.” “Why don’t you know? They are your husbands, aren’t they? You are GPK! Communists!” Then they started beating and stripping us...from 6.00pm until 1.00am. They hit us with wooden sticks, they kicked, stripped and threatened us with weapons, ordering us to confess. We did not confess to anything because we did not know anything. That night, Kasi I [army intelligence officer] started to interrogate me while pulling out my pubic hairs one at a time, so that I hurt and when I could no longer bear the pain I would confess to anything I knew. But because I knew nothing I remained silent, although I was in great pain. As I did not confess they became increasingly angry and beat me until blood was coming out of my nose and mouth. Then at 1.00am they stopped torturing me. After that they told me and my friend P to eat, but I refused. My whole body was in pain as they had pricked me with the

#### Reference 21 - 0.01% Coverage

Between 7 and 9 May 1999, they came and surrounded our house. They searched the whole house looking for a Fretilin flag, documents and for my husband. Because they did not find anything they vented their frustration on me and my one-year-old child. They threw my child in the vehicle and hit me around the head and abused me verbally before throwing me inside the vehicle too. They said, “Let’s have some sport first,” and continued to hit me. They took us to the Mahidi post and put us into a cell. I was interrogated by the wife of the village head named PS360 [East Timorese]. I was hit because I did not answer her questions. When they finished hitting me, they gave me food – rice without vegetables. After I ate, they hit me again and forced me to drink urine. I don’t know whose urine. I was in a cell with four other women: Lucilia, Domingas, Monica and Lucia. The cell was in the house of a police officer called PS358 [East Timorese].

#### Reference 22 - 0.01% Coverage

At the time of the uprising of 20 August 1982, in Mau Chiga [Hato Bullico, Ainaro], I was 14 years old. This leader’s movement or revolt brought Fretilin activity back to life. In the uprising many people were killed by the military. Because I was still a child the military took me prisoner [in the Hato Bullico Koramil]. I was tied up and beaten until I had no more life in me. I was burnt with cigarette butts and I could only hang on and cry. I saw how the army raped the women that were there [in the courtyard at the Mau Chiga village office].168

#### Reference 23 - 0.01% Coverage

327. In another incident the Commission heard that 19 clandestine members from around Viqueque were picked up by Kopassus in May 1986 and taken to the Kopassus headquarters in Baucau where they were interrogated and tortured about their activities. One of the group, Caetano Alves, described what he saw happen to four young women clandestine members: SM (14 years), TM (16 years), UM (ten years) and VM (16 years):

#### Reference 24 - 0.01% Coverage

In every village there was and still is a prison and every day five to ten people are tortured, burned with cigarettes, systematically electrocuted with high voltage electricity, or become victims of the Nanggala killer knives. They pull out fingernails and squeeze testicles with pliers. They put the victims’ fingers under the leg of a table, and the killer Red Berets sit on top of it. All this during interrogation to get information about people’s organisations in concentration camps. Then [there are] the killings. Mass shooting executions, with the victims dying in front of the graves they dig themselves. Or they die drowned in a barrel full of water. The victims’ families then are told that they “have gone to Jakarta to study”. Then, as if all this was not enough, the women of the struggle or the slaughtered victims’ wives, are taken for interrogation at night. They have to submit, under death threats, to pleasure the Nanggala, police, Koramil, Kodim, because these women are accused of having connections with Fretilin. The captured strugglers and Fretilin members are interrogated to gain information about the Resistance with the most

#### Reference 25 - 0.01% Coverage

brutal tortures till they die, after which they are tied to the back of a vehicle and dragged around the village while the villagers are forced to watch and “welcome Fretilin’s visit to the village”. The women captured in the forest cannot avoid [the perpetration of] criminal acts [against them]. They are stripped naked, their hair shaved, and are told to walk among the people standing in line and forced to humiliate them.

#### Reference 26 - 0.01% Coverage

112. On the basis of extensive corroboration the Commission accepts that the following acts of torture and other cruel, inhumane and degrading treatment were commonly used by the Indonesian security forces: • Beating with fists or with implements such as a wooden club or a branch, an iron bar, a rifle butt, chains, a hammer, a belt or electric cables • Kicking, usually by torturers wearing military or police boots, including around the head and face • Punching and slapping • Whipping • Cutting with a knife • Placing the victim’s toes under the leg of a chair or table and then having one or more people sit or jump on it • Burning the victim’s flesh with cigarettes or a gas lighter, including the victim’s genitalia • Applying electric shocks to the most sensitive parts of the victim’s body, including his or her genitalia • Firmly tying the victim’s hands and feet and hanging him or her from a tree or roof • Using water in various ways, including holding the victim’s head under water; keeping a victim in a water tank for a prolonged period, sometimes for up to three days; soaking and softening a victim’s skin in water before beating him or her; pouring very hot or very cold water over the victim; pouring very dirty water or sewage over the victim • Sexual harassment, sexual forms of torture and ill-treatment, or rape while in detention. Women were the main victims of this kind of widespread abuse • Cutting off a victim’s ear or ears to mark the victim as a supporter of the Resistance • Tying the victim behind a car and forcing him or her to run behind it or be dragged across the ground, sometimes until the victim died • Placing lizards with sharp teeth and claws on the victim and then goading it to bite different parts of the victim’s body • Pulling out fingernails and toenails with pliers • Running over a victim with a motor-bike • Forcing a victim to drink a soldier’s urine or eat non-food items such as live small lizards or dirty socks • Leaving the victim in the hot sun for extended periods • Humiliating detainees in front of their communities, for example by making them stand or walk through the town naked

#### Reference 27 - 0.01% Coverage

Senhora Filomena (surname withheld) spoke of her experience as a member of the women’s organisation, OPMT, between 1975 and 1979, supporting Falintil soldiers. She told of how she was captured in 1980 after a member of her family told the military of her activities. She said he now lived in Indonesia. Sra Filomena told how she was tortured during interrogation by Indonesian soldiers. She went on to say that in 1999 her kiosk was burned to the ground by the Indonesian military helped by East Timorese, including the Sub-district Administrator. She said that if they were to return to her community, she would be able to accept them back.