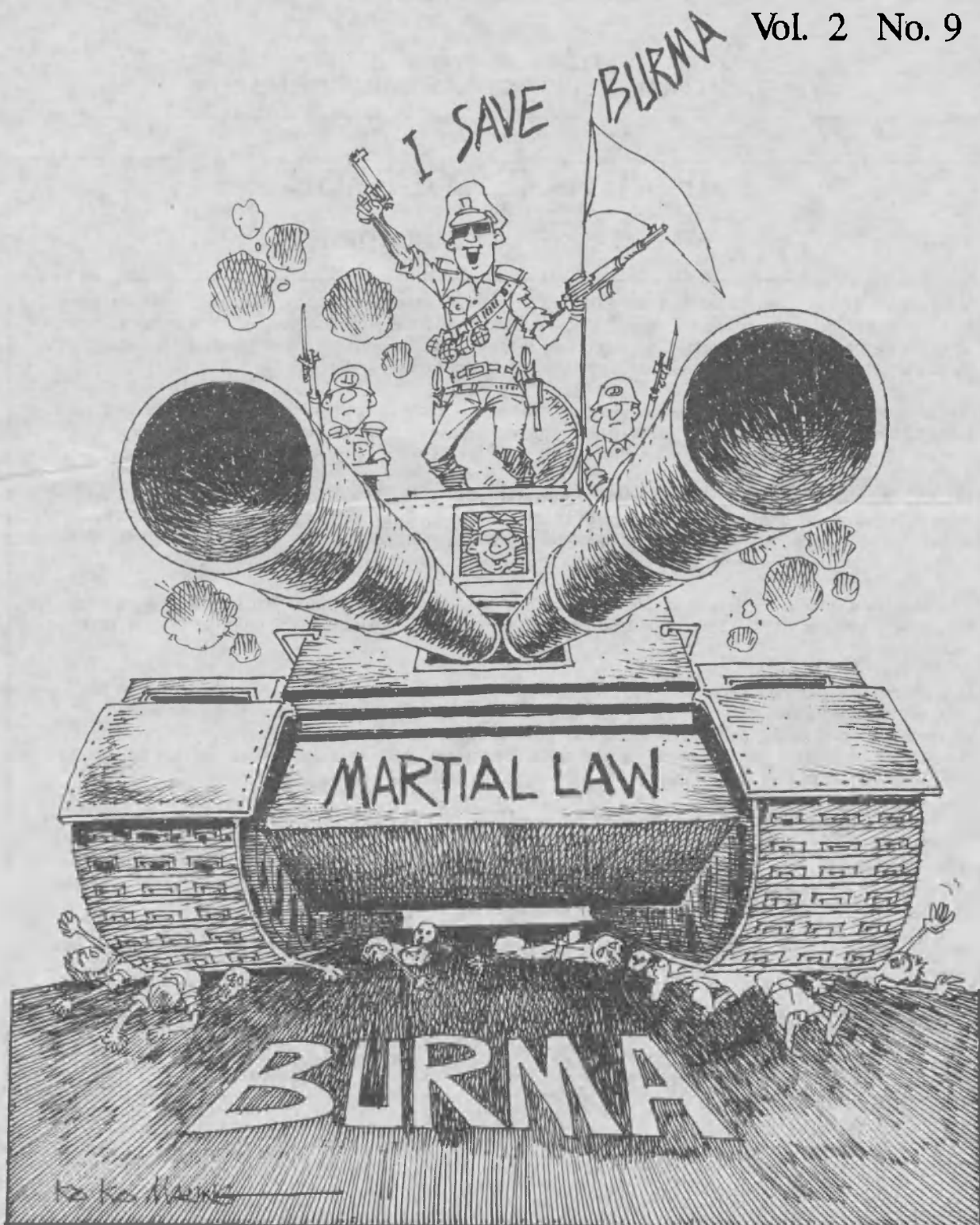


# DAWN

NEWS BULLETIN

MAY 1990

Vol. 2 No. 9





# DAWN

## NEWS BULLETIN

PUBLISHED BY THE  
ALL BURMA STUDENTS' DEMOCRATIC FRONT

Vol. 2 No. 9

May

1990

### IF WE HAVE COURAGE

### WE CAN CONFRONT DICTATORSHIP

International concern for Burma and the Burmese people has been encouraging and helpful. After many years of isolation, the world is becoming to know Burma, and the Burmese people are starting to become more aware of the world outside. The support of various kinds which have come to us in our struggle for democracy, human rights and peace are a tremendous inspiration.

At the same time, we wish to challenge our international friends to look more carefully at the real issues facing Burma so that the support given will be more effective in bringing an end to the military domination which has plagued our country for so many years.

Different international support groups have identified various "issues" which they feel they must help solve. These range from education issues to political training, from advocacy to advice on what kinds of actions to carry out. All of these are "good" things, but very often they are "good" without actually making a difference in our struggle against our true issue.

The true issue which the people of Burma are facing is overt militarization which infects every aspect of our society and our lives. This is what we are trying to rid our country of in order to build a new nation.

It is crucial that our international friends look carefully at what role they can and should play in helping us confront the gigantic issue of militarization in our country. This militarization is supported by international investments, political support, and silent acceptance. We can only do so much to change these kinds of support since they originate outside our country, but our international friends can play an extremely important role here since these kinds of support originate in their countries.

We accept the educational support, training programs, and advocacy efforts which our friends do for us, but we urge them to look more carefully at what they can and should be doing about their country's policies, both political and economic, towards Burma. This is their most important task, and a task only they can carry out. Without their support on these issues, we will never have a chance to use the education and training they are supplying us now.

Stand with us by raising your voices against economic and political exploitation which originates in your country.

"Dawn". PO Box 1352, Bangkok 10500, Thailand

## A TRUE STORY OF TORTURE

*Zar Ni Thew, a 25-year-old 3rd year geography student from Rangoon University was arrested on the 19th of March 1988, for joining the protests against the 26-year rule Gen Ne Win's BSPP government. His story follows:*

Saturday, March 19, 1988

I was arrested by a military intelligence agent inside the lift of Shwedegon pagoda where I had an appointment with my friends to make a demonstration at 9:15 am on 19 March 1988. I was carried to the Araken monastery on the east side of Shwedegon pagoda. Maj Tun Chen from military intelligence No 7 asked my biography and about my movements in the demonstrations. While I was being questioned, one MI (military intelligence agent) showed me his pistol and said "You must say what is true. If you do not, you know what can happen to your life."

After 2 hours, I was carried to an unknown place in a T.2000 car together with 7 military intelligence agents. All of them were carrying small pistols. When I was put in the car, my face was covered with cloth. After an hour, they took the cloth from my face and I saw that we had arrived somewhere like a car park or some kind of office. One MI brought a table and chairs and 3 MI started questioning me. They asked me more details for about 45 minutes and then brought me back to the Araken monastery by the Shwedegon pagoda. During the trip back, I was again blindfolded. Up to now, I was never beaten me and , except for one time, they questioned me without violence.

After that they brought me in the same car to the north of Rangoon and when the car passed the 10 mile marker on Prome Road, they again covered my face with cloth. However, I knew that they were bringing me to Ye Kyi Aeing which is the headquarters of the military intelligence. When they took the cloth from my face, I saw that, indeed, I had arrived at the compound of Yae Kyi Aeing. One MI agent, who looked like a military man of about 30 years of age, brought me to the 2nd floor of a 3-story building . That night I was put in a small room (9ft-6ft) with no light, no water, no food and no furnishings. I could not sleep the whole night even though I was so tired. They had not given me any food since I was arrested at 9:15 am and I had only a little water to drink. At

midnight, I heard people shouting upstairs. I think they were being badly beaten. I also heard sounds like machinery running in a factory. That night really scared me.

Sunday, March 20, 1988 8:30 am

One MI called me to a room which looked like an office. There were tables, chairs, a bookshelf, files and photo books. I was questioned at different times by 2 MI agents who appeared to be about 25 or 30 years old. They asked me the same questions that I had been asked earlier by other MI agents. They particularly asked me about other students who took part in demonstrations together with me and who I know. They showed me 2 photographs. When I saw a person in the photo whose face was circled by a red marker, I was shocked. It was me. One photo was taken in Rangoon University campus while I was giving speech on March 17. The other was taken of me on a Toyota Hilux private bus, from which I was shouting through the window to people outside in front of the Kyimyingdyn market on March 18.

After they had questioned me about one and a half hours, they brought me back to the room. That evening they called me again and I was questioned by 2 other young MI officers. They asked me the same questions again for about 2 hrs before bringing me back to my room. Up to now, no one had beaten me, but they did not give me any food, only a little water. I had not eaten since I was arrested on the morning of March 19.

That night also I could not sleep well. I was very hungry. I was also very angry.

Monday, March 21, 1988 7 am

At 7 am, they called me to one small room on the upper floor. There was one table, one iron chair, other chairs and wires and one big box. There was only one MI agent of about age 40 who had a very strong and stern face. When I arrived in the room, he asked me to sit on the iron chair and he tied both my hands to the iron chair with hand chains. Then he told me, "You must say at least 5 names of students you know who took part in demonstrations." I did not answer him because I did not want them to get into trouble like me. I



told him, "I have already answered everything that I know." He smiled and said, You are very strong, but I have techniques that will make your mind soft."

After that he did something under his table which I could not see, but suddenly my whole body was shaking uncontrollably. All the arteries and veins in my body came out on the skin, especially on my forehead. I was dizzy. My heart beat increased. He treated me about 1 minute like that, then asked me again. I did not answer. He started the treatment again. That time I suffered more than the first time. I tried to control my mind. I had not eaten for 2 days so I was so tired. He kept the treatment going for about one and a half minutes and then asked me again but I still did not answer.

He said, "I will torture you until you die this time!"

This time I could not control my mind. I do not remember what I said and then I was unconscious.

When I regained consciousness, I was still in the room but my mind was not clear. I vomited.

That evening I was called to another room. They had prepared a dinner with nice food. One MI agent, Maj Tun Chen, was sitting on a chair and he called me in a very friendly voice to sit beside him. He apologized to me about what had happened in the morning. He said "I don't know really about that."

After that he asked one person to prepare 2 dishes

and he said, "My younger brother, let's eat". Then he said in a friendly voice, "My younger brother, I know you are clever. Tell me the names of 2 or 3 people whom you know in your movement." I said, "I told everything already that I know. I have nothing to tell you."

He was very angry I think and he told another person to bring me back to my room. I had not eaten at all.

They called that night to the office room and they show me a letter about my interrogation. They forcibly asked me to sign that I was not tortured by the any MI agents when I was in Yae Kyi Aeing. After that my faced was covered with cloth and they carried me to Insein prison. I arrived at Insein prison on March 21 at night.

I was in Insein prison from 21st March to the 7th of July 1988. In my room there were about 60 students. I had to survive in Insein prison with very bad rice and curry twice a day, salty water for drinking, a small amount of water for bathing, no medical care, no clothing and no communications with the outside. Before I was released, I made up my mind to be strong and talked with the other students in the cell about our future plans."

Editor's note: He was released on 7th July 1988. He took part in more demonstrations in August and Sept 1988. After the bloody military coup on 18 Sept 1988, he fled to the Thai/Burma border near Three Pagoda Pass.

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## VOICES FROM THE JUNGLE

VOICES FROM THE JUNGLE has now gone into its second printing. First printed in March of 1989 by the Center for Christian Response to Asian Issues (Japan), the book is a collection of poems and interviews with students who fled the bloody 1988 military coup in Burma to seek refuge along the Thai/Burma border. The writings reflect the realities of those days of violence in their motherland, as well as their dreams and hopes for the future. Several short articles also give some background to the causes behind the student-led uprisings which happened throughout 1988.

Although the book is simply written, it will give the reader a small glimpse into the souls of some of the students who saw the brutality of the Burmese military as it shot unarmed children, university students and monks in the streets. It is hoped that

these personal accounts will help mobilize others to action against those systems and structures which prevent so many people around the world from enjoying full human rights and justice in society.

The situation in Burma is changing rapidly. Soon elections will be held, and we do not know what the future of the democratic struggle will be. This book is part of our history, and as such, is a very important part of this struggle.

Copies of the book can be order from Dawn News Bulletin, P.O. Box 1352, GPO, Bangkok 10500, Thailand. A donation of US\$5.00 for each book will help cover expenses.

## REFUGEES

At the beginning of May 1990, the US Committee for refugees issued an urgent press release concerning the Burmese military's forcing of thousands of refugees into Thailand where aid and asylum are precarious at best. In the press release reported that "more than 16,000 Burmese refugees have crossed into Thailand since January, fleeing attacks by the Burmese army and widespread human rights abuses."

"Burmese refugees in Thailand now total more than 40,000, including ethnic minority groups--Karen, Mon, and Karenni--and student pro-democracy activists," said the report, entitled "The war is growing worse and worse: Refugees and displaced persons on the Thai-Burmese border."

In visits to the Thai-Burma border in July 1989 and April 1990, USCR visited more than 17 refugee camps on both sides of the border, and conducted numerous interviews with refugees, relief workers, international aid officials, as well as officials with Thai, U.S., and other governments.

According to the report: "Since 1984, Thai authorities have permitted a significant number of Karen refugees to live just inside the border and receive a modest amount of private aid. But the new arrivals are lucky if they are simply ignored. Thailand has repatriated more than 3,200 Burmese since 1988, and refuses to allow international agencies like the UN High Commissioner for Refugees (UNHCR) and the International Committee of Red Cross (ICRC) to provide humanitarian aid or other forms of protection."

The resources of private aid groups have been pushed beyond capacity, and foreign embassies as well as international humanitarian organizations have been reluctant to press the issues of access, aid, and asylum, or to protest the repatriations too loudly. The most recent repatriation attempt occurred on May 3, when Thai authorities removed 65 Burmese from the Suan Phlu immigration jail in Bangkok and transported them to Ranong, a southern Thai town across river from the Burmese town of Victoria Point (also called Kawthaung).

Thirty seven of the Burmese were students, of whom 33 were registered with UNHCR. On May 4, the students were put on commercial boats bound for Victoria Point, but managed to persuade the boat owners to take them instead to an island in the middle of the Pakchan river. From there, they were able to sneak back to Ranong. "Given the widespread human rights abuses and risk of persecution in Burma," said Court Robinson, UNHCR policy analyst and author of the report, "Thailand should halt all repatriations of Burmese asylum seekers and instead provide temporary asylum, at least in designated areas along the border."

He recommends that the private network of relief assistance should be enhanced with international financial and diplomatic help to Burmese students and ethnic minorities.

In the conclusion, the report says, "Thai officials have talked on numerous occasions about the Indochinese refugee experience, with its sprawling camps, large-scale resettlement, and a seemingly endless influx of asylum seekers. There is no need for that to happen with the Burmese refugees. The humanitarian response can remain limited and low-profile, so long as a clear mandate exists from the Thai government to permit humanitarian aid and temporary asylum." The report added that "however understandable Thailand's 'compassion fatigue' may be, it cannot obscure the fact that Burmese asylum seekers are in flight from one of the most vicious regimes in the world today. The U.S. Committee for refugees appeals to Thailand to articulate more humane and farsighted policies on Burma and its refugees, and to the rest of the world to come to the aid of the Burmese people who are desperate, and are dying, for peace and democracy."

## SUPPORT FROM FRIENDS

May 8, 1990

General Saw Maung  
Commander-in-Chief of the Army  
Chairman of the State Law and  
Order Restoration Council  
Yangon, Myanmar

As members of the board of the Committee to Protect Journalists, we are writing to express our deep concern about the continuing ban on the entry of foreign correspondents to Myanmar.

Authorities have rarely granted visas to foreign journalists wishing to visit your country. Although some correspondents were permitted entry in early 1989, a ban was reimposed in July of last year and -- with very few exceptions -- no correspondents have been allowed to visit since that time.

We understand that multi-party elections are scheduled to be held on May 27 and that authorities have pledged that it will be a free and fair vote. As a nonpartisan organization of journalists working to defend the rights of colleagues worldwide, we

submit that freedom of the press is an essential element to any free and fair election. With respect, we call on your government to allow the entry of foreign journalists before, during and after the elections; and to allow them to work without interference or harassment.

We welcome your comments and thank you for your consideration.

Committee to Protect Journalists  
16 East 42nd Street  
3rd Floor  
New York, N.Y. 10017



Students in Japan found a unique way to raise money for ABSDF as well as to keep the Burmese struggle alive in the minds of the busy Japanese people. They printed telephone cards (similar to phone credit cards) with pictures on the front from the Burma struggle. These cards were sold to the public. Every time the user put the card into the telephone he/she would see the pictures and be reminded that the people in Burma continue to suffer under the yoke of military dictatorship.

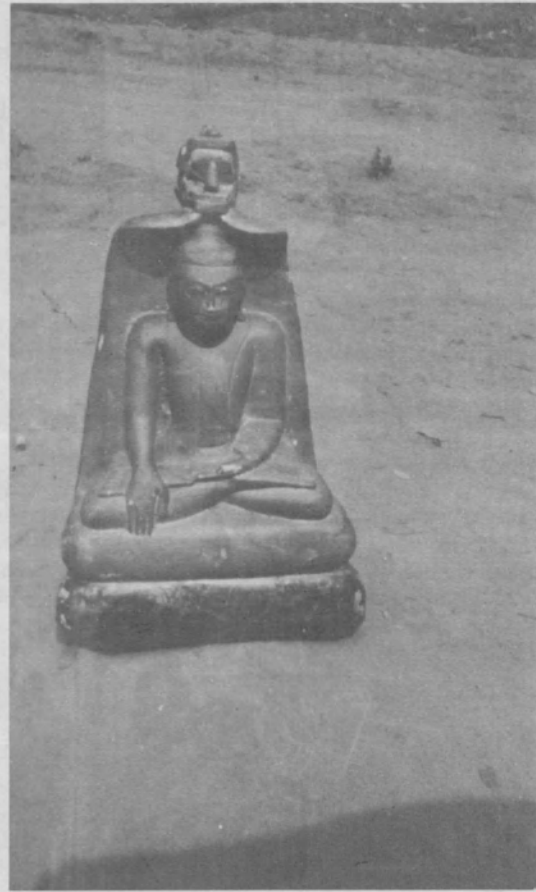
There are many creative ways in which people's consciousness can be sensitized to the suffering of others. We thank the friends in Japan for all their hard and creative work. Their efforts give us much new courage as we know that we have friends in other countries who truly care.

Human rights is a global issue. By working together, with courage, we can make a difference against the powers of oppression and injustice.

## SELLING OFF OUR BIRTHRIGHT

Left: During the months since the September 18, 1988 military coup, Burma's resources have been sold off at an alarming rate. The forests, the seas and the mineral deposits have all been sold by the military regime at very cheap rates in order to raise money to buy arms to further suppress the people.

Now the ancient art treasures are also leaving the country. This porter is carrying a centuries-old Buddhist statue towards the Thai border where it will be sold to Thai antique dealers. In time, it will probably end up in some rich person's house to be viewed by people who have no idea of its history or religious importance to the Burmese people.



Right: This Buddhist statue will also soon be in some antique shop in Bangkok. According to a Burmese expert, this statue is nearly 200 years old. It is a valuable resource of Burma, and it is extremely sad that it will soon no longer be in the hands of the Burmese people.

Severe poverty in Burma is driving people to sell off these precious treasures. This is the sad reality of Burma today after 28 years under Ne Win.



## ABUSE OF ETHNIC VILLAGERS

One Karen village under the shadow of the Dona mountain range is called Kyon in Pa An township, Karen State. The Karen people have lived here for many generations and they are a kind, quite and peaceful people. They work hard in their farms and their gardens.

After the bloody military coup on 18th Sept 1988, the village people have been treated by the military soldiers as animals. There is a road about 15 miles long connecting Hlaing Boit and Kyon village. Many the military security camps have been built along the road and the villagers who live beside the road have to go to the security camps and cut the grass as well as do other chores. If they can not go, they must pay the soldiers money for their absence.

Each family has to give about 1,000 Kyats (\$142.85 US) each month to the soldiers. The soldiers threaten the people by saying, "If you will not send us the money, we will send bullets to you." Capt Nyunt Lwin, LID 28, is a most famous soldier who brutally beats the villagers and always demands money from them.

According to the military officers, every village is suppose to have a military camp for township security. Everyday, two villagers from each village have to go and do room cleaning, cooking, buying alcohol, etc for the soldiers in the security camps. If they can not go, the family has to give the soldiers 3,000 kyats a month. In this way, Capt Hla Win Kyaing, LID 28 based in Bo Kyi village, earned 15,000,000 kyats from villagers during 1988 and 1989.

Since SLORC started controlling the people, the villagers are very afraid. The military officers have received the order to shoot if they suspect anyone. On the 18th of March 1989, Ngwe Khin, a female villager from Pi Kyon township, Kine Taw village, had gone to the military security camp in her village with an old woman in order to work for the soldiers. On that day, a platoon under the command of Capt Min Aung, LID 28 and Corporal Myint Wai was in the camp. When Nywe Khin and the old woman arrived at the camp, they had to prepare food, carry water from the nearby river and clean the camp until 4:00 pm. After Ngwe Khin finished her work, she asked Corporal Myint Wai for permission to return home. Nyint Wai was drunk at the time. He did not allow her to return home and asked her to buy some more alcohol for him. However, she did not know that Myint Wai has sent old woman back to the village.

Ngwe Khin bought some alcohol and came back to the camp. When she arrived at the camp, Corporal Myint Wai and ordinary soldier Hnin Ko Ko Aung were waiting for her. Corporal Myint Wai left the camp and Hnin Ko Ko Aung started to touch her body and say crazy things. Ngwe Khin, 28, is unmarried and very innocent. She tried to run away from the camp, but Hnin Ko Ko Aung held her hair strongly and he beat her. Ngwe Khin shouted and try to escape. Her voice could be heard by other soldiers near the camp, but nobody come to help her.

Later she was very tired and was laying on the ground. She knew Hnin Ko Ko Aung had raped her, but she did not recognize the other soldiers who raped her after that. She was nearly unconscious.

At 9:00 pm, when she did not arrive back at her home, her father, U Maung Aye, and two of her brothers as well as U Saw Pu Ta, leader of the village, went to the camp and asked for her at the gate. Corporal Myint Wai answered that she would sleep that night at the camp. When her father and her brother politely persisted, the soldiers finally allowed her to return back home.

When they arrived home, Ngwe Khin cried and told how she was treated. The next morning, her relatives met members of township LORC and Capt Min Aung to solve the problem. Capt Min Aung asked at the beginning how much must be paid in such a case according to the village tradition. After that he said his soldiers get very low salary and can give only 1,500 kyats. One villager, who has some knowledge, said that this is a criminal case and the culprits can be put in prison. Capt Min Aung got very angry and said, "I have the most power in this area. I can kill you. Close your mouth!"

After that the villagers were asked to sign a paper that they were satisfied with the amount of money paid. Capt Min Aung, Corporal Myint Wai, soldiers Hnin Ko Ko Aung (642086) and Aung Naing, U Nay Win, the chairman of township LORC, and Saw Tha Ya, secretary of Township LORC also signed the paper. However, only 600 Kyats were paid immediately and they said they would pay the remaining amount later. She has not the rest of the money yet.

(Translated from the Thanuhtoo Journal of the KNU)



## VOICES FROM THE JUNGLE

I walked down to the small mess hall which was only a stone's throw from the school. There was a vegetable garden on the left side of the narrow, winding path leading to the mess hall. I had not noticed it when I went to have my first dinner yesterday.

When I reached the mess hall, I saw the students queuing up for dinner. So unusual a sight it was for me. I gazed at it as I went at a saunter.

As I was gazing, I almost bumped into a boy who made a sudden appearance on the right. He was barely ten and was thin and fair. In his hand was a bucket with water reaching the rim of it. It was clear that it was too much for him to carry. He trudged along carrying it to the plantation. I stretched out my hand to help him, but he shrank away saying something to me. Again I reached out for the handle of the bucket, telling him to give it to me. However, he shrank again with a mumble that I could not make out. I was puzzled when Ike Sing, a teacher of the school, broke in.

"Let him alone!, Saya (Teacher) I've punished him."

"Oh! Have you? Why? He can't carry it!"

"He doesn't care to study, Saya. Instead he was weeping under that tree," he said pointing out a large and tall tree.

"Why is that?" was on the tip of my tongue when he continued.

"Come on in, Saya. Let's have our meal."

I was confused me as I lingered on looking at the poor boy, and it remained a mystery till we sat down for plain-tea after the meal.

"Sai Luk is an orphan, Saya. It was five years ago, when he was hardly five, that an evil storm tore their peaceful home to shreds...."

"The village where Sai Luk's family lived was only four miles off from a small town in the southern Shan State. It was a small and serene village of Shan and Pa-oah people. Simple and pious they were, and completely devoid of malice and

resentment. They led the life of peasants and horticulturists. Sai Luk's parents, who were the neighbors of Ike Sing, lived on the farm and were content and happy. Sai Luk had a sister and expected to have another (boy or girl) within three or four months: his mother was in the family way. He saw the older boys and girls of the village go to school which had been set up self-reliantly by the villagers. He also wanted to go to school and told his parents of his wish. He was promised to have his desire when the school took up the new term. He was overjoyed and so were his parents. Indeed, they were a happy family.

"He never anticipated misfortune till the day it fell on him. Nor did Sai Luk's family.

"The misfortune came with the government troops. They came to the village on a cold and gloomy morning of winter and conscripted the villagers to carry arms and ammunition for their military operation against so-called insurgents. Several unlucky villagers, among whom was Sai Luk's father, reluctantly left the village on the same morning. The people never saw them again alive except for one.

"Three months had elapsed. People heard nothing of the unlucky peasants, but they still hoped that they would come back soon.

"One fine evening of summer, scarcely a week after three months, Ike Sing recalled, Sai Luk's mother began to show signs of being in labor. He saw some neighboring women busy making preparations and heard someone say that the midwife had been sent for. Ike Sing prayed for her safety.

"By a queer coincidence, the only survivor of the unlucky porters, lean and haggard and struck with malaria, happened to come back on the same evening Sai Luk's mother was in labor.

"This poor man related how he and fellow porters were compelled to carry heavy loads, were tortured by ruthless military men, and how he had seen his friends, including Sai Luk's father, being killed in a battle in which soldiers put them in front as human mine-sweepers.

"The sole survivor himself managed to escape after seeing the appalling fate of his friends.

"Fretful cries could be heard in the village, as people learned the awful end of their loved ones. Only Sai Luk's house was without crying. The older people of the village made the bad news unknown to Sai Luk's mother who was in labor. They had planned to tell her afterwards.

"It never rains but it pours" is a true axiom. At about seven, people all of a sudden heard the firing of guns followed by the loud explosions of big shells in the north of the village. It was so close to the village that the people were frightened and ran off like animals in a forest fire. The village was in a complete muddle. A battle was unexpectedly fought on the outskirts of the village, though there never had been one before.

"The midwife and Sai Luk's mother, being in labor and unable to move, praying to God, had to stay at home. The battle became fiercer and fiercer and shells from big guns started to exploded in the

village causing an immense fire. At last, a shell blew up near Sai Luk's house and it burned to the ground. Both his mother and the brave midwife were buried amid the fiery tomb.

"Sai Luk and his sister survived the disaster as Ike Sing's mother had brought them to her home before dusk. Since then, she had adopted the unfortunate brother and sister as her offspring. He grew dull and feeble-minded and easily ruffled. He shut himself out from his friends."

I could not sleep the night I listened to the narration of Ike Sing about Sai Luk and his family. I wondered how many Sai Luk's there are all along the border where the civil war continues to rage and wishing them to have a free and happy life soon.

"Dedicated to Sai Luk" (A true story)  
Naing Lu Aung  
Thay Baw Boe Camp



It is the children who must suffer the most from the war being waged by the Burmese military against the people. Children, like this young baby, face only a future of hunger, fear and war if a peaceful solution to the conflict can not soon be found.

All children should have the right to grow up in a happy and peaceful environment so that their minds and spirits can develop in a healthy manner.

May peace soon come to our mother land.

## NEWS FROM INSIDE

Following is the statement issued by the All Burma Federation of Students' Union (Upper Burma) before 16th Feb 1990 in Mandalay.

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### ALL BURMA FEDERATION OF STUDENTS' UNION (UPPER BURMA) REQUEST LETTER TO THE PARENTS AND PEOPLE

Dear Parents and People,

The 16th of March 1990 is the 52nd anniversary of the 17 Martyrs who died in Mandalay during the 1938 revolution. The 17 Martyrs were killed by the barbaric English soldiers during a peaceful demonstration against English colonialism and to achieve Democracy and Independence. They are very brave and they are an ideal for our people who want democracy in Burma today.

The All Burma Federation of Students' Union (Upper Burma) will hold a memorial and remembrance ceremony for the 17 Martyrs and all people in Mandalay who love democracy will donate food to all the monks in Mandalay and around Mandalay.

ABFSU (Headquarter)  
(Upper Burma)

Note: People can donate the rice and money to the ABFSU (Headquarter). The monks will go on the following roads....From 84th street to 26th street, from 26th street to 80th street and from 80th street to Pa-Ya-Kyi street.

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On the 16th of Feb 1990, hundreds of monks came out on the streets in Mandalay and dissidents in Mandalay donated food to monks and also hundreds of students marched in the streets of Mandalay and shouted the slogan "Down with military dictatorship" and sung the students songs.

On that day, there were no harassments from the military and the monks and the students demonstrated peacefully and can show their will for the first time since the bloody military crack down on the 18th Sept 1988 in Mandalay.

However, following the demonstration, on the 16th Feb 1990, many students and monks were arrested by the military authorities in Mandalay.

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Commander Bri-Gen Tun Kyi, North-West Command military Headquarter, Palace compound, Mandalay issued a letter concerning the removal of all armed soldiers from Buddhist monasteries, Pagodas and Pagoda compounds.

The background to this letter is as follows:

1. When the democratic movement was cracked down on by the military in the whole country of Burma on the 18th of Sept 1988, all monasteries and pagodas throughout the country were filled with fully armed soldiers.

2. This is very damaging due to the following facts..

(a) The public is concerned that the pagodas and monasteries were filled with soldiers wearing slippers and military boots.

(b) These armed soldiers are using these areas as their living houses with their families.

(c) These armed soldiers disturb the people who are coming to pray quietly and peacefully in the pagodas.

(d) These areas are not for living space of people who hold arms which can kill human beings. They are for the people who pray to Lord Buddha.

(e) All Buddhist people do not like it that armed soldiers are living in the pagodas and monastery compounds.

The letter states that SLORC has promised that they will hold the elections in the near future. That is why all soldiers must go back to their barracks. The chairman of SLORC, Gen Saw Maung, said that there is no civil war. That is why this is not the military grounds and all military should not stay in these areas.

According to the above facts:

(a) For free and fair elections, SLORC must allow free speech and free organizing,

(b) People can 'trust' the speech of the Chairman of SLORC because "There is no civil war",

(c) Monastery compounds and pagodas are not living places for the military soldiers and their families,

(d) That is why all armed soldiers must be moved out from the monasteries and pagoda compounds before 2nd March 1990. If they will not move out, all the happenings what will happen later will be the responsibility of the North West Commander and other SLORC members.

Chairman Lay-Pyi Lay Yet Youngs Monks Tha Ma Ga, All Four Corners Township Headquarters, Mandalay

Note; This statement was issued by the Monks union meeting on the 28th of Feb 1990 in Mandalay. On the 3rd of March 1990 at 3pm, several hundred monks in Mandalay gathered behind the Mahamuni pagoda in Mandalay. According to a press release (3/90) of the Lay-Pyi Lay- Yet monks union dated 4th March 1990, before the monks gathered behind the Mahamuni pagoda, several hundred riot police, soldiers and LORC's officers with 3 security vans occupied the pagoda area and it became a military field since 2:30pm. At 2:30pm, 3rd March 1990, responsible representatives of both sides discussed the issue. During the discussions, the township LORC officers, Maj Tha Lin and Capt Than Myint, warned the

unarmed monks to disperse and threatened to shoot if they did not disperse. They claimed that the monks gathered were not real monks.

Finally, at the end of the discussions, Mandalay division LORC authorities said they would not shoot and would not disturb the meeting, but if the monks continue the meeting, the monks will be forced to resign from the monkhood. All the monks then went back to their monasteries without holding the meeting.

On the way back to their monasteries, on 84th street, they shouted the slogans "We don't want the SLORC government" and "We don't want a military government".

The letter said all monks in Mandalay strongly condemned the SLORC military government because even the monks cannot hold the religious meeting and give speeches. That is a very sorrowful situation for our Burmese people.

(This article is a correction of the article entitled "Mandalay Situation" which appeared in Vol 2, No. 7.)

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## NEWS FROM ABROAD

"Even in America, it can be a frightening thing for a Burmese to speak out in protest."

"The fears of overseas Burmese, whose largest contingent, said to number at least 30,000, is in Southern California, are an example of the success of the Government's intimidation policy."

"Nyunt Maung, a high-school mathematics teacher in California, said, "Among ourselves, there are many people who are afraid." He said there was a feeling here, as at home, that Burmese people are surrounded by Mr. Ne Win's informers and that rash statements could bring retaliation against relatives in Myanmar (Burma)."

"One day a man speaking Burmese left a threatening message on the answering machine of U Kyaw Win, an emigre professor who is an outspoken critic of the Government in Myanmar, formerly Burma.

"Days later, the man reached Mr. Kyaw Win by telephone and, in a sign of the nervousness that seems to affect people on both sides, begged him to erase the tape."

"Burmese exiles say they do not know of instances in which threats were carried out in this country, but the message of the timid threatener, whose real

motivation was unclear, continues to unsettle Mr. Kayw Win. Even in America, it can be a frightening thing for a Burmese to speak out in protest."

"With continuing reports of repression reaching them from home before military-controlled elections in May, Burmese in the United States say they are increasingly upset over the absence of international concern over abuses there."

"They say they are watching the rapid democratization of other nations with a sense of desperation as they hear of the apparent success of a policy of violent repression in Myanmar."

April 11, 1990  
(Seth Mydans, The New York Times)



## SUPPORT FROM FRIENDS

Dawn recently received a report from a rural village in the northeast of Thailand which proved that it is the poor and suffering people who truly understand the need for solidarity and who are willing to take action in support of justice and human rights.

This village was planning a traditional celebration for the new rice harvest crop which the villagers were about to harvest. Following the custom, the people were planning to invite many neighboring villagers as well as urban friends to participate in the harvest festival.

As they discussed the food preparations for, all these guests, they decided to ask the Coca Cola company to provide the cold drinks as the weather would be extremely hot and the visitors would appreciate a cold, refreshing drink.

One person sitting in the meeting had read Dawn's report on the Coca Cola company's investments in Burma and the request for a boycott of their products. She shared this information briefly with the farmers who had gathered to help make the arrangements for the festival.

Almost without delay, the farmers changed their plans and dropped the idea of inviting the Coca Cola company to provide drinks. They voted to stand with the Burmese people in this boycott even though they had no personal contact or involvement with the Burmese. Instead, the villagers made fruit drinks which they could provide to their guests.

We salute these villagers for their solidarity and support. We truly believe that it is really only those who are victims of suffering and oppression who can band together to bring about true change and liberation to societies.

### Press Release of the Information Service of the Burmese Democracy Affairs.

On 18 May, 1990, Mr. Eda Satsuki of the Progressive Party and Mrs. Chida Miyoko of the Japan Socialist Party visited to the Embassy of Myanmar (formerly Burma) in Tokyo to call for democratization of Burma. They carried a letter with a total of 194

signatures of Japanese Diet members urging restoration of democracy in Burma

U Myat Thein, Ambassador of Burma, received the two Diet Members, but he refused to accept the letter which called for the unconditional release of opposition leader Daw Aung San Suu Kyi and assurance of free and fair elections in Burma. Although the Diet members requested the Ambassador to forward the letter to the Burmese Government, he refused to do that, citing unreliable postal conditions. The Ambassador would accept only a copy of the letter

When Mr. Eda asked about the house-arrest of opposition leader Daw Aung San Suu Kyi and restrictions the Burmese government has placed on her, the Ambassador replied that she had gone to Burma just to meet her mother and that she has not been registered in her mother's family.

When asked about the strict restrictions placed on foreigners and the total ban on foreign journalists in Burma, the Ambassador responded that since foreign journalists have reported only the bad-side of Burma, the restrictions have been an effort to reduce misunderstanding about Burma.

Concerning the forced relocation of thousands of families, the Ambassador replied that the relocation was only a part of campaign for constructing satellite towns under an urban development project. He also showed magazine photographs of new houses and markets which he said are being constructed in the areas to which peoples are being moved. He added that the government is trying to establish efficient transportation systems and to construct public buildings for residents of new towns.

The Diet Members observed that about 80 percent of foreign economic aid to Burma has been provided by the Japanese Government and that there may be changes in the policy of the Japanese Official Development Aid (ODA) to Burma depending upon the results of the general election on 27 May, 1990. The Ambassador replied "We are not saying that we want the ODA. Some countries such as America and England, have currently stopped their economic assistance to Burma, but Burma, with her rich natural resources, can fully stand on her own."

## RESPONSE TO BBC

### ALL BURMA STUDENTS'S DEMOCRATIC FRONT PRESS RELEASE

21st May, 1990

On the 17th of May 1990, the BBC issued a statement concerning a report in the April "Dawn" News bulletin Vol.2. issue 7. about a "Burmese government agent who had infiltrated the BBC's Burmese Service."

The BBC's statement says: "This is not the first time that these rumors and allegations about a member of the BBC Burmese Service have surfaced. The BBC attaches the greatest importance to maintaining the integrity of its editorial processes. The truth is that the BBC Burmese Service has been the subject of constant attacks and misrepresentations by the Burmese authorities for the past two years. The repetition of these allegations at this time can only serve the apparent determination of the Burmese Government to discredit the BBC."

On the 18th of May 1990, the BBC Burmese Service announced that "A bulletin published by student exiles has alleged that a Burmese military agent has infiltrated the BBC Burmese Service. This is not true and we have not found any evidence to support this allegation. If the students accuse the BBC in this way, it will only make the Burmese government happy."

We, the editorial staff of "Dawn" news bulletin would like to explain why we decided to publish news concerning the arrest of Nay Min, a 42 year-old lawyer as well as the information about the Burmese military agent who has infiltrated the BBC's, Burmese Service.

1. We do not intend to discredit the BBC. We believe that the Burmese people have learned a lot about what is happening in our country and the world from BBC for many years. The Burmese people also very much appreciate the strenuous efforts of the BBC to convey correct information to listeners in Rangoon and throughout the country.

But, in some of the cases, the BBC Burmese Service has failed to announce important news, for instance about the 3 totally innocent students, Nyi Nyi Oo, Than Zaw and Moe Kyaw Thu who were sentenced to death, charged with bombing at the Syriam oil refinery on 7th July, 1989.

2. We are very worried about the safety of the other members of the BBC's Burmese staff and their relatives in Burma, the security of the services secret sources (inside Burma), such as Nay Min and the safety of any other secret information conveyed by others to the BBC's Burmese Service.

3. The evidence against Kyat Zwa Thein is strong enough for you to take action against him.

4. We would like to urge the BBC to understand "what kind of government the SLORC is", and to clear this question up and restore the Burmese public's shattered confidence in the BBC.

6. The BBC should not protect Kyaw Zwa Thein only because of its own prestige. That will make the Burmese government happy!

We would like to request the BBC to understand why we are saying that a Burmese military agent has infiltrated the BBC Burmese Service.

Editorial Staff "Dawn" News bulletin  
All Burma Students' Democratic Front

## LAUGHING MATTERS

SLORC has ordered that everything in the cities be painted to give Burma a more beautiful and progressive look to foreign visitors. Absolutely everything must receive a coat of paint.

A story from Rangoon tells about a man at the bus stop who was pacing back and forth without even one moments of rest. Finally another man also waiting for the bus asked him why he didn't just sit down and patiently wait for the next bus. He replied, "I'm afraid if I sit still, someone will whitewash me!"

## ARRESTS

Name.....Col Kyin Shwe

Age.....62

Occupation.....Former Director of Custom Department

Address.....Pyi-Taung-Su-Yeat-Tha, Prome Road, Rangoon

Date of arrest..during Dec, 1988

Charge.....He had written and distributed a book during the uprising in 1988 about Chief of DDSI officer U Tin Oo who was put in prison and released on the 7th Oct 1989.

Sentence.....10 years imprisonment by military tribunal in Rangoon during Nov 1989.

Prison.....Joint-building of Insein prison

Name.....Col San Tha

Occupation.....Member of National League For Democracy Party

Date of arrest ..1989

Address.....Rangoon

Charge.....having connections with Than Mani Bo Khin Maung who fled to the Thai/Burma border after the military coup, 18th Sept 1988

Sentence.....16 years imprisonment with hard labour by military tribunal in Rangoon.

Name.....Daw Kyi Kyi (Wife of Thakin Zin)

Age.....70

Occupation.....Entrepreneur of Lwin spices

Address.....No 49, Dhammawihara, Rangoon

Biography.....She was married to Thakin Zin who fled to Bogo Yoma region in 1948 to become a BCP member. She also went underground in 1948 to join her husband. She lived in the jungle for about 10 years and in 1959 she was arrested in Bogo Yoma with her two sons and two daughters and sentenced to two years imprisonment under section 17-1. She was detained two more times under Section 10(a). The first was in the period from July 1957 to February 1972 and the second, from January 1987 to July 1988. (Report in Burma Communist Party's Conspiracy to take over State Power, Special press conference 5/8/89)

Charge.....In 1987/88, she made contact with political leaders and handed in the letters sent from the BCP Central and contributed cash towards the BCP UG fund. She was arrested on 21 July 1989.

Sentence.....20 years imprisonment by military tribunals in Rangoon

Name.....Khin Nyo Lwin

Occupation.....Shopkeeper, Nyaungbinlay market

Date of arrest..at the same time with her mother, 21 July 1989.

Charge.....having connections with the BCP UG leaders and handing over the letter from former Brig-Gen Kyaw Zaw, who was in the jungle and which she received from her husband San Kyaw Zaw in March 1989.

Sentence.....10 years imprisonment by military tribunal in Rangoon

"Now the Burmese people are standing on the sharp edge of a knife. They must prepare well for the future for the military regime always uses tricks to manipulate. Even though the NLD may win the election, SLORC will change their policy in order to retain power. The people must not lose their balance in this delicate situation"

## SUPPORT TO OUR FRIENDS

### Statement on the Massacre in Nepal

The All Burma Students' Democratic Front would like to express our deep sorrow over the brutal suppression of the peaceful demonstrators by the Nepalese army.

We are very saddened to hear of the death of at least 50 people and the wounding of over 200 more by this suppression.

We strongly condemn the Nepalese government for the killing of their own people who were demanding for democratic reforms in their country.

We support totally the heroic struggle of the students and people of Nepal, and we appeal to the Nepalese

government to immediately stop the killing and the political repression. We call on them to rather seek a peaceful political settlement in order to avoid further bloodshed.

We would like to extend our best wishes to the Nepalese students and people in their just desire to bring about democracy to Nepal.

We stand with you in this important struggle.

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ADDRESS CORRECTION REQUESTED