



# CENTRO NACIONAL CHEGA!! P

## Da Memória A Esperança



## WOMEN AND CONFLICT

### Women and the Conflict:

This collection preserves the memory of the participation of women in the Timorese resistance movement. The related documents testify how women suffered from several types of human rights violations between 1974 and 1999, including sexual abuse, persecution, torture, forced detention and disappearance, and killings

grass. Sometimes I was held up by military on the way and they would threaten to kill me. I am grateful that I am still alive today.

In 1998 and 1999 it wasn't safe to go anywhere. Many died and their bodies were secretly disposed of. In 1999 my family was ready to kill me because of all the problems with my ex-husband. We all know that in 1999 we were all separated because of the Indonesia militia. I want to give witness in this public hearing because I am a woman who experienced violence and my name has been tainted everywhere because I was caught by ABRI so many times. Even though I have never been raped, I will always be known as "smelly" because of the arrests.

**Beatriz Miranda Guterres**  
1983-1985, 1988, 1991, 1993; Lalerik Mutin, Viqueque

*Beatriz Miranda Guterres is a survivor of the Craras Massacre of 1983, in Viqueque. She was two months pregnant when she surrendered to the Indonesian military while attempting to flee with her husband to the forest. Her husband, Andre Alves managed to escape. However, days after giving birth, he surrendered and they managed to stay together for one month. When he was called back by the military to be employed, he mysteriously disappeared. Her baby later died at only 14 months due to lack of medicine. After these painful events, she was forced into three "marriages" with Indonesian soldiers. Her story highlights the terrible situation Timorese women were often put in, including the social pressure to sacrifice themselves to protect family and community members from the Indonesian military, and the struggle to gain respect in her society.*

We were forced by ABRI to join the *spear troops* at Lalerik Mutin. Every night I and other women friends had to patrol the area to prevent it from being attacked by Fretilin. The women were mostly widows whose husbands had died during the Craras massacre. Every night when we did our rounds, we were threatened and harassed, but I never fell into their hands. If we didn't obey the patrol duties, we would be beaten, tortured, even submerged in a pool of water.

One night ABRI held a dance party Lalerik Mutin. I have heard that they held these parties to lure the Falintil out of the forests by dancing with the widows in the village. I did not want to attend the party because I was still mourning the death of my baby son. So when I was called for by A. (name suppressed), a Kopassus soldier, to attend the dance, I made every excuse I could think of not to come. But the men he sent to pick me up warned me not to disobey his wishes, or I'd be tortured. So, afraid that they would hurt me, I decided to go. I didn't dress up for the occasion, I just wrapped myself in a sarong. As I approached the place I saw A. (name suppressed) from a distance with his gun waiting for me in front of the village office. He walked up to me and asked me what I had been doing at home, and then taunted me by saying, "Maybe there's GPK in your house?" which I denied.

When he asked me to dance I agreed although I felt so sad, remembering my son. I was really scared, but I just kept silent. We danced all night. In the morning he told me to go home and he said that he would follow. Since it was already early morning when I got home, I immediately packed some food and went to the paddy fields with my cousin. We ate a little, then I fell asleep while my cousin watched over the rice paddy.

21

Transkrisaun. Parte dahuluk husi Estementu Beatriz M Guterres nia esperensia sofre asediu no abuzu seksual iha Lalerik Mutin 1983-1993 [2003]

### Feto no Konflitu:

Kategoria nee akumula dokumentu sira kona-ba partisipasaun feto iha rezistensia no oinsa feto sira sai alvu ba violasaun sira husi parte hotu inklui abuzu seksual, persegisaun, torturasau, detensau dezaparesimentu forsada no oho no violasaun sira seluk.

**Domingas Ulan**  
21 September 1999; Nitibe, Lela Ufe. Ambeno

*Sra Domingas Ulan told of militia and TNI violence in Oecussi after the 30 August 1999 ballot, and how she was raped by a militia member from her community. She told of how her pain in knowing that this person lives freely in Dili today as if nothing ever happened. Asked by Commissioners what she needed in order to live in peace, Sra Domingas said that she needed justice according to the traditions of her village and justice according to the law.*

My husband, JN, together with our neighbour, PT, were members of CNRT. Because we were known to have engaged in clandestine activities in the past the militia kept an eye on us. As rumours of Timor-Leste's independence were increasingly heard, and the militia and TNI began reacting to it, my husband and his friend would flee to the forest during the day to avoid being attacked. At night they would return home.

The twenty-first of September 1999 was the most vicious of times because the power was in the hands of the Sakunar Militia. A. (name suppressed) was a Sakunar militia commander in Lela-Ufe, and his younger brother B. (name suppressed) was a member of the militia and lived in the same village as we did. These two people gave false information to my husband and his friend PT so they would quickly sign up to be moved to Oelbinose, a village on the border between North Central Timor (West Timor) and Ambeno. They threatened, "We will destroy the homes of anyone who doesn't follow (to Oelbinose)."

After my husband and PT left, these two men came to my house. A. (name suppressed) knocked on the door and said, "Ibu, please open the door". Because I was scared, I opened the door and let him in. After he was inside, he accused me of being the person who cooked for JP, a clandestine member, now the Nurep in Netibi-Lela Ufe. Without saying anything else he dragged me outside. B. (name suppressed) remained inside the house with my five children, aged between 4 and 17 years. The children were crying hysterically, but A. (name suppressed) continued to drag me to the traditional Oecusse house in Netibi-Lela Ufe.

I was afraid and cried because there was no one in the traditional house, except the two of us, so I begged him, "Please, don't do this to me because I am married." But A. (name suppressed) pulled out a knife and held it to my chest. I was so afraid I wet myself in my sarong. Trembling I begged him again, "If you want something, please take the goats in the pen." But he ignored me and said "I want to have sex with you." Hearing this, my heart just broke. A. (name suppressed) held me so tight, I couldn't move at all. He pushed me until I was cornered against the wall, then he pulled up my sarong and lifted up his own sarong. Then he raped me.

Before leaving the house, A. (name suppressed) warned me not to tell anyone about this incident. He then left, calling to B. (name suppressed). The two of them went to the house of my neighbour to do the same to her, but she didn't open the door. A. (name suppressed) then went to her traditional house, but found nothing. Finally both of them went home.

Three days later our family, my husband, children and I, sought refuge in Oelbinose. A. (name suppressed) completely ignored me there, as if nothing had ever happened between us. I told my husband to pursue the matter in the refugee camp but we were afraid because A. (name suppressed) acted like a "king" there. He could murder just about anyone. I wanted to speak out

28

Transkrisaun. Parte dahuluk husi estementu Domigas Ulan nia experensia abuzu seksual iha Nitebe Oecussi 1999. [2003]