

RAPE ALLEGATIONS, CONTRADICTIONS, IMPOSSIBILITIES, DNA TESTING in the conflict in Rakhine State, Myanmar

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I will address this topic from several directions, and convincingly and unarguably tie it all together.

1. I will talk about the 2012 violence and the total lack of rape allegations then.
2. I will talk about refugees.
3. About rape demographics.
4. I will show some of the many many rapes that have happened, have solid evidence, witnesses, the rapist is known / already arrested / or already in prison.
5. Unraveling the rape stories / contradictions / impossibilities with the allegations against the Burmese Army.
6. Address the total lack of evidence, photos, videos.
7. How to determine if there has been rape as alleged - scientific proof, with DNA testing.

As one of the top authorities in the world about this situation, and its history (real history not fake history concocted by people with a fake identity) and the progression of this conflict, as well as the Islamic Agenda behind it, I have a lot of experience to bring to this issue - I have spent the last 37 years going back and forth to Burma/Myanmar, and 22 years going specifically to Rakhine State, working deeply undercover with the Democracy Movements for decades with US embassy, various intelligence services, briefing US Congresspeople, etc.

I have been allowed to travel in the Maungdaw, Buthidaung, Rathedaung townships where all other foreigners and journalists are not allowed. Twice I have been there - in September 2017 and January 2018, for a total of about 10 days.

1) 2012 VIOLENCE - NO RAPE ALLEGATIONS AGAINST BURMESE ARMY

The violence which started on June 8, 2012, with explosive surprise attacks by mobs of Muslims in the large town of Maungdaw. Very quickly it spread throughout the entire state, and went on for months. It covered a much larger area than the 2017 attacks, as well, it went on for a much longer duration than the 2017 attacks. There were a lot of fires, not only in villages, but also in the state capital of Sittwe, Kyaukpyu, Minbyar and others. It was undisputed that the fires were the work of the Bengali Muslims. Many were caught with containers of gasoline in the middle of the night, either attempting arson or caught after the fires started.

I spent a year writing a 200 page analysis and report of the violence of 2012, and read every bit of news there was about it. There were NO ALLEGATIONS OF RAPE during the many months of fighting and army and police actions. Ironically, the violence started after a RAPE AND MURDER of Thida Htway, a young Rakhine Buddhist women by 3 Bengali Muslim men.

Is that not suspicious, odd, and perplexing, that in a similar situation, with all the same peoples, and the same type of security operations, there were NO RAPE VICTIMS? NO RAPE STORIES? NO MASS GANG RAPES? And now, after the August 25 attacks by the Bengali Muslims there are so many rape stories and allegations that the number and magnitude seem impossible. And realize this: there ARE NO PHOTOS, VIDEOS, OR EVEN AUDIO recordings as evidence. (More about this at #6.)

2) REFUGEES, CONTRADICTIONS, EXAGGERATIONS, SENSATIONAL

First, many of the rape stories are in the so-called massacre stories, that I unraveled earlier, (see my papers about the massacres, or actually the fake and fabricated massacres) and the same issues happen - contradictions, wildly exaggerated, and sensationalist types of stories. Don't forget, all of this is being disclosed in, investigated in, conjured up in, or rehearsed in huge refugee camps, which are a ripe zone for refugees to do something in which they stand out; had the worst of the worst experiences, have suffered unimaginable grotesque violence even more than the other hundreds of thousands. For the refugees, doing so may get them into medical clinics, interviewed, in documentary films, they may get some cash, or special food, and ultimately they may get a ticket to what they think will be a wonderful life in a rich country. I am not negating the fact that there can be real victims, however, if you just saw one fellow refugee with a convincing and hellacious story with tears and all, getting something (cash, food, medicine, business cards) from that encounter then you, and many, may try the same. Previously I mentioned 'sole survivor' syndrome, as I might call it, in which a 'sole survivor' of an incident in one case I examined got to 10 and 20, and now stands at 81 'sole survivors' of the same incident by 81 people who probably don't know each other, may or may not come from the village in question - but, how would you even know that? If refugees are distorting and lying about some things, then one should assume they can and will do that about other things. Example: Shafiur Rahman of the Dhaka Tribune, interviewed a 'survivor' named Mohammed Nasir. He made the point to say that he and others had to walk from Tula Toli for 3 exhausting days to reach the Bangladesh border. Wow, that sounds terrible. Especially in light of the fact that the border is 6 miles or 10 kilometers away - and it is flat to the border, no mountains. A person on average walks 3 miles an hour, so that would be a 2 hour walk - but we will be generous and compassionate and give them twice as much time - 4 hours to the border. I have heard other pitiful account where Bengali 'victims' have said, "*we walked night and day for 10 exhausting days until we reached Bangladesh.*" But, I know the villages and I know that they walked 9 miles, on flat terrain. I can leisurely ride a bicycle there in 1 hour. Not only have I been there, and know the landscape, but if you got a map and found the location it is obvious - however who is going to go to that trouble, people will just believe sob stories - and that is one thing that the Bengali Muslims are good at.

NICOLAS KRISTOF

Nicolas Kristof, long-time New York Times reporter, had something to say about refugees, *“Are the stories they recount true? One thing I’ve learned over the decades (originally while covering China’s murder of Tiananmen democracy protesters in 1989) is that victims lie as well as perpetrators. Outrage leads to exaggerations, to elevated death tolls, to rumors becoming eyewitness accounts.”* More about him later.

HANNAH BEECH

Hannah Beech, on assignment in the Bangladesh refugee camps, wrote, *“For four days, I interviewed a 9-year-old boy named Noorshad, and his story had it all. In my notebook, he drew pictures of his house — and the tree from which his parents were hanged by Myanmar soldiers. But there were inconsistencies. Noorshad said he liked cricket, a sport popular in Bangladesh but not in Myanmar. His grandparents were killed by the military, he told me, but then he admitted they had died of natural causes. I found locals from the village I believed he was from. It turned out that no one had been killed there, much less hanged from a tree.”*

She continued being duped, *“Their accounts were dramatic: Their mother had died when their home was burned by soldiers.... Their father was one of thousands of Rohingya Muslims who had disappeared.... Somehow, the sisters — ages 2-12— made their way to refuge in Bangladesh. An uncle, who had been living for years in the Rohingya refugee camps in Bangladesh, had taken them in. “My parents were killed in Myanmar,” said the eldest girl, Januka Begum. I was reporting on children who had arrived in the camps with parents. Within an hour, I had a notebook filled with the kind of quotes that pull at heartstrings. Little of it was true.”* More about her later.

3) RAPE CULTURES

Rape is statically much much higher in Muslim countries, or places where there are many Muslim men. I know there are many people out there who will yell and scream at me for saying that, but they should pull their heads out of the sand, or wherever their head is stuck, and look at objective reality. They should read books by women who have left Islam - and I think they can voice that reality in the best way. Also, the skyrocketing rapes in Europe have made places like Sweden and Norway the rape capitals of Europe - Sweden, which until some years ago had almost zero rapes, now, according to Swedish officials 1 out of every 4 women will be raped. Anyway, my point is this: a refugee camp doctor who says this girl has been raped because of this or that internal condition, cannot prove who or what ethnicity raped her. A Muslim girl who was raped can often be ostracized or worse. According to their religious and cultural background she could just as easily be accused of letting it happen in one way or another, and the Bengali culture is extremely violent to each other - sorry to those who cannot bear for me to say that - I’ll describe that violence soon. Now, if she claims she was raped by an enemy soldier that is different, and now she can be a true victim - conveniently of the very people that they want to demonize.

Don't get me wrong, do I believe rape between a Burmese soldier and a Bengali Muslim women has never ever happened? No. But, in this case, essentially not. Let me take it further. And, I do have a rock solid and scientific way to deal with these allegations. Keep reading, please.

In 1971 Bangladesh, then East Pakistan - as an odd two-part nation consisting of present day Pakistan and Bangladesh - fought an 11 month war for independence from Pakistan. It was perhaps the bloodiest period of world history, where an estimated 3.5 million people died, and 200,000 - 400,000 women were raped in a systematic campaign of genocidal rape - in only 11 months. That is about 600-1200 women raped every single day for 335 days.

Other statistics about rape in Bangladesh (and I think it is very fair to include Bengalis because they are the same in every way) include:

In rural Bangladesh 40% of men first raped a women when he was a teenager.

82% of rural Bangladeshi and 79% of urban Bangladeshi men cited entitlement as their reason for rape.

61.2% of urban Bangladeshi men who had raped did not feel guilty or worried afterwards.

95.1% experienced no legal consequences.

3.7% of men in rural Bangladesh had raped another man.

89.2% of urban Bangladeshi men answered 'agree' or 'strongly agree' to the statement 'if a woman doesn't physically fight back, it's not rape.'

I strongly believe that the allegations of rape of Bengali women by the Burmese Army is another case of Muslims taking what they are accused of, and loudly and slyly turning it onto their foe. There is a very high chance that a raped Bengali women has been raped by her own people, who live in a rape culture.

4) RAPE STORIES WITH DOCUMENTATION, EVIDENCE, WITNESSES, PROOF

Perhaps the biggest instigator of the flare-ups of inter-communal violence is and has been the many rapes and murders of Buddhist women and girls, by Muslims, especially by Bengali Muslims. These are excerpts from many rape stories that I detailed and documented, and I would say that this is a prime reason why there is such dislike of Muslims:

4.1) Muslim Man Raped 13 yr-old Buddhist Girl Multiple Times

A 43 year-old Muslim man, raped a 13 year-old Burmese Buddhist girl, multiple times, in Sept 2013, over a period of days, severely injuring the child, in Kyaung Gone, a town in the middle delta. The girl was threatened with death if she told anyone about the rapes, and she didn't tell anyone out of fear and humiliation until she was so injured that she had to tell an aunt of her horrible ordeal and she was quickly taken to get medical help. Her parents then learned of this and were horrified, and they reported the multiple rapes to the Kyaung Gone Police Station. The disturbing news spread as police arrested the Bengali-

Muslim man and charged him with multiple child rapes. The Bengali-Muslim child-rapist, Hla Win, comes from one of the rich Muslim families and is a rich fish-merchant prospering in Kyaung Gone, a traditional Burmese-Buddhist town.

4.2) Young Buddhist Girl Abducted And Gang-Raped

A 17 year-old Rakhine Buddhist girl from Taung-goke was brutally raped by two Bengali Muslims, on June 29, 2013, after being kidnapped from a bus-depot where she was waiting for a bus to go back home. According to a report by the Myanmar Defense League, 17 year-old Su Su Mon was waiting for a bus to Taung Goke when a group of Bengali Muslims on motorbikes abducted her from the bus depot. They then forcefully took her to the forested Nandawtaung Hill, and there two Muslims raped her repeatedly that night. They took her out of the town next morning and repeatedly raped her again. They then bashed her in the head and tried to kill her. But she managed to run away from them and later she was found and rescued by Rakhine Buddhist youths who had organized to search for the missing girl. The Buddhists from both Thandwe and Taung Goke areas were enraged by this horrific act, and by the apparent Muslim religious leaders support and even encouragement of it, and the lack of any concern or outrage from the Muslim community. And then, the Buddhists were enraged again that the woman doctor who examined the rape victim at Thandwe Hospital was a Muslim and she was said to have falsely reported that no evidence of sexual penetration was found and that the Thandwe police would be obligated to let the rapists go free.

4.3) Magwe: 9 yr-old Girl Raped Repeatedly - Town Ready to Explode

Tensions are extremely high after a horrible incident in which a 50-year old Muslim man raped a very young 9-year old Burmese Buddhist girl multiple times. The brutal child rapes were committed during the time that the girl and her mother were working as cleaners for the Muslim man's dairy business on the outskirts of Magwe Town. The fearful and humiliated child did not tell anyone until she was suffering terribly from the horrible injuries incurred from repeated rapes and then finally she had to visit a free-clinic opened and managed by local Buddhist monks. At the clinic the rape injuries were shocking to see, and her descriptions of her horrible rape experiences were equally shocking. The monks called the police but the local police had apparently already taken a large sum of money from one of Magwe's large mosque as a bribe to not take any action in this matter. Only when the monks warned them that if the authorities didn't take any action then they would take care of it themselves the Magwe police finally acted and arrested the 50-year old Muslim man for multiple child rapes.

4.4) Kantbalu Burning After Gang-Rape Attempt By Muslims

On the evening of August 24, 2013, three Bengali-Muslim men tried to rape a Burmese Buddhist woman, walking home alone in the dark, as she often did, on the edge of the large village of Htan Gone, in Kantbalu Township in middle Burma. The 25 year-old Buddhist woman, Ma La Byay, from nearby Zee Gone village worked as a haircutter in much larger Htan Gone village - which has a train station, two small bazaars and a police station. Htan Gone also has nearly 300 Muslim households with two large mosques and one Islamic Madrassa school. That day she was going home alone when a Muslim man, San Nyunt Oo, from Htan Gone tried to grab her. First she was able to fight him off, and he went away, but quickly returned with two Muslim men on a motorbike and they grabbed hold of her and tried to gang-rape her in the nearby fields. Fortunately for her a group of Burmese farmhands were in the fields and they came to help free her from the Muslim rapists.

4.5) Buddhist Girl Kidnapped, Raped, Forced to Convert to Islam Forced to step on Pictures of Buddha, Forced to wear Burqa.

A gang of Bengali-Muslims kidnapped a Burmese Buddhist girl (for her safety - name withheld) on November 6, 2011, in Hpa-an, the capital of Karen State, in lower-eastern Burma/Myanmar. She was raped and forced to convert to Islam in a ceremony involving stepping on pictures of the Buddha, and desecrating a statue of the Buddha, and then forced to marry the rapist and leader of the gang, 'Hussein-by Arkar Naing', at an illegal Sharia Court. From that point she was forced to wear an Islamic Burqa, fully covering her, and she was taken across the border to Thailand against her will. With the help of Bengali-Muslims in the Thai border town of Maesot she was kept as a prisoner in a refugee camp for over a month. Burmese and Thai authorities were led to the camp hide-out by a Thai Buddhist monk who became aware of the situation. Because of his bravery in quietly gathering the information needed to rescue the girl without harm, the kidnapped Buddhist girl was rescued from the supremacist and odious Muslim criminals. (Coincidentally this monk acted in the Rambo movie filmed in Thailand several years later, and was nicknamed Monk Rambo!) The leader, 'Hussein-by Arkar Naing', escaped and has still not been caught. The lucky rescued Burmese-Buddhist girl then became a college student at Hpa-an College. Then, she received this frightening letter:

Harjee (_____her name)

By Allah's will you are now given the title of Harjee.

You are a daughter of Allah.

You are a follower of our religion Islam whether you like it or not.

You have Hussein-by's blood inside you and you cannot drain it out. Hussein-by is now in somewhere safe and one day you two will be reunited by Allah.

There are our Muslim people around you and they have been watching you closely.

If you do anything bad towards us Muslims and our Islam we will distribute the story about you in the Hpa-an College.

Here are what you have to do as a good convert-daughter of Islam:

- You must not and you will not eat pork!

- On 5 pm every Friday you must come to the Myoma Mosque and you must stand directly in front of the mosque for at least 15 minutes!

Do not show this letter to anyone.

If you do we will distribute the stories about your rape and conversion to Islam all over the town. From the Muslim Elders of the Myoma Mosque, Hpa-an, Myanmar

The girl is in hiding now and constantly worried for her safety and her family.

4.6) Kidnap, Rape, and Forced-Conversion - Ju Ju's story

Ju Ju is a 19-year-old Burmese Buddhist girl from the Mar La Kar Gyan Ward of Maha Aung Myay Township in Mandalay. Her parents had died, and Ju Ju had to live with her old grandmother, Daw Ahmar. Mar La Kar Gyan ward is a Muslim-majority ward just behind the Panset Mosque in Mandalay. An older Muslim man, Than Min Oo, more commonly known as Sharban also lives there. He is a married man with several wives and children but he keeps them somewhere else so that he could be a fake bachelor. Ju Ju knew him just as a familiar person in the neighborhood, but did not know anything beyond that. One evening in 2012 at about 8 pm Ju Ju was on her way to a class when she saw Sharban on his bike seemingly waiting for her. He said he was going in the same direction and offered her a ride. So, Ju Ju naively sat on the back of his bike. Soon she realized that they were on the highway heading north. Only then Sharban told her that he was eloping with her. She was shocked as they were not lovers, and barely even friends, and also he was much older than her. But it was too late as they were already far out of Mandalay in the dark. He basically kidnapped her that night and raped her repeatedly at a guest house. They finally ended up in the distant mountain town of Nam-khan and only after a month and a half Sharban brought her back to Mandalay. By then her grandmother has passed away and she was alone except for Sharban and his Muslim mother, Daw Hla Myint. She only realized that they are Muslims when Sharban and his mother refused to arrange a traditional Buddhist wedding for her. They kept pushing her to accept a Muslim wedding at the Panset Mosque.

She had never witnessed a Muslim wedding and naively (but cleverly) she asked them what a Muslim wedding was like. So they took her to the Panset Mosque one day to show her how a special wedding between a Muslim man and a Buddhist Burmese girl was done. The secret wedding ceremony between another older Muslim man and a young Buddhist Burmese girl was being held quietly inside a small hall at the back of Panset Mosque. The Muslim man and Burmese girl were strangely separated by a large curtain. The room was filled with many Muslim men. Behind the curtain three Imams first instructed the poor Burmese girl not to pay respects to Lord Buddha anymore and she had to repeat after

them many times. Then they told her not to pay respects to Buddhist monks anymore and she had to repeat after them again. Once the girl could recite the imams' instructions her feet and hands were washed with cow-milk. They then covered her head and face with a cloth and forced her to walk back and forth on a large blue carpet at the middle of the hall. Once she walked over the blue carpet three times every Muslim man in the room cheered out aloud. There was not a single Buddhist Burmese from the girl's side as it is strictly prohibited, Ju Ju was told. After her walking three times over the large blue carpet the imams lifted the blue carpet and exposed nine or ten large glossy images of the most famous Buddhist shrines in Burma. Shwedagon in Yangon, Mahamuni in Mandalay, Kyaiktiyo in Kyaikhto, and Sule in Yangon were there on the floor underneath the blue carpet and the Buddhist girl was forced to desecrate the Buddhist icons unknowingly. The Muslim men-only crowd loudly cheered and clapped once the desecrated images of Buddhist shrines were shown. But the Buddhist girl bride covered her face with her hands and started crying once she realized what she had just done. The imams then told her that she was now a Muslim wife of a Muslim man - who might already have 3 wives and ten children, or more. After witnessing the forced-conversion ceremony of another Buddhist girl coerced into marrying a Muslim Ju Ju was frightfully shocked and that night she told Sharban and his mother that she didn't want to marry that way - she would never step on Buddhist images, and never convert to Islam. That night she was beaten and kicked out of the house by Sharban's mother as Sherban also refused to marry her if she would not convert to Islam. Ju Ju became homeless that night. Luckily she got help from her high-school friends and got a job in a mobile phone shop. Then Ju Ju disclosed details of the reward that Sharban had received for marrying a Buddhist girl.

Previously, she had found some interesting paperwork and a receipt inside his shirt pockets while she was washing the shirts. Apparently, the Muslim imams in Burma have set-rewards paid to Muslim men who manage to marry Burmese Buddhist girls and convert them to Islam. Imams have priced Burmese Buddhist girls according to their education levels. According to Ju Ju the Burmese girls with high school education like her are priced at 500,000 kyats (\$500), the ordinary arts-and-science university graduates at 1,000,000 (\$1000), and the medical-university graduates at 1,500,000 kyats, (\$1500). She even found the paper issued by Panset Mosque's Imams to Sherban honoring him and rewarding 500,000 kyats for getting Ju Ju - a Burmese-Buddhist girl - with a high school education. Ju Ju is a heroic Buddhist girl who has bravely refused to marry a Muslim man if she had to step on the images of Buddhist pagodas, and denigrate the monks, the religion and even Lord Buddha. But hundreds and hundreds of other Burmese Buddhist girls and young women will become the victims of Islamists' aggressive drive to turn Buddhist Burma into an Islamic nation like Bangladesh or Indonesia - previously Buddhist nations that lost their Buddhist cultures by the lies and the sword of Islam.

4.7) Burmese Buddhist Girl Rescued From: Rape, Humiliation, Threats, Blackmail, Sexual Slavery, Shame

These are just a few of the things that a 14 year-old Burmese Buddhist girl experienced at the hands of a 42 year-old Bengali Muslim man. He is 3 times older than her. They both live in the South-Okalapa township of Yangon. March 18, 2013, at about 6:30 in the evening: an observant, smart, and caring Burmese taxi-driver - Aung Aung Oo - picked up an odd couple from the bus stop at the South-Okalapa Post Office. The man was a 40-45 years old Muslim with long beard, and he had a young, early teenage Burmese girl (name protected) with him, and they got into the back seat of the taxi. At first Aung Aung Oo wasn't really curious about them, as they were sitting away from each other. But he became attentive and somewhat shocked when the Muslim man made a move and started touching the young and obviously young Buddhist girl in a very sexual way. Aung Aung Oo could see that she was not a girl of bad character. The way the older Muslim was inappropriately handling a very young Burmese girl made Aung Aung Oo suspicious, concerned, and upset. The Muslim man and the young Buddhist girl got off at Min-gala-taung-nyunt and went into a Panthay (Chinese-Muslim) noodle shop. Aung Aung Oo parked his taxi nearby so he could watch them. He even called a close friend who lived nearby to come and sit beside him in the cab. He knew something was wrong, and he was worried for the girl. Aung Aung Oo had a daughter roughly the same age. About 40 minutes later the odd couple came out of the shop and hailed a taxi. Aung Aung Oo and his friend closely followed in their taxi all the way to South-Okalapa. The young girl was dropped off at the Post-Office bus stop and the Muslim man kept going in the taxi. Aung Aung Oo made a quick decision: first he asked his mate to jump out and get the girl. He then accelerated his taxi and cut in and blocked the taxi with the Muslim man still inside. Aung Aung Oo jumped out of his cab and yelled at the Muslim man, "What the___ are you doing to that young girl?" The Muslim man realized that he had been caught and tried to run away. But, he was grabbed by some Buddhist men nearby and Aung Aung Oo explained to them what was really going on. A crowd of Buddhists was gathering, and not wanting it to get too large and possibly lead to destruction, Aung Aung Oo forced the Muslim man into his cab, picked up his mate and the young Buddhist girl, and took them to the nearby South-Okalapa Police Station. On the way to the police the Muslim man - in the back seat - was heard whispering to the young Buddhist girl sitting next to him, "*lie to the police*" and tell the police that they "*were married already*", and that she was "*well past 18 years ago*" - and he whispered those things in a way which implied that if she did anything to implicate him, she and others would be greatly harmed. At the police station, after hearing Aung Aung Oo's suspicions the police officer asked the girl how old she was, and if the Muslim man was her husband. She said she was almost 19, and that she was his wife. Then the policeman told Aung Aung Oo that they couldn't do anything - even though they could see and sense that something was wrong - because the girl was

defending the Muslim. Aung Aung Oo urged the police to call her parents. The officer phoned the parents (actually pretended to call) and told Aung Aung Oo that the girl's parents were coming. The officer also asked Aung Aung Oo to leave. Aung Aung Oo told the officer he would like to wait for the girl's parents, and the officer threateningly asked him if he wanted a race riot on his hands. (There were concerned and upset people waiting outside the police station). So, Aung Aung Oo left. The parents of the young girl then tried to press charges of statutory rape against the Muslim man but the girl somehow by then was so completely under the spell, or the threat of great harm, with the Muslim man and couldn't see that her young life was being cruelly destroyed, and she refused to cooperate. She was undoubtedly feeling shamed that she had been raped numerous times by him.

Meanwhile, Aung Aung Oo was staying informed about this situation. Deeply frustrated, he took the family and the young girl to the Shwe War Win Buddhist monastery in South-Dagon Township. The monks there tried to explain to the girl the wrongs being done on her by the Muslim pedophile/rapist, but the girl still didn't see the truth. So the monks finally called in the Thaketa 969 movement group led by Shin Pyin-nyar-daza. The 969 monks provided 100,000 kyats (about \$120) to the family and also gradually brought the young girl to clearly see the reality and the truth. She finally got over the sexual bond from the trauma he had forced upon her. She then told them the true story of how that conniving, lecherous Muslim pedophile/rapist turned her into one of his young sex-slaves. She had to drop out of school and learn to become a seamstress, in order to help support the very poor family. Unfortunately for her, the place she had started learning how to sew was the house and sweatshop owned by the Muslim man. His name is Aryut Saw Lwin and he has a young wife named War War Shwe - who was previously a Burmese Christian - but was coercively converted to Islam upon their marriage. The young girl continued telling her story: she had started training at Aryut's shop at the tender age of 13, and by 14 she was sewing cloth-bags as a day-wage-earner at the same shop. In April of 2012, she (then, barely 14) was taken to a cinema by Aryut and molested inside the dark cinema. She was then given some cash and persuaded not to tell anyone. Soon after that, Aryut took the poor innocent Buddhist girl to a guesthouse in Taung-thone-lone and forcefully raped her. She admitted to the 969 monks that after that rape he told her that he loved her and that he would eventually marry her. The rapes at various hotels and guesthouses kept on happening, repeatedly, since that time. And, the girl, being naive, uneducated and shamed, didn't know how to think about this. Aryut has 6 young girls working for him at his sweat-shop. Three are Muslim girls and three are young Burmese Buddhist girls and no one really knows how many of them have already become his young sex-slaves.

All of these rape stories, and many more, are totally real, with evidence, witnesses, police reports, the rapists are known, in prison, or on the run. However, where are all the Human Right type groups?

5) THE BURMESE ARMY - RAPE ALLEGATIONS

Several sub-points here:

4-a) I have had many, many talks with Rakhine friends and soldiers about this subject, and I'll ask them point-blank, *"what do you think about this, do you think it is possible that some soldiers do this?"* (And, let me say that these are friends, some of them for over 10 years, we can tell each other anything). Universally, they say, that the idea of raping a Bengali girl is so hideous to them because *"Why would I want to rape a filthy Bengali girl?"* (Now, careful the way that you react to that. Bengalis are much 'dirtier' than the Buddhists, just walk around the villages, and look at the toilets, etc. The Bengali Muslim villages are the most garbage covered villages that I have ever seen, and I have spent many years in 3rd world countries, and I'll leave it up to the reader to imagine the 'toilets'. As far as the word 'filthy' being harsh, don't forget the fact that the Muslims are taught (actually brainwashed) that ALL non-muslims are infidels and kafirs, which are two words that are MUCH harsher, and have implicit meaning such as 'hideous creatures which should be slain without mercy, without remorse, and without guilt, with ALLAH's blessings.' The men that I am speaking with would also say, *"Even if a Bengali woman begged me, or I was ordered to do it - with a gun to my head - to do it, how would I even get it up to do so? It is impossible."*

4-b) The stories, which use such words as 'systematic, and pre-planned' and 'rape huts' that were 'well-organized' are themselves 'systematic, pre-planned' and 'well-organized'. I will give an example from a paper that I researched and wrote which proves that the so-called massacre and mass rapes at Tula Toli were not that at all, and when one gathers all of the testimony from various groups of refugee 'survivors' interviewed at various times, by various people or groups, one can see very clearly that it is much harder to keep a lie from unraveling than to tell the truth.

Example: [my \(comments in blue\)](#)

[Tula Toli, also know as Min Gyi is a large village of approximately 4,360 Bengali Muslims and 435 Rakhine Buddhists - as one could see roughly 10 Muslims for every 1 Buddhist.](#)

The general narrative as reported: Dozens of their women and children were made to stand in the water nearby. They watched and wailed for hours and hours as men were systematically killed. When the troops were finished with that the now unprotected women were then dragged off in groups to empty huts with their children. Soldiers killed the children, raped the women, beat or chopped them to death, and then set the huts on fire. Other children were hacked to death and tossed in the river, [\(as told by many 'Human Rights Defenders'\)](#), and bodies were burned in pits dug into the river bank.

There are allegations that the troops, conveniently, had 10 'rape huts' nearby where they raped and killed hundreds of women. At least 10-14 women located so far, and perhaps more, claim to have each been the sole survivor from their rape hut. Each hut had about 5-7 women in there, with their children (unless their children were already some of the hundreds of children 'brutally killed'). The huts were each set on fire, with the doors and windows locked from the outside, when the troops were finished raping. Nearly everyone died in the flames - except the sole survivors, of which there are at least 10, or even 14. [Interesting point is that](#)

the soldiers apparently did not want any rape victims to survive and possibly identify them later. However, all of the sole survivors managed to get out of the burning hut and flee to safety with any soldiers noticing - at least none were shot as they escaped. Some of the women 'survivors' noted that **their** child also escaped with them - which just seems odd - because if all the huts had 5-7 women in them, with kids, and one woman and one child managed to escape the fire, the chances of them being actual mother and child were rather small. Suspicious.

A man named Zahid described in disturbing detail, to CNN, how many of the women villagers lost their lives. It is a gruesome scenario which suggests the military were vacillating about how exactly to kill the women. *"Many of the women were near the river. After the military had torched the homes, they told the women to get out of the river and sit down on the bank. Then they changed their minds and ordered them to stand up. Then they again ordered them to sit down. Finally they said stand up and form a line. They then shouted at the women to run. As they ran, they fired non-stop at them. After the shooting, around 30 women survived. They told those women to wait in the water again. And from this group of 30, they would take 5 women at a time into huts to rape them. After raping them, they were robbed off their jewelry, and then beaten to death and the huts set on fire."*

So, the women had to stand, sit, stand, sit, stand, line up, run, and be shot at. Then there are 30 women 'survivors' (who actually came back to the soldiers that were spraying bullets at them?) who then had to wait in the water again, and they would be taken in groups of 5 over to the 10 rape huts. Where did the extra women come from? Earlier we were told that 5-7 women would be in each of the 10 rape huts - so that is 50-70 women - or more - considering that by some accounts like HRW the women were taken also "in groups of five women, five at a time, and there were more than 200 taken away by the time they took me away," said Rashida to HRW.

Rashida, 25, told Human Rights Watch a quite different scenario: she was among hundreds of women who were forced to stand in the water by the beach with their children. The women and their children were made to sit in the water. *"We women and children were more than 400 in the water. They took us away in groups of five women, five at a time, and there were more than 200 taken away by the time they took me. About half of the women and children remained in the water when they took me away. I don't know what happened to them."*

HRW - nobody mentioned the shooting of hundreds of women? How can people 'forget' that? If we go by some of the numbers from HRW and from 'eyewitness' Zahid then 400 women were in the river, and when ordered to run, they killed 370, and the 30 survivors came back and had to wait their turn to be raped in groups of 5, which would mean that after 6 groups of 5, the troops would be done, but then there is the more than 200.....the math is puzzling. And, why does Zahid tell us, with great detail and conviction, that after the women were raped, their jewelry was robbed from them, and they were beaten to death, and the huts were burned. How would Zahid know? The women were 'supposedly' raped in the huts. Did they invite Zahid into the 'rape' huts to let him watch them steal their jewelry? This pile of untruths is teetering badly.....

Something that puzzles me is this: I have seen Bengalis when they are agitated, and they are quite rough, and can quite easily go on a rampage, despite troops or police around. Frankly I

cannot imagine how 4000 + Bengalis can be so submissive as they are being executed for hours and hours, by 200 soldiers. That is 20 Bengalis for every 1 Buddhist. There have been instances (2012, 1994, 1988, and others) where mobs of Bengalis have just pounced on armed troops or police, quickly overwhelming them and killing them. As well, the Bengali women can be quite tough and rough and I cannot imagine them being as submissive as portrayed in these 'stories'. It's hard to visualize hundreds of such men unable or unwilling to resist as they were massacred before their horrified wives and children, who were sure to be killed next.

Once again, these stories of killings going on for hours with no revolts, or a mutiny happening is odd, and even more so considering the character of Bengali Muslims. And, don't forget, 4,360 Bengalis are being controlled by 200 or so Buddhists? For most of a day, or several days in some versions.

(end of blue comments)

4-c) Nearly all of the rape stories occurred, as well as the massacre stories took place during one week, from the huge surprise attacks launched in the early morning of August 25 on 30 security forces outposts, and 40-60 villages. And let it not be forgotten that it was the Bengali Muslims who launched those attacks, with the goal of killing ALL Buddhists, Hindus, and the ethnic tribal people, and declaring an autonomous Apartheid Islamic State. During the one week after the initial attacks, from Aug 25 - Aug 31, there were many more attacks by the Bengalis everyday. The Army was incredibly busy, with the duties that any army from any country would be expected to do. There were about 60,000 Buddhist, Hindu and tribal people that were refugees fleeing for safety - not to Bangladesh as the Bengalis would go - but safety in the bigger towns of Maungdaw, Buthidaung, Rathedaung, Sittwe. For them, Bangladesh was completely out of the question - they most likely would be slaughtered there, besides not knowing the language, the customs, etc. In addition there were many many villagers trapped which needed to be rescued, protected, supplied with food, escorted to safety, at the same time the overwhelmed army is still being shot at, roads and bridges are mined, and the army has to stop the terrorism. There is good video and photos of the Burmese Army - in action - acting properly.

6) AGAIN, NO EVIDENCE, NO PHOTOS, NO VIDEO

Take all of that together and then you really start seeing discrepancies about things. It can be very subtle sometimes, like "*We were on the hill above the town so we could see everything and all day they were killing people and raping women - all day, or we watched from across the river, or from the dense bushes or from under the house*" - but nobody thought to take a photo or video? None of the many 'eyewitnesses' thought of that? For days, or most of the day, or many hours, nobody thought of telling their kid to take a video? (kids are usually much more adept at things like that). By the way, everybody has a cell phone. Everybody has one, even in poor areas. So, with one million Bengalis - 650,000 in Bangladesh; there's still a

couple of hundred thousand in Rakhine; so, roughly one million. Let's just be very gracious and say that one in every five persons had a cell phone, a cheap Chinese cell phone that can take pictures and video. So, 200,000 phones, for six months, and there's not even one photo or one video of any atrocity that is happening? There are many fake photos, as we know, from other places in the world. And when they do put something out like that, I or somebody else can spot it very quickly-- you know, I just discovered this thing you can do with google called "reverse photo find"; you can post a photo in this window here, and it will reverse find when that photo first appeared on the internet and every time it has. Very easy to use that. So, there's no photo evidence. Now, if anyone wants to respond "*How can a woman who's being raped take a photo of that?*" - well, okay, she can't, but if there's a bunch of rapes in this hut and then you're in that hut, you look through the slit there between your rattan strips: anyone can take a photo. Give it to your son or your daughter, they're good at it. Photos, video - even a shaky video. Come on! Or even just the audio of women screaming - how about that? Women screaming "*Don't rape me!*", something like that. There's nothing. There's zero.

And, now it's 8 months since the attacks in August, and still, to this day, there is not one, really not one incriminating photo or video that can show that rape, or any sexual assault by Burmese Army troops has taken place. (don't forget , I'm no fan of the Burmese Army, after all, I was deeply undercover for 25 years working, at great risk, to bring down the military dictatorship)

7) DNA TESTING - THIS CAN PROVE OR DISPROVE CONCLUSIVELY

Here is what I propose: it's almost eighth months since August. Let's offer DNA tests to all these women who were allegedly raped by Burmese or Rakhine soldiers or people. Test their DNA, see if they have any Rakhine or Burmese genes or so, and then test the baby's DNA and see if the baby actually has any - because you won't find it.

Some people will say "*Well, you know, of course, they've raped before*" - yeah, I know there's been atrocities in other parts of Burma and so on, believe me, I was getting into some of those restricted zones at the time and gathering info and intel, I know what was going on there. However, I do not think rape has been happening, and especially the systematic rape that has being trotted out for the world to believe. The Bengalis are famous for lying about everything, including rape. In an Al-Jazeera documentary called 'The Hidden Genocide' they interview a 'Rohingya' lady who claims she was raped by 20 Burmese soldiers. First, the whole film is manipulatively riddled with errors and false 'facts' - as I documented at the time - but this lady - who appears several times throughout out the film - stood out to me as a blatant liar.

What you hear is unintelligible Bengali - to anyone except a Bengali - and you read the subtitles in English or listen to the voice-over speaking English, and almost anyone will tend to not question the translation. What struck me first was the fact that each time she appears in the film she was in the same place - a studio - never in a real place - not at home or in a town or village. And, when she spoke of being raped by 20 soldiers she showed zero

emotion, her voice was exactly the same, not cracking in the least, and it did not seem real at all. I have spoken with many women who have suffered rape, and I would say it's nearly impossible to not have some emotion, and the voice changes a little, and so on. So, I sent film clips to some of my Bengali translators in Chittagong - Bengali Buddhists - and the first thing they said is - she is not 'Rohingya'. How did they know that? Easy, they said. She speaks Bengali with the accent of the other end of Bangladesh, they said, adding, any Bangladeshi would know, it's that clear. They also said, several of the other 'Rohingya' in the film were not 'Rohingya' for the same reason. And, coincidentally, or perhaps not, all of those fake 'Rohingya' were also the only people filmed in that studio room - which could be anywhere - except the place that they want you to believe it is. Then, astoundingly, the translators noted that what she was saying in Bengali language had nothing to do with the English which was telling the viewers about being raped. The word rape, nor any word of sexual assault, was actually said by her! And, then they pointed out that there were 2 women voices, which the viewer is not aware of, because the Bengali speaking voice(s) would be lower in volume so that people could hear the English voice-over well. After that was pointed out, I could hear the slight difference. At the end of the film, there was a note that said, that the rape lady recently died. Well, then, that stops anyone, like myself, from inquiring if I can interview her. I have seen, on-line, that numerous other people have noted the same issues with the film - the wrong accent, the fact that certain people were always in a studio, etc. There are cases in Indonesia, where 'Rohingya' refugee women who claimed rape by Indonesians, but accused of lying, put on trial, and found guilty - in a country that is very pro-Rohingya, and anti-Buddhist. And, I have read accounts of Western doctors in the refugee camps in which they describe interviews in which sensitive females would carefully ask if anyone was raped, and usually in several interviews, and getting negative answers, but later to another group of Western do-gooders the women have learned that it might be to their advantage that they have a rape story, and more than that a sensational rape story - however, if the women are separated then the stories start contradicting each other - as one would suspect.

All in all, I would say that the rape allegations are false, for so many reasons when one examines them carefully. It is another part of the propaganda war, and the fake news war that is raging. Just as a rape suspect is not guilty until proven guilty, most people will see a rape suspect as a rapist regardless.

DNA testing is the one provable way to determine if these women with new babies were raped or not by Burmese or Arakanese, and if there is resistance from the Bengalis to do DNA testing then the rape charges must be dropped.

by Rick Heizman, May 30, 2018, San Francisco

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