

AFFIDAVIT

I, [REDACTED] of Showap Parang Rathedaung, Myanmar, currently residing in [REDACTED], hereby declare that:

1. The statement attached to this affidavit in its unredacted form, has been provided by me in relation to the International Court of Justice (ICJ) case between The Gambia and Myanmar, and it constitutes my full and complete testimony.
2. I confirm that the contents of this statement are correct and true to the best of my knowledge.
3. I affirm that I am making this affidavit voluntarily, and I am aware that my unredacted statement will be submitted to the ICJ and will be shared with the Judges of the Court and the other Party, in accordance with the Court's order.
4. I am concerned about the security risks to which my family who are remaining within the camps in Bangladesh might be exposed to due to disclosure of my identity to the other Party; nevertheless, I have no fear telling the Court about the events of the death of my husband and child, and that I was attacked and raped by military.
5. I understand that I have been called to testify during the oral proceedings, and I agree to do so.
6. I understand that this affidavit and the attached unredacted statement and my testimony during the oral proceedings will remain confidential and will not be made public.

Witness: [REDACTED]

Signed: [REDACTED]

Date: 14/11/2025

Location: [REDACTED]

Interpreter: [REDACTED]

Signed: [REDACTED]

Date: 14/11/2025

Location: [REDACTED]

Counsel Name: Antonia Mulvey

Signed:

A handwritten signature in black ink, appearing to read 'Ishita Kumar', written in a cursive style.

Date: 14/11/2025

Location: Geneva Switzerland

Counsel Name: Ishita Kumar

Signed:

A handwritten signature in black ink, appearing to read 'Ishita Kumar', written in a cursive style.

Date: 14/11/2025

Location: Kutupalong, Bangladesh

WITNESS STATEMENT PROVIDED FOR THE PURPOSE OF THE HEARING IN THE
CASE

THE GAMBIA V MYANMAR

AT THE INTERNATIONAL COURT OF JUSTICE

Name: [REDACTED]	Gender: Female
Place of Birth: Myanmar	Father's Name: [REDACTED] (deceased)
Date of Birth/Age: [REDACTED]	Mother's Name: [REDACTED]
Nationality: Burmese	Marital Status: Widow
Number of Children: Three	Spouse's Name: [REDACTED] (deceased)
Date of entry into Bangladesh: September 2017	Current Place of Residence: [REDACTED]

Ethnic Origin: Rohingya

Religion: Islam

Village: Showap Parang

Township: Rathedaung, Rahkine State of Myanmar

Language(s) spoken: Rohingya

Language(s) written (if different from spoken): Nil

Language(s) used in interview: Rohingya with English translation

Language of statement: Rohingya with English translation

Proposed language of testimony: Rohingya with English translation

Current occupation: Unemployed

Former occupation: Home duties (previously in Bangladesh, LAW community volunteer)

Location of interview: Remotely (Online)

Date of interview: 10 November 2025: 7:50 PM to 11:45 PM [REDACTED]

Date of interview: 11 November 2025: 11:50 AM to 03:15 PM [REDACTED]

Date of interview: 12 November 2025: 11:03 AM to 01:47 PM [REDACTED]

Date of interview (readback): 13 November 2025: 01:00 PM to 03:45 PM [REDACTED]

Name of all persons present:

1. [REDACTED] Interviewee/Client/Victim Survivor
 2. Michelle Harris – Interviewer
 3. [REDACTED] Interpreter (in person with interviewee)
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WITNESS STATEMENT OF [REDACTED]

Introduction

1. I, [REDACTED] have been asked to provide this witness statement in relation to the International Court of Justice (ICJ or Court) case between The Gambia and Myanmar.
2. I understand that this statement may be used in legal proceedings before the ICJ.
3. I consent to sharing my personal identifying information with the Court for the purpose of this case. Though I am concerned for the safety of my family, including my parents and brothers, who still remain in the Bangladesh refugee camps because I believe that Myanmar government has reach within the camps and may retaliate against them for my involvement in the case, however, I strongly wish for my statement to be given full weight and therefore agree for an unredacted copy to be submitted to the Judges of the Court and the other Party.

4. I am giving this statement voluntarily. I have not received any money or other compensation, nor have I been provided with anything else in return for this statement. I have not been threatened with respect to my participation in this interview or in any communication with the investigators assisting LAW.
5. I have not been interviewed by any other organisation or journalists about what happened to me in Burma (Myanmar). I have only been interviewed by LAW. I cannot remember the exact date that I was first interviewed by LAW, but it was around five years ago. I gave a summary of my testimony to LAW at that time (in 2019). LAW informed me that this summary was based on a pre-screening interview with me conducted on 28 June 2019 and was submitted to the International Criminal Court as well as the International Court of Justice as an annex to The Gambia's memorial ("Legal Action Worldwide, Consolidated information from Victims/Witnesses") under witness identification code CK0206 ("2019 Case Summary").
6. I do not have any social media accounts and have not published anything online regarding my personal experience in Myanmar.

Background, occupation, and education

7. I was born in Showap Parang village which is in Rathedaung township in Myanmar. I did not have any identity documentation when I arrived in Bangladesh since the "white card" that I held was taken away by the Myanmar government a few years prior to when we were forced to flee in 2017, and I possessed only a "family list" which I could not carry to Bangladesh. I am not aware if my date of birth was indicated in either of these documents. So the United Nations workers nominated my date of birth as [REDACTED] but I believe it is more likely that I was born in [REDACTED] and I am currently [REDACTED] years old. I am a Rohingya Muslim.
8. My parents were both born in Myanmar too, in Sreprang village which is in Rathedaung township but around eight hours walk from my village. My maternal grandmother was born

in Hossara Village in Maungdaw township, and all my other grandparents were born in Sreprang village.

9. I heard from my maternal grandmother that her parents were also born in Hossara village. She told me that her father's name was [REDACTED] My maternal great grandparents had already passed away before I was born. My paternal great grandparents were also born in Sreprang village but they had also passed away before I was born.
10. I lived in the same village my entire life until the time I fled Myanmar in 2017. I did not attend school, so I did not get the chance to learn to speak, read or write Burmese although I do understand a few spoken terms. I speak Rohingya and I can read the Holy Koran written in Arabic. I cannot read or write any other language.
11. When I was 18 years old, I married [REDACTED] who was 27 years old at that time. I became pregnant within our first year of marriage and between nine to 10 months later, in 2011, our first child was born, a son we named [REDACTED] Our second child, [REDACTED] a daughter, was born in 2012. My third pregnancy resulted in the birth of twin boys in 2014. The twins were called [REDACTED]. My final child, a daughter named [REDACTED], was born in 2017. My twin boys died separately in 2017 and 2018.
12. My husband was a farmer, and he worked in the fields growing vegetables and rice. That was how he was supporting our family. My husband owned the property we lived in, and we had a very big house that was divided into two separate homes.
13. My husband, myself and our children lived in one part of the house and my husband's parents and my husband's unmarried sister lived in the other house. The house was built on entirely one level with no basement or floor above. The two homes were totally separate each with our own separate areas to cook and live. The walls of the house were made of wood and bamboo. The floor was made of mud, and the roof was also made of wood and bamboo but covered with leaves.

14. All the people in my village, excluding the government officials, were Rohingya. I believe that the population of our village was between 600 to 700 people.
15. It is my understanding that the other villages within our village tract and near our village were Firingdong, Uworor Para, Lilamba Hara, Sereng Hara, Soo Prang, Abduilla Para, Lamar Para, Sangana Para and Zuu Prang. I believe the main town of Rathedaung Township was to the southeast of our village. In the past I was aware of my brother going to the main town of Rathedaung Township to sell produce. He would travel there by rowboat and it took a long time to reach there. To the north of our village, it was hilly and forest. Far beyond that was the Bangladesh border with the sea bordering way in the south.
16. There was a village very close to us where other ethnicities lived, and I knew that village as Sak Para. Sak para was around a ten-minute walk from our village. My husband's farming area was beside Sak Para and I would often go there with my husband to work in the field.
17. There was a village administrator from the Myanmar government living in our village. His name was Aung Sain Mya. He was what we Rohingya refer to as a 'Mogh' as in not Rohingya, but rather a Rakhine, which is another type of Myanmar ethnicity. The village administrator could only speak a bit of the Rohingya tongue, so he had appointed a Rohingya person as a language assistant who he used as a translator to communicate with us.
18. The village administrator lived in a different type of house that was a better type of house than ours. It had a different roof and different walls. Rohingya were not allowed to make any other type of better houses like his. If we tried to make a better house we were beaten and made to pay fines. If our homes had any damage, we would have to pay a bribe before we could attempt to repair it. It was very hard for the Rohingya.
19. Occasionally the village administrator would go on operations with the Lun Htin. The Lun Htin were like police but different. They were part of the Myanmar government security

forces. During these operations the village administrator would often loot. He would choose the best cow in the village and take it.

20. In our village there was no school. There was a school in Sak Para but only the Rakhine were allowed to go there. It was difficult for our children, Rohingya children, to go there. Whilst I had not gone to school at all, I had brothers who were able to attend a non-government school for a while. I believe some Rohingya would try to go to the government school using a Rakhine name, but they would never be given a graduating certificate if they were known to be Rohingya, and generally Rohingya could not get a government job.
21. There was another village near ours called Kiyandong. This village was I believe one and a half hour walk from our village. Kiyandong village is beside a river called Kiyandong Bor Hal. I heard that there was a police camp located near there and I believe it was for the NaSaKa. The NaSaKa were a type of government security force. I do not know them by any other name.
22. The NaSaKa were in charge of registering marriages and births. We would have to inform them about marriages and pay a large sum of money to have it registered. For my own marriage, my husband and I had to pay 90,000 kyat to the NaSaKa. We Rohingya did not receive birth certificates, but we still had to tell the government about the births, and they would register this data. We were forced to pay large sums as bribes to register the birth of our children at the NaSaKa camp in Kiyandong, which is why when our twins were born, we only registered one.
23. There used to be normally a population check in villages that happened every year during which family photographs were taken. The year that this census exercise took place in the village after my twins were born, I took only one of my twins as we were worried we could not afford to have them both on the family list. I remember that the officials taking the photographs took 7,000 kyats from us at the time and reprimanded us for having more children despite government's instructions to not do so, and that this was our last warning. My husband and I had to go to the NaSaKa *ghati* (camp) in Kiyandong the very next

morning and made to pay 25,000 kyat (after pleading a lot to reduce their initial demand of 50,000 kyat). Had we told them about our other twin child, they would have extorted us a lot more. My husband and I were made to sign a paper saying that we will not have more children, so we got very scared and had to hide our other twin child thereon during next year's census and even during military patrols or checking for fear of being fined or my husband being sent to jail.

24. The NaSaKa were also in control of things related to our houses such as building or repairing. We had to have permission to build or repair homes and pay a bribe to obtain the permission.
25. The normal police camp was located next to Kiyandong village. These two groups, NaSaKa and normal police, had different types of uniform, that appeared similar in colour but I believe they had different patterns. The police would do activities in our village like patrolling and taking bribes.
26. There were a lot of restrictions on the Rohingya. We were not allowed to leave the village without permission, and to obtain permission, you would have to pay. If we tried to go without permission, we would be beaten. Because of these restrictions, I had never left my village. We were not allowed to go grocery shopping, and we were not allowed to sell our things at the market.
27. The restrictions on our movement started to get worse from 2016. In 2016, I heard that a very large Myanmar military camp was built in Sak Para. Once the Myanmar military were well established in their camp, eating, sleeping and working there, it seemed that the role of the military was to focus on us, the Rohingya. They seemed intent on destroying our village.
28. From around then, in 2016, the government started restrictions that prevented us Rohingya from leaving our houses after 6pm until the next morning. They also started the rule about

not having any lights burning in the house after dark. The military even insisted that we had to eat in the daylight, before it got dark.

29. In our village we lived close to our neighbours. We had walls or fences around the outside of our houses to protect ourselves and for privacy but these were taken down by the military. This was very disrespectful and took away our dignity. We no longer had any privacy which we needed as women and for our religion. We women could no longer move freely out of sight on our own property.
30. The military would come regularly to check if we were following the restrictions. If they came and found a light on in a house it was likely that the occupants would be beaten.
31. The military would often enter our Rohingya homes after dark to check if the occupants were home in accordance with the restrictions. There would be repercussions if the men were found absent. I heard stories of the patrols sexually harassing the women by touching them on the breasts, or worse, raping them if women were found home alone after dark. Sometimes the women were also taken from their home by the military and held until their husbands presented themselves to the military.
32. Sometimes the patrols would throw rocks at our houses in the middle of the night. If the men went outside to investigate, the patrols would arrest the men for leaving their homes after 6pm and fine them 15,000 kyat.
33. Besides the military patrols, the police and the NaSaKa would also check on our village a lot, with the patrols often happening daily and sometimes twice a day. Most often the different government security groups would patrol separately, but sometimes they would patrol together. When the patrols happened, they would often loot from us, taking our chickens and our gold.
34. We had chickens taken from our yard on several occasions. On one occasion in 2016 in the afternoon at around 3pm when it was still daylight, a military patrol came to my house.

There were three military personnel together with the village administrator Aung Sain Mya. The village administrator asked me to present my husband, but I couldn't because he was not at home. One of the military pointed his big gun at me and indicated for me to remove my gold earrings from my ears. I took them off and gave them to him. They left with my earrings, and they were never returned to me. The value of the earrings was equal to 150,000 kyat. I do not know what group the military was from but they were Myanmar military wearing the standard camouflage uniform. The main colour was a green, mixed with another colour.

35. I don't recall when it started but the village administrator was putting a lot of pressure on the Rohingya to accept the National Verification Card. My understanding is that the card declared that we, the Rohingya, were non-citizens and had no right to be in Myanmar. I could not accept that.
36. In our village the Myanmar military would make Rohingya men do forced labour. Commonly the men from our village would have to go to the forest to collect wood. The men would have to find the wood, cut it and carry it to the military camp. The other common forced labour activity would be the making of bricks for the military to use for their buildings. My husband would be forced to work for the government for no pay for around 10-15 days per month.
37. The men would be fined if they didn't do the work. One time my husband was very sick. He had a high fever and could barely even move so he didn't go to work on the day he was meant to. He was taken by a patrol from our home to the village administrator's office. There was a small holding cell there where he was held for two days until I paid a 50,000 kyat fine and a 50,000 kyat bribe to the village administrator to secure his release. My husband later told me that he had been threatened and beaten during the time he was held. I heard that when people couldn't pay the fines and bribes, they would be taken away to a bigger jail at the *ghati*, meaning either a military or police or NaSaKa station/camp, in Kiyangdong.

Military attack on Showap Parang village

38. In 2017, a few days before the start of Eid Al-Adha, when my youngest child was around three months old, there was a major event where the military came, surrounded our village, and started to attack the village houses. I know it was that time because later we had to flee from our home to Bangladesh so we could not celebrate Eid Al-Adha.
39. A day prior to the major attack in our village, we had heard that the military had attacked Kiyangdong village. We could see smoke ourselves and knew that something was burning in Kiyangdong. People were fleeing from that village into ours and they said that the military had attacked the center of Kiyangdong village where the Rohingya lived. We also had people fleeing into our village from Firingdong village. I understood that the military had attacked there too. We heard that the only people being attacked in both villages were Muslim and that the only homes destroyed belonged to Muslims.
40. The day of the attack, my husband had returned early from the second prayer time at the mosque because he could see that a lot of military personnel had started to gather on the outskirts of our village and he was uneasy.
41. In the afternoon, around 2pm, I heard what sounded like bullets being fired and the sound of big ‘booms’. In the beginning it sounded far away but I was very scared and hid in our home.
42. At our home was my husband, my father-in-law, the youngest three of my children and later my sister-in-law.
43. Between the bamboo on our house walls there are gaps to let in fresh air. As it is often like summertime, this is the way we keep our homes cool. When you stand close to the walls you can look through and see outside. I was looking through a gap in the wall towards my brother-in-law’s house which was beside the graveyard. I could see the village administrator Aung Sain Mya. I could see many military and he appeared to be directing

some of the military and indicating which houses to burn. I could see some military with a rocket type thing, a long pipe that was sitting on top of their shoulder. I saw it being pointed towards a house indicated by the village administrator and then a puff of smoke would hit the house and make the 'boom' noise. Then the house would start to burn.

44. The military had surrounded the entire village, and it seemed like there were hundreds of them. I could see the military personnel moving door to door. I heard them yelling words such as 'minglo', 'kola', 'bengali' all which I took to mean 'you don't belong here'.
45. I saw the different types of uniforms all belonging to the Myanmar government including two different green military uniforms. Some were wearing shorts and short-sleeved shirt.
46. There were also non-military Rakhine men assisting with the mission. Some had knives and others had the hunter tool like a rope that you swing and release a stone from (sling shot). These men were from Sak Para and Natala Para. They often assisted the military on operations and would also come and loot from our village. I recognised some these men as having previously come to our village for those purposes.
47. After around half an hour to an hour we could hear the military close to our home. We could see that our immediate neighbour's house was on fire. My husband had started to say that we should flee but it was too late. I could hear the voice of the village administrator Aung Sain Mya yelling orders next door, shouting for people to come out. I could then hear my husband's and father-in-law's names being shouted out.
48. The military arrived at our door and forced it open. I could see the village administrator Aung Sain Mya behind the military. Five military came into our home and a few of them immediately attacked my husband and father-in-law. They were attacking my husband and father-in-law by hitting them with the bottom of the big guns that they were carrying, and they were also punching them. The military beat them both very severely until they collapsed and then the military dragged them from the house. The village administrator Aung Sain Mya too was present in my house compound. I went to the door and watched. I

tried to leave too but the military guarding the door stopped me. I saw that there were several different small groups of soldiers outside the house and my husband and father-in-law were dragged towards one of those small groups.

Slaughter of Victim's Child by Military

49. Having just seen my husband get severely beaten up and dragged away, I was very scared and crying. I was holding my child, [REDACTED] in my arms against my chest and two military personnel started to question me aggressively. They were talking to me in Burmese, and I couldn't understand them.
50. During this entire chaos between my husband and father-in-law being dragged away and while the military was distracted being aggressive towards me, I saw my sister-in-law flee from the house. She was holding my other son, [REDACTED] in her arms as well as my three-month-old baby daughter and she fled with them both.
51. I was the only person left inside the house. They grabbed my son, [REDACTED] out of my arms and I tried to grab him back. One of the military had a knife, and he used it to stab my son around the chest or stomach area of his body. It was a big wound and some of his innards spilt out. My son screamed and kicked his legs, and I was also screaming.
52. The door was open, and the two military went outside with one of them still carrying my son. I tried to follow them outside the house but the remaining military at the door stopped me by grabbing hold of me. I could see them carrying my son and walking towards my neighbour's burning house which was around one bamboo length in distance, which is maybe around 10 to fifteen steps. Between our house and the neighbour's house was a plum tree. I could hear my son screaming and see him struggling and arching his back trying to break free. I saw them throw my son into the burning house. I could no longer see my son or hear him screaming. The military turned and came back into my house. I had lost my son and I never saw my husband nor my father-in-law ever again.

53. My Case Summary (2019) though rightly mentions that I have three children alive, it improperly notes the total number of my children as four instead of five. I believe this misunderstanding may have happened because the interviewer or the interpreter conflated my two twin children - [REDACTED] likely due to the similarity in their names and since they both had passed away at the time of my summary interview, potentially leading the interviewer or interpreter to think of them as one deceased child who was killed by the military. I believe this misunderstanding regarding my twins, resulted in the Case Summary incorrectly noting the name of my child who was killed as [REDACTED]. I would like to clarify that my son who was slaughtered was named [REDACTED] and my other twin son [REDACTED] along with my youngest daughter [REDACTED] was taken away by my sister-in-law when she fled the home during the military attacks.

Rape of Victim by Military

54. Once back inside my house, the two military grabbed me and forced me into my bedroom. I was struggling hard with them and they started to beat me and one of them stabbed me with a knife in the back of my right hand (ANNEX A) They started pulling at my clothes and I begged them to not take my dignity. I tried very hard to keep my clothes on but one of the soldiers grabbed my hands while the other soldier ripped off my clothes until I was stripped naked. They had their big guns and I was very intimidated.
55. When my breasts were exposed, they started beating me across my breasts with their hands. I was begging them to stop and not to do it. They both hit me on my breasts and also on different places on my body. They pushed me on the floor, onto my back, and the first one raped me by putting his penis inside of my vagina. I was still trying to struggle when this was happening so the other one attempted to control me by trying to take hold of my hands and also by punching me.
56. They were constantly yelling at me in their language which was Burmese. I couldn't understand them but their tone and manner were very aggressive. I did recognise them saying the Burmese word 'pyà mè' which I believe means prostitute.

57. It seemed like a very long time that this was going on maybe around thirty to forty minutes but I can't say exactly. After some time, the other one who wasn't raping me had stopped trying to grab my hands and had stopped punching me. Instead, he had put both his hands over the top of my head and forehead and was pressing down on my head very hard with the back of my head pressing into the hard ground. By then I was completely exhausted and not fighting any more. I was just laying there on my back not moving.
58. Eventually the first one got off me and one stood up in front of me. I saw that his pants were lowered below his groin and he was holding his penis in his right hand while moving his hand up and down along his penis. He talked to the other one and then moved away from me. He walked around my bedroom while touching his penis.
59. The second one started raping me. He put his penis inside of my vagina and he was putting a lot of pressure on me by thrusting against me very hard and forcefully. It was very painful, and I felt that I couldn't breathe. The pain was unbearable, and it felt like he was killing me with the force and pressure. After what seemed like around ten minutes, I believe I lost consciousness.
60. The first military that raped me was wearing the military uniform and he was tall, at least one and a half hand span taller than me. He was of a medium build. His skin colour was not very dark but not so white. His skin was a little darker than mine and I had the impression that he was of Burmese ethnicity. He was clean shaven and had short dark hair and dark eyes. He looked like he was thirty years old or a little more. I did not notice any scars or tattoos. I didn't notice any jewellery other than a black coloured watch on his left wrist. I had never seen him before.
61. His military uniform was a camouflage style fabric which was a unique mixed colour with two main colours being sort of like green and another colour which I cannot describe. He was wearing a long sleeve uniform shirt and uniform pants with a matching hat. The hat was round with a brim that came up high on one side. There were pockets on each side of the front of the shirt, and I noticed that he had stars on his shoulders. He had strong military

boots on his feet that matched his uniform, and he was carrying a small backpack on his back.

62. He was also carrying a long gun. The bottom of the gun was big and wide and the top was long and thin and made of metal. It had some other parts connected in the middle maybe something that was for the bullets. It had a strap to carry on the shoulder. He was the one that also had a knife. This was the knife that he used to stab my son and then me.
63. The second military man who raped me looked to be aged 35 plus. He was a little shorter than the first one, but still taller than me by nearly one hand span. He was a stronger-looking build and was more solid than the other one, not fat, but not as thin. His skin tone was fairer than the other one and lighter than me too. He had no facial hair. His hair was black in colour, short and a bit curly and he had black eyes. I did not notice any scars or tattoos. He was also wearing a watch. He was wearing the same colour and style of uniform as the other one. They both took off their hats when they came inside, that is why I remember his hair. He had no long gun, just a small gun which I call pistol, and a knife. He was wearing the pistol connected on his belt on the right side of his waist. I saw like a red star below his shoulder on the upper arm of this shirt and something along the top of this shoulder. He was carrying a small backpack too. I had never seen him before.
64. I understand that my 2019 Case Summary mentions that the village administrator, Aung Sain Mya was “watching everything” which could be read to mean that it included him watching me being raped. What I meant to convey and still affirm is that overall Aung Sain Mya was present in the village on the day of the attack and watching everything that happened including directing the door-to-door attack, and he was also present in my house compound at the time of the attack against my family. I saw him myself there including seeing him hand a knife to the military that was used to stab my child. While being raped in particular, I was mostly pinned down on the floor with force and I was stabbed in my hand and bleeding at the time; I am unable to recall fully who other than the two military who raped me were present in my house at the time.

65. When I woke up again it was dark, and I found myself as having somehow managed to be in the paddy field directly across from my house. My hand was bleeding, and I was in a lot of pain physically and mentally.
66. I recall seeing from outside, from the paddy field that my own house was destroyed, and that the house next door was completely burnt down. I was scared and I did not want the military to find me and kill me. I couldn't see any military around and it seemed that they had left the village. I saw that other houses were burning and that some had been totally burnt down. The village was full of smoke, and it hurt my eyes. All the tree leaves around the house had been burnt as well as many of the homes and the entire village view had changed.

Escape from Myanmar

67. I moved very slowly from the paddy field towards the forest. I saw people from my village in the distance climbing down from the top of trees and coming out of the forest. It seemed that they were returning to the village to search for people.
68. My two brothers also came out of the forest and found me. They helped me walk, one on each side of me holding my arms and helping me. We walked to the next village called Uworar Para. The Burmese people call the village Attang Nara. I was not feeling okay. There was a village doctor that was giving medicine to Rohingya to heal. I saw the Rohingya doctor and he bandaged my hand and provided me with some pain killer medication. He also gave me two injections, one into the left side of my upper bottom and another into the wound on my hand, but I don't know what the injections were for. It was very basic care and he did not fully examine me. I didn't really tell him that I had been raped, only that I was injured and in pain. He wasn't actually a proper doctor just the assistant to the pharmacist as there was no proper health care system for us Rohingya.
69. We took shelter at a relative's house in Uworar for three days. After one day my sister-in-law came with my two younger children. On second day I reunited with my eldest two children who had managed to hide and escape the attack separately from me. We could not

find my husband or my father-in-law or hear any news about them, and we assumed they had been killed.

70. On the third day the military starting shooting at Uworar village from the north side. We were scared that they would attack the village in the same way our village had been attacked. We decided to flee to the Bangladesh border. We went with my children, my two brothers, and also my parents. As my sister-in-law was entirely by herself, we also took her with us.

71. I believe after leaving Uworar Para, we walked for approximately over 8 days until we reached Nakkongdia which is close to the border. We stayed there for two nights whilst organising to cross into Bangladesh. My sister-in-law gave her jewellery to the boat man as payment to cross the river as we had no money, only her gold.

72. In Bangladesh we went to the Thaingkhali Camp 13 refugee camp in the Cox's Bazaar region. We were recorded by the officials there as arriving in Bangladesh on 9 September 2017 but it was actually earlier than that as it took us several days from the time we arrived by boat and made our way to the camp.

73. We built a 'temporary' shelter for me and my children. My sister-in-law stayed with a brother of my husband and my parents had their own temporary shelter and we started a new life for ourselves there. After about four months in the camp my son [REDACTED] was suffering from very serious diarrhea, additionally he appeared to suffer an allergy from the injections administered by the medics at the time to assist with his illness, resulting in him passing away.

Annexes

74. I provided investigators with the following items I would like to annex to my statement.

75. **ANNEX A** depicts photographs of the back of my right hand taken by the interpreter [REDACTED] on today's date depicting the resulting scar of the stab wound inflicted on

me by Myanmar military as mentioned in paragraph 52. Photograph One being an overview of back of my right hand and Photograph Two being a close up of the one-centimeter-long vertical scar. (Red arrow points to top right of scar)

Victim Impact and Conclusion

76. I lost my husband, he was taken from me and killed. I assume he was killed as over 50 men from our village were taken by force by the Myanmar military on the day of the attack and none of them have been seen or heard of again.
77. I also lost an innocent young child. I watched him being killed in front of me. I want justice for that. Not only the perpetrators, but the Myanmar government should pay the consequences for that as our life has changed forever because of what they have done to us.
78. After being raped I was going through not only a lot of physical pain, but also other mental pain, including the loss of my dignity. What happened to me was against my religion where I can never be touched by someone other than my husband. I feel great shame, and this will impact me forever. I will always have this trauma in my life.
79. In Bangladesh it was not just me but one million people that had to leave our homes where we belonged. The Myanmar government took our home and our livelihood. They took everything. They robbed us of an education and then everything including our homes, our land, our country. My people are completely dependent on aid and cannot provide a good life for our children. We are all suffering. Every day is a struggle and a trauma.
80. My children often wonder what they did wrong to be suffering as they are now. They want to know why they have lost the love of their father. They want to see their Dad. They see other children with their fathers, and it causes them more confusion and suffering.

81. My children don't understand why they can't live at home in Myanmar and I can't answer them. Every day is challenging for me, living in a new world without the support of my husband and a family.

82. This is not just a story, this is my real life. Justice matters and I hope for a future where we receive justice.

ANNEX A

Photograph One



Photograph Two



Interpreter Certification

I, [REDACTED] certify that:

- a. I am qualified by Legal Action Worldwide (LAW) to interpret from the Rohingya language into the English language and from the English language into the Rohingya language,
- b. I have been informed by [REDACTED] that she speaks and understands the Rohingya language,
- c. [REDACTED] affirmed at the beginning of the interview that she understood my oral translation,
- d. I have provided interpretation for the interview being conducted by LAW with [REDACTED] [REDACTED] from the English language to the Rohingya language for the interviewee and from the Rohingya language to the English language for the interviewer on 10th, 11th, and 12th November 2025.
- e. I have orally translated the above statement on 13th November from the English language to the Rohingya language in the presence of [REDACTED] who affirmed that she heard and understood my oral translation of this statement. [REDACTED] acknowledged that the facts and matters set out in her statement, as translated by me, are true to the best of her knowledge and recollection and has accordingly signed her signature as indicated.

Signature:

[REDACTED]

Date: 14/11/2025

Location:

[REDACTED]



Progress No:

(ইউএনএইচসিআর নং)

FCN No:

(পরিবার নথি নং)

MoHA No: (যাত্রা মন্ত্রণালয় নং)

Forcibly Displaced Myanmar National/Person of Concern to UNHCR
জোরপূর্বক স্থানচ্যুত মিয়ানমার নাগরিক/ইউএনএইচসিআর এর সাথে সংশ্লিষ্ট ব্যক্তি