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PROVINCIAL GOVERNMENT MEMBERS ARRESTED

The arrest of signatories of a report to President Suharto detailing Indonesian atrocities and corruption in East Timor is proof of the authenticity of the document (see TIS 32). The signatories were members of the Indonesian-appointed provincial government in Dili.

On November 18, Leandro Isaac and Antonio N.F. Souza Soares were arrested in Dili by Kotis, a special operations group of the Indonesian army in East Timor. While the Indonesian Government made no official statement, the Jakarta daily, Merdeka, reported that the two men were arrested for allegedly allowing copies of the report to reach foreign organisations, diplomats and the news media. (1)

Indonesian lawyer, Muliya Lubis, of the Legal Aid Institute in Jakarta, told Australian journalist Michael Richardson of unconfirmed reports of the arrest of two other individuals. They were Lucio Goncalves (son of the Indonesian-appointed governor of East Timor - Guilherme Goncalves) and Francisco Himines (also a member of the provincial government). The Melbourne Sun reported 5 arrests - including an interpreter on the staff of the governor. (14.12.1982)

Lubis, who represented the first two arrested, had been unable to contact them or get official permission to visit them after they had been moved from Dili to Bali.

Citing an Indonesian source, Richardson reported that the Dili Provincial Assembly had appointed Soares and Isaac to deliver the document to Suharto. They arrived in Jakarta around late August. They were unable to see Suharto, but it is believed he did see the report. (2)

INDONESIANS CRITICISE THE ARRESTS

A significant outcome of the event was public criticism of the arrests by Indonesians. On 22 December, the Speaker of the Indonesian Parliament, Daryatmo, said detention of any Assembly member should have the approval of President Suharto and consultation with the Speaker. Daryatmo said he had not been officially informed of the arrests. "The authorities should not act arbitrarily and they should abide by the procedures of law of the Government" he said.

The Legal Aid Institute had earlier challenged the arrests on the grounds that under the law, members of both central and regional assemblies are supposed to be immune from arrest.

According to Richardson, Isaac and Soares have since been released.

COMMENT

It is no surprise that there has been little or no reportage or comment on these events from the likes of Newsweekly or the Australian government. Confirmation of the authenticity of the Dili document puts the ball firmly back into the court of those who habitually describe reports of Indonesian corruption and brutality in East Timor as fabrications by Fretilin supporters.

Australian academic Herb Feith recently noted that the events challenged the view that critics of Indonesian conduct were "acting irresponsibly because they ignore the danger of a long-term deterioration in Australia's relations with Indonesia". Feith said "arguments of that kind are becoming less persuasive now that there is public Indonesian criticism of the ways in which human rights are being denied behind the curtain of secrecy that the Indonesian military have drawn over East Timor" (News Commentary, ABC Radio, 14 Jan.1982).

(1) Except where otherwise noted, information in this item is drawn from Michael Richardson's articles in The Age 22s23 December 1981 and Far Eastern Economic Review, 1 January 1982.

(2) A copy of the original document is held by TIS. Nine senior government and military figures are listed as recipients of the Provincial Assembly's report.
VATICAN REJECTS JAKARTA'S CLAIMS - ALMOST

The claims of Indonesian Foreign Affairs Minister, Mochtar, that the Vatican now accepts the integration of East Timor into Indonesia, have been thrown into question by Vatican sources. Mochtar said he was informed of the Vatican view by Bishop Pablo Puente, the Vatican representative in Indonesia. (Age, 25 Nov.1981)

In response to a request for clarification, the Pontifical Council Cor Unum (a Vatican agency) stated:

"It is recommended not to give credence to declarations said to have been made by politicians concerning the opinion of the Holy See, or to positions falsely attributed to the Apostolic Nuncio or to the Episcopal Conference of Indonesia" (16 Jan.1982)

Archbishop Luigi Barbarito, Apostolic Pro-Nuncio in Canberra, told the Australian Catholic Commission for Justice and Peace:

"From information which I have gathered, there are no grounds for such an assertion" (Letter, 29 Jan.1982)

The Catholic Commission for Justice and Peace in Holland sought information from the Pontifical Commission for Justice and Peace in Rome. According to the President of the Holland Commission:

"The reply was: no change at all in the attitude of the Holy See. The Vatican does not recognise Indonesian sovereignty on East Timor". (Letter - 12 Feb.1982)

Less clear was a response from the office of the Vatican's Secretary of State to ACFOA's East Timor sub-committee on Timor. An intermediary in Rome wrote:

"...it is not the part of the Holy See to decide whether or not a people or a territory belongs to one or other country. However when a situation becomes accepted by the interested parties and by the international community, the Holy See recognises what has taken place and takes that into account in its ecclesiastical organisation.

"What I was not told was whether or not the Holy See considers the Indonesian occupation of East Timor acceptable to the interested parties and the international community.

"...the Secretary of State's office did want it made clear that the news report originated from Indonesian, rather than from Vatican or church sources". (5 Feb.1982)

While each of these statements falls short of a full disclosure of the Vatican's intentions on East Timor, they certainly suggest Mochtar's claims were hasty, if not outright false.

For background on the East Timor Church and its relationship to the Vatican and the Indonesian Church, see Pat Walsh's article on pages 6-8 of this TIS.

NEXT ISSUE

The last few weeks have seen a spate of attacks on the credibility and motives of the Dili Apostolic Administrator, Monsignor Lopes, Australian Catholic Relief and the Australian Council for Overseas Aid (ACFOA). In TIS #35 we will examine the claims of the critics.
EAST TIMOR - OPEN TO SOME

The U.S. State Department's annual human rights report recently observed that fewer outside visitors were permitted into East Timor in 1981 as compared with 1980 (The Age, 13 Feb. 1982). However, a bevy of foreign friends and potential friends did go to East Timor late last year.

On December 8-10, Australian Ambassador Rawdon Dalrymple and representatives from Canada, U.S.A. and the Phillipines made an official visit. Just prior to that event, Jakarta's Centre for Strategic and International Studies (CSIS) organised a party of 12 to visit the territory. Included were Michael Leifer, American academics Lucien Pye, Robert Scalapino and Franklin Weinstein and Sydney Roth, an aide to U.S. Congressman Stephen Solarz. There is an unconfirmed report that representatives of International Red Cross and UNICEF were in this party.

Senior personalities in CSIS such as Liem Bian-kie (Jusuf Wanandi) were key figures in early Indonesian strategies to take over East Timor.

Nothing was heard of Ambassador Dalrymple's visit until widespread reports of impending famine in Timor were made in mid-January 1982. Dalrymple claimed that in the places he visited - Dili, Metinaro, Dilor, Baucau, Maliana and Liquica - there was no evidence of serious malnutrition or apparent sign of food shortages. However, it is interesting to note the Australian Foreign Affairs Department conceded that the visit was of short duration and access was therefore limited. (Letter, 20 Jan. 1982)

Little is known of the CSIS group's findings. However, so far, it has not all gone Jakarta's way.

MILITARY OPERATIONS 'COUNTER-PRODUCTIVE'

An Indonesian language version of an article by British academic Michael Leifer quoted him as saying the Indonesian Government has concentrated on improving living standards in the areas of food supplies, medicine and agriculture. However, he briefly described the 1981 Indonesian military operation (Operasi Keamanan - see TIS 32) and added that the conscription of villagers would disrupt food production. Liefer said such operations would be counter-productive for Indonesia. They would not produce any military advantage and would increase Timorese resentment he said. (BBC Indonesia Service, 2315 GMT Transmission. 26 Nov.1981)

One other member of the group - who presently declines to be quoted publicly - spent his first hours in Dili asking East Timorese whether they supported the integration of their country into Indonesia. It soon became apparent that it was a silly question. He could find no-one who agreed with the integration. (Private communication 4 Dec.1981).

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TAPOL

The British Campaign for the Defence of Political Prisoners and Human Rights in Indonesia publishes a bi-monthly newsletter which is well worth reading.

In addition to increasing coverage of East Timor, Tapol provides detailed information on political developments in Indonesia, treatment of ex-political prisoners, West Irian.

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KOJAK GOES TO MAUBISSE

In his speech to the United Nations Decolonisation Committee last October, Fretilin representative Jose Ramos Horta drew attention to one of the more pathetic items from Jakarta's Timor propaganda.

A press release from the Indonesian mission to the U.N. carried the following advice:

"More East Timorese will now be enjoying television as the result of the donation of four, twenty-six inch color television sets to them by Pertamina, the Indonesian oil company. The donation of the television sets is seen as another example of Pertamina's commitment to the development of the province".

SYDNEY MORNING HERALD CONCEDES

As we noted in this column in TIS 33, the Sydney Morning Herald's Indonesia expert, Peter Hastings, seemed unprepared to confirm reports of renewed Indonesian action in Timor last year. His only comment was to suggest the information was released in time for U.N. debates.

It's worth noting then, that in a recent editorial (12 January), the claims of AMD and ACFOA were confirmed in the following way:

There is no doubt that in the recent operations by Indonesian Army units to clean up Fretilin fragments, able-bodied Timorese males were sent to locate Fretilin guerrillas and, if possible, to persuade them to surrender, when they should have been left on the land to plant crops.

'GENOCIDAL FURY'


The editorial, while supporting President Reagen's Christmas message on Poland, pointed out that other brutalities, "also defended as ideologically imperative", should have been mentioned.

"The people of East Timor are still being destroyed with genocidal fury" said the editorial. "...these perpetrators, too, deserve notice that such crimes against humanity 'will cost them dearly' ".

QUADRANT GETS THE PRIZE

If you thought one would be hard-pressed to outdo the line and language of the Indonesian Government and Newsweekly when it comes to "exposing" critics of Indonesian behaviour in Timor, the right-wing journal Quadrant, is worth a look.

In the December 1981 issue, Quadrant's un-named "Opinion" columnist denigrated reports of the new Indonesian offensive and became the only Australian to publicly defend Sir Keith Shann for his infamous comments on the deaths of Australian newsmen at Balibo in 1975 (see TIS 32).

Reports of the offensive and Indonesian atrocities were described as annual denunciations to coincide with United Nations debate. They came, said Quadrant, from "the usual handful of Australian supporters of CIET and Fretilin (who) took their cue from their friends in Lisbon."

For the record, the information on the offensive came from East Timorese Church sources and was first released by Action for World Development, not CIET. The offensive did occur - it was not fabricated for the U.N. Reports of atrocities came from Jakarta's own puppet government in Dili.

Only blind Freddie couldn't see through Quadrant's false characterisation of all critics of East Timor's annexation as supporters of CIET and Fretilin.

After accusing CIET of "mendacious propaganda" against the Whitlam and Fraser governments, Quadrant took the Whitlam-Arndt line that Australian journalists are engaged in a vendetta against Indonesia.

Quadrant claimed that every major paper was "filled with vicious abuse" of Keith Shann. It described the Age headline on its account - "they asked to die - Shann" - as a "grossly dishonest distortion of the phrase he had actually used". Quadrant did not let readers make up their own minds by reprinting Shann's words - "They asked for it, and they got it".

Mendacious? We find that its a smart way of saying "untruthful" or "lying". We have no hesitation in awarding the 1981 Timor Mendacity Prize to Quadrant.
Church may hold the key to Timor's future

The Catholic Church has become a focus for nationalist discontent in Timor. The Indonesian Government is trying to force the Timor Church into line through pressure on the Vatican and the Indonesian bishops. PATRICK WALSH examines these efforts and evaluates their likely results.

ANALYSIS OF THE East Timor question has concentrated mainly on historical and military factors. Virtually nothing has been publicised about the ecclesiastical sideshow accompanying the central drama, the significance of which was highlighted recently by Indonesian Government claims that the Vatican favoured the integration of East Timor with Indonesia.

The Catholic Church has played a central role in the affairs of East Timor since the beginning of Portuguese colonisation in the 16th century. Over the centuries Dominican, Franciscan, Salesian and Jesuit missionaries have worked there side by side with the government as an integral part of the colonising process. By the 1970s some 30% of the population was Catholic and the small Timorese elite owed their higher education to the Church. Church-State relations were close with the former enjoying many privileges as a 'department' of the Portuguese government.

This familiar, settled world, was virtually shattered overnight, however, by Portugal's decision to de-colonise East Timor. The prospect of its principal patron and partner withdrawing and the rapid emergence of autonomous political parties calling for change, seriously challenged and divided the Church.

New demands on Church

The options open to it at this point, however, were dramatically foreclosed by the Indonesian invasion in 1975 which plunged the Church, in the starkest manner, into an altogether new and unfamiliar situation with which, after generations of political mollycoddling and isolation from the mainstream Church, it was uniquely ill-equipped to cope. Widespread suffering forced the Church out of a state of pious introversion into a new and demanding social welfare role. The charmed existence of the past gave way to the struggle for survival.

Paradoxically, however, the Timorese Catholic Church has grown dramatically since 1975 and this is as a direct result of the Indonesian invasion. As a report prepared in July 1980 for the Indonesian Church put it: "The Indonesian Government controls the people by force; the people do not respond freely and voluntarily and look to the Church as their own salvation." Though there has been an overall decline in the population well in excess of 100,000, the proportion of Catholics has risen by 30% before 1975 to well over 50%. Church personnel, over-worked and under-staffed, continue to catechise thousands of adult animists attracted to Catholicism because it has helped them in their suffering. The search for security has led many who have come down from the mountains to actually build their huts on Church grounds. There is the added push given by the Indonesian military who, acting on the panacea, demand that everyone must belong to one of five religions -- Catholicism, Protestantism, Islam, Buddhism or Hinduism. Enrolment at Church schools far exceeds that at government schools.

The Catholics have a vital role. A Church news agency reported recently: "During Holy Week, churches are jammed despite the reported wariness of the authorities about large crowds . . . The tabernacle of Dili's seminary chapel has symbolic importance for many because, as one person explained, 'it is placed in the centre of the Cross. Around it is a red glow of red lights to express love and suffering, and it is bound in barbed wire symbolising oppression and the rejection of love'."

Tension with Government

In recognition of its influence and to avoid further alienating the people, the Indonesian military have been careful not to openly harass the Church. However this has failed to win the active support of the Church for integration which Jakarta must have if it is to convert its limited military and political successes into psychological reality amongst the Timorese. In recent times, therefore, it has stepped up its campaign against the Church by engaging in subtle manipulations both inside Timor and among the bishops in Rome and Jakarta.

"The Indonesian military has stepped up its campaign against the Church by engaging in subtle manipulations inside Timor and among the bishops in Rome and Jakarta."

Officially the East Timor Church's attitude to the conflict is neutral, it neither co-operates with the occupation forces nor opposes them. It has devoted its limited resources instead to the victims of the conflict, caring for the many widows and orphans, catechising converts, engaging in economic and educational rehabilitation. Ecclesiastically, it is also non-aligned. It is no longer part of the Portuguese Church and has not integrated with the Indonesian Church. As a diocese independent of any episcopal conference, it is attached directly to the Vatican which has appointed an Apostolic Administrator to manage its affairs until a decision is made about its status.

The Apostolic Administrator is Mgr da Costa Lopes, 60, a formidable Timorese who has often defended the human rights of his people. Privately he is a nationalist and, like nearly all the people, bitterly hostile to what he sees as the foreign occupation and destruction of his country.

Jakarta is understandably frustrated by the anomaly of the principal non-government organisation in what it regards as its 27th Province withholding support for integration under the guise of official neutrality. The partnership with the Church which its colonial predecessor enjoyed eluded it. As the report prepared for the Indonesian Church in July 1980 puts it: "The people are more receptive to the priests and religious than they are to the Government . . . this is a source of conflict between the two". The Government has therefore adopted a new strategy, namely direct appeals to the Indonesian Church and the Vatican over the head of the Dili diocese.

Throughout the conflict the Indonesian Bishop's Conference has respected the autonomy of the Church in East Timor and followed a policy of detached service.
Pressure for integration and political support for independence have been equally eschewed. As a senior Indonesian churchman expressed it last year: the support for independence have been Church in East Timor) in the way a large and become an autonomous Timorese hierarchy "to help the Catholic Church in

Observers saw this as a polite request that the Indonesian Bishops follow the political annexation of East Timor with the Church's parallel incorporation of the Dili diocese. At a press conference after the meeting during which the President made his appeal, Archbishop Leo Soekoto, Secretary General of the Indonesian Bishops Conference, said it was for the Pope rather than the Indonesian Church to decide the status of the Dili diocese.

In canon law terms this is, of course, correct. But it should not be interpreted as a diplomatic no to the President's appeal. In fact, in a reversal of its previous policy of neutrality, the Bishops Conference, following this meeting, prepared an initiative to influence the Holy See on the subject. It decided to inform the Vatican that it should acknowledge both Indonesia's incorporation of East Timor and the Dili diocese's dependence on the Indonesian Church and that Vatican policy should be adjusted accordingly.

**Change of Vatican policy?**

If the Indonesian Government is to be believed, the Vatican has acted on this advice. The Melbourne Age of 25.11.81 carried the following obituary-length report: "Jakarta: The Vatican was convinced that the integration of East Timor into Indonesia was the best way of ensuring the development and progress of the former Portuguese colony, the Foreign Minister, Mr Mochtar, said yesterday. He said he was informed of the Vatican attitude by Bishop Pablo Puente of the Vatican Embassy, who also expressed his appreciation of Indonesian Government

"If true ... the Vatican has . . . moved to help Catholics in East Timor, Anlara news agency reported". At the time of writing, the Vatican has neither confirmed nor denied this report. If true, it means the Vatican has reversed its policy on the status of East Timor as a country and handed the Suharto Government a powerful instrument with which to pressure the East Timorese Church into accepting 'integrasi'.

Vatican intelligence on the East Timor situation has always been good because of its unique relationship with the local Church and the frequent visits made to the territory by successive Nuncios in Jakarta. For some time, however, its attitude to the issue has been ambivalent. Vatican Secretariat of State officials informed the Secretariat of State officials informed the writer in Rome in 1980 that they regarded East Timor as an "occupied country" in which there had been no genuine act of self-determination, adding that the Vatican would not recognise East Timor as part of Indonesia until the people and/or the United Nations indicate this is their wish. (By way of parenthesis it should be noted that neither has done so, on the contrary both communities continue to call for self-determination).

On the other hand, the Vatican has declined to make this position public, has not contributed to the annual UN deliberations on East Timor through its permanent UN representative, and is represented in Jakarta by a Nuncio who stated in 1980, one month after taking up his appointment and before he had made a visit to Timor, that he accepted the Indonesian presence in East Timor as a fait accompli and believed the situation under Indonesia was better than it had been under Portugal.

According to the Indonesian Government, the Vatican believes the welfare of the East Timorese is best served by integration with Indonesia. This alleged statement of attitude contrasts strongly with situation reports received in Australia in recent months from the Catholic Church in East Timor which have alleged that the Indonesian military continues to engage in severe and widespread repression of the people.

According to the most recent Church report the July-September offensive swept "like a cyclone" across the island, resulting in the deaths of "500 innocent people", many of them women and children. Many

This photo from the front page of the Jakarta paper Kompas shows Archbishop Soekoto (left), Cardinal Damrojuwono (centre) and President Suharto. The caption reads "MAWI (the Indonesian Bishops Conference) is requested to help the Church In East Timor".
thousands of Timorese were conscripted to fight against “Fretilin, our brothers in the bush”, traumatizing the people and again dislocating the fragile economy. Ataurak, the island off Dili, has been turned into a huge prison camp. “Why doesn’t the Vatican denounce injustices in East Timor?* a desperate Timorese asked a Church reporter in Jakarta recently. “The Pope prays for Afghanistan, why not for the Catholics of East Timor?”

Faced with the reality of continued repression and resistance in a situation for which it has a special responsibility, the Vatican may well believe that unilateral compromise is the only way to break the spiralling cycle of violence. The fact remains, however, that six years of violent repression have not subjugated the Timorese and it is therefore unlikely that the unilateral imposition of another decision about their fate made outside will yield the results Jakarta earnestly seeks. Orphan seminarians in Dili have taken to writing psalms in the tradition of the Old Testament. One begins “Where are my father and mother? Where are my sisters and brothers...?”, a poignant reminder that, like their spiritual ancestors, the Timorese will carry the potent traumas of their experience for generations.

This article appeared in Outlook - an Australian Christian Monthly, Vol.4, No.1. January 1982. It is reproduced with permission from the author and publisher.

Outlook’s address: G.P.O. Box 2134, Sydney, N.S.W. 2001

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CHRONOLOGY OF RECENT EVENTS

Nov 18, 1981 DILI ASSEMBLY ARRESTS Leandro Isaac and Antonio Soares, members of the Indonesian-created Provincial Government of East Timor, were arrested in Dili and later moved to Bali. They were accused of making available to foreign or organisations a report from the Assembly to President Suharto detailing Indonesian atrocities and corruption in East Timor. There were unconfirmed reports of a further three arrests over the issue. (See p. 2 in this TIS.) (Age 22/23.12.81)

Nov 19 UNICEF has agreed to give aid for use in East Timor, according to an Indonesian government statement. No firm details were released.

(Indonesian newsletter 19.11.81)

Nov 25 VATICAN Indonesian Foreign Minister Mochtar claimed the Vatican supported the integration of East Timor into Indonesia. Mochtar attributed the comment to Bishop Puente, Vatican representative in Indonesia. (Age 25.11.81)

Dec 7 INVASION REMEMBERED East Timorese who attended a rally in Perth, Western Australia, to commemorate the Indonesian invasion were photographed by Indonesians. About forty Timorese attended the rally. Similar meetings were held in most Australian cities. In Darwin, Labor MP Ken Fry told a commemorative gathering that Australian military aid to Indonesia should be suspended whilst Indonesia occupied East Timor. Fry said that Defence Department estimates put total Australian military aid to Indonesia since 1975 at nearly $49 million.

(West Aust'n 8.12.81; Canb. Times 9.12.81)

Dec 8 DALRYMPLE IN TIMOR Australian ambassador to Indonesia, Rawdon Dalrymple, began a two-day visit to East Timor. He was accompanied by representatives of the embassies of Canada, the Philippines and the U.S.A. (Further detail on p. 4 of this TIS.) (Sun (Melb.) 13.1.82)

Dec 10 AMNESTY INTERNATIONAL's annual report cited human rights violations by Indonesian authorities in East Timor. Practices which Amnesty documented included imprisonment without trial, summary executions, and the "disappearance" of government opponents. Amnesty said it was investigating the circumstances of the arrest of 120 East Timorese after a guerilla attack on the outskirts of Dili in June 1980.

(Syd. Morn. Herald 10.12.81)

Dec 22 DILI ASSEMBLY ARRESTS The Speaker of the Indonesian Parliament, Daryatmo, criticised the arrest of Provincial Assembly members in Dili on Nov. 18. He said this should not have been done without consultation with himself and without a specific directive from President Suharto.
Jan 11 1982 FAMINE PREDICTION The Apostolic Administrator of Dili, Monsignor Martino da Costa Lopes, blamed Indonesian military operations for an impending food shortage in East Timor. The text of the Monsignor’s letter, written in November 1981, was released by Australian Catholic Relief and published in most Australian newspapers. (Syd. Morn. Herald 11.1.82)

Jan 11 AUSTRALIAN AID The Australian Foreign Affairs Minister Mr Street announced his government would provide $430,000 in aid (1000 tonnes of corn) to East Timor. The announcement was not in response to reported food shortages but part of an agreement made with International Red Cross in mid-1981 concerning 'buffer stocks' of food to cover seasonal shortages. (Aust'n 12.1.82)

Jan 11 ACFOA The chairman of ACFOA, Richard Alston, called on the Indonesian government to allow a representative group of Australian aid agencies to visit East Timor. He said the only way to clarify conflicting claims of food shortages in Timor was to permit the conduct of an independent survey. Alston called on the Australian government to try to persuade Indonesian authorities that a policy of openness and international co-operation was the only practical and humane approach to the continuing tragedy in East Timor. (West Aust'n 12.1.82)

Jan 13 REFUGEE REPORTS Refugees arriving in Portugal from East Timor claimed mass executions of Timorese were continuing in the territory. Writing in the Guardian (UK) Jill Jolliffe also cited a Dili church source as saying that 500 civilians were executed during Indonesian military operations in 1981 - but only a handful of Fretilin guerrillas were captured. (Herald 13.1.82)

Feb 6 AID Australian Catholic Relief expected to collect an Australian contribution of about $75,000 for famine relief in East Timor, according to director Michael Whiteley. West German and Dutch agencies have pledged about half of the $250,000 sought by the Dili Catholic Church. (Aust'n 6/7.2.82)

Feb 8 INDONESIANS IN LISBON Portugal’s President Eanes began investigating the circumstances of a secret visit by some Indonesian officials to Lisbon in December 1981. Using apparently false names, Colonel Hernato, Luis Taolin (intelligence officers), a military officer named Yusman and the Timorese puppet governor Guilherme Goncalves talked with Timorese and Portuguese. According to one witness, their aim was to persuade them to lobby the Portuguese government to recognise the integration of East Timor into Indonesia. Journalist Jill Jolliffe reported denials of involvement by main sectors of the government. “However” said Jolliffe, ”that the Indonesian delegation was able to pre-advise its visitors points to the involvement of government officials.” (Age & Canb. Times 9.2.82)

Feb 12 U.S. HUMAN RIGHTS REPORT The newly-released 1981 State Department's report on human rights practices noted that few outside visitors were allowed to visit Timor in 1981. While reporting but not confirming allegations of disappearances, killings and large-scale detentions, the State Department noted the International Red Cross was still not permitted to inspect 'detainee centres' in the territory. (Age 13.2.82)

TIMOR DOCUMENTS

Many unpublished documents, including those mentioned in issues of TIS are available through our document Subscription Service. Write to us for details.
Senate Inquiry

Australian public opinion was largely responsible for the Senate decision to conduct an inquiry into East Timor this year. There is more you can do.

The inquiry will examine:

THE HUMAN RIGHTS AND THE CONDITION OF THE PEOPLE OF EAST TIMOR;
UNITED NATIONS RESOLUTIONS AND ACTIONS WITH REGARD TO EAST TIMOR;
AND
THE APPROPRIATE POLICIES TO BE ADOPTED BY AN AUSTRALIAN GOVERNMENT IN RELATION TO MATTERS REVEALED IN THE COMMITTEE'S INQUIRY.

This inquiry offers a unique opportunity for East Timorese to tell their story of what is happening in their country, and it offers all Australians a chance to express their view of Australian Government policy on East Timor.

WHAT YOU CAN DO...

The submission of material - information and opinion - to the inquiry, is not just a job for the experts. Anyone who has a comment to make on the issue, can and should do so.

Write your letter of comment and send it to: The Secretary, Senate Standing Committee on Foreign Affairs and Defence, Parliament House, Canberra. A.C.T. 2600

IMPORTANT: Include in the letter your wish that it be formally presented to the Senate Inquiry on East Timor. It must reach Canberra on or before 30 March 1982.

If you would like some further information on how you might contribute to the inquiry, write to us at P.O. Box 77, Clifton Hill, Vic. 3068. Australia.

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