

Apr 30, 1998

Dear Bishop Belo,

You recall we met in Boston last June 1. At that time I gave you 548 names and messages from our youth to your youth. All these youth (and more) want to pray for East Timor, but they are young, and they can't keep it up without a personal link.

Our promise to you was to pray constantly until Jesus brings the victory of justice for your country. To keep the prayer fresh and ongoing, my promise to our youth was to give them four new prayers to pray each month from their friends in East Timor. The idea is to have a two way link, a personal connection. That's why we called the project Prayer Friends. That was the plan which Arnold showed you and told me you loved.

Because I have not been able to communicate with your office, I have been unable to keep that promise. I have written and faxed your office, I havd tried to work through Father Cardosa, but there is no link.

I am ready to drop the project and just admit to my young friends that I tried to keep my promise to them but failed. I don't know why I have had no response. Maybe it's too dangerous, or too complicated, or too ambitious, or too I don't know what. Arnold says, "Don't drop it. Write to Bishop Belo."

- Bishop, did our 548 names and messages ever reach any youth, and did they have any good effect?
- When you were in Kansas City, did you receive the Jesus banner from the hispanic youth, and has it been shown anywhere?
- Can you appoint a person to link our youth and your youth?

The young people here can do great things, generating awareness, support, and prayer in the adult Church. At Arnold's susggestion, I have enclosed a draft of a possible message to the young people who will gather on May 17 for those three purposes. We would like to tie everything we do to your visit last June and your call to us then. That way, people in the Church here listen to us. Anything else you say to us empowers us.

We love you and wish you the peace of Jesus,

Bob Doolittle, Youth Director,
Saint Paul Parish, Cambridge, Massachusetts

Telephone: Porter's Lodge: (01865) 279900
Direct: (01865) 279 867
Fax: College Office: (01865) 279911
Bursary: (01865) 279898

TRINITY COLLEGE
OXFORD
OX1 3BH

Fax: 00-1-301-585-3288

1 April 1998

Dear Arnold

Many thanks for the copy of your fax to Khong - I
am glad you kept me in the picture. It is indeed a pity that
you could not have got started this year (Oct.) but we can always
keep the 1999/2000 alternative under review. I will, of course, be
away on sabbatical leave then - and I believe Khong will be also -
but we can see whether a José-style one-term attachment at
St. Antony's might be a possibility. I have been awarded a £15,000
grant from the Leverhulme Foundation to prepare a sequel to
the book which I did with Steve Fox ("Generation of Resistance") -
this time looking at the 'Survivors' of the Shantia Cruz massacre.
Will look forward to talking to you about it when you are
here and also to seeing the text of your biography of Belo.
Could you tell him about the plans for a visit to ET in September
with John Taylor and the Caroline Herald reporters - Sarah Mawhood.
from Durham

Love. Peter

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

23 February 1998

D. Carlos Filipe Ximenes Belo
c/o UPS

(4) pages

Amo Bispo,

Rau di Nokarau?? Hie dei hie?? Diak kalae??

How is your journey? KOLE? (Is that the correct Tetun for cansado?) BARUK?

Here I enclose news stories that have appeared in the Lusa service in English, including one today on your meeting last month: BUAT RUMA LARAN MAKEREK???

I have finished one more chapter, and am editing another, which I hope to have ready by next Monday or Tuesday to send to you in Germany via express delivery so that you can take it with you. When do you leave Germany for Timor? When do you arrive in Germany? Are you staying with Father Karl? When do you arrive back in Dili?

I have done a small action paper for the American bishops for their conference of social action directors here this week. This will be faxed to you soon.

I hope you are well. I regret there was not more time to talk in Madrid, but there will be another opportunity in May. At least you were able to see the Prado and the Goya paintings.

Cumprimentos from Korinna, Bishop Moore, David Hinkley, Mr. Quigley, Marty Rendon, etc.

Did you send a few words to the US Bishops meeting through Mr. Quigley at (FAX) USA 202 541 3339? I will try to phone you Feb. 24 or so.

Obrigado,

Your friend,
TK.

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

March 5, 1998

TOTAL OF 28 PAGES

FOR BISHOP CARLOS FELIPE XIMENES BELO

c/o Missionsprokur der Salesianer Don Boscós

Senhor Bispo,

Attached is CHAPTER SIX, the full REVISED text. There have been changes in the partial text of this chapter that I sent you by UPS ("United Parcel Service") express delivery (this was received in Bonn yesterday, UPS told me), so it is best to read the present version I have sent here via fax. Of course, Chapter Five is in the UPS package.

I will try to phone you some time between 12 h and 13: 30 h your time on March 6. If for some reason I do not succeed or you are not there, I will phone you in Dili.

I hope you are well.

Arnold

Obrigado barak!



X TK

Date: Fri, 20 Feb 1998 16:04:54 +0100
To: askohen@igc.apc.org
From: Carlos Garulo <cgarulo@sdb.org>
Subject: Mons. Belo and Fr Oerder
Mime-Version: 1.0
Content-Type: text/enriched; charset="us-ascii"
Status: RO

I'm sending to you the addresses requested:

1. Mons. Bello is at UPS (Salesian Pontifical University)

Telephone number: +39 - 6 - 872 90 1 (central)

2. Fr Oerder in Bonn:

Missionsprokur der Salesianer Don Boscos

Strasschensweg, 3

53113 Bonn

Telephon number: (0228) 53.965-0

Fax: (0228) 53.965.65

E-mail sdb.bonn@t-online.de

Best wishes

Carlos G<smaller>ARULO

Direzione Generale Opere Don Bosco

Via della Pisana, 1111 - 00163 Roma

Tel. (+39) - 6 - 656 12 619 / 656 12 1

Fax. (+39) - 6 - 656 12 556

E-mail: cgarulo@sdb.org

Facsimile Transmission

TO: ARNOLD KOHEN
FAX: 301 585 3288
DATE: 4 February, 1998
FROM: GEOFFREY HULL, Fax. +61-2-9686-4654

Dear Arnold,

Thanks so much for the lead with Tessa Piper, whom I'll contact by e-mail tomorrow from work. I'll then send you a copy of what I write to you. I do understand that this business is all a gamble, but I'm grateful to you for getting me inside the casino!

Regarding your last questions, I don't know of any vernacular expressions for 'happy birthday', perhaps because the celebration of birthdays isn't a Timorese custom, but rather a Portuguese one. I've only ever heard Timorese (whatever language they're speaking) use the Portuguese word *parabéns* (literally 'congratulations') to give birthday greetings. Actually, the regional languages tend to be very poor in greetings, tending to use universal Tetum ones which, more often than not, are straight from Portuguese.

For symmetry's sake, 'hello, how are you?' in Makasae (since I've given you nothing in this language) is *Ai amubere rau di nana?*

Have a good trip. Please give my best to Bishop Belo, and tell him that I hope to have my new Tetum-English dictionary (a long, long job) ready finally this year.

Regards,



THE WHITE HOUSE

WASHINGTON

June 24, 1998

Dear Tony:

Thank for your letter expressing concern about the situation in Indonesia. As you know, much has happened since you wrote, and I want to share with you my thinking on these developments and on other issues concerning Indonesia.

First, I welcomed President Soeharto's decision to step down and permit the beginning of a political reform process, but this is only the first step in Indonesia's difficult transition to a government based on democratic principles.

I firmly believe that the best way for Indonesia to overcome its current difficulties is to move to a more open and representative political system, and I am encouraged by recent Indonesian government statements in this regard. Indonesian leaders have an historic opportunity to address the democratic aspirations of their people by initiating an open dialogue on political reform with all sectors of society. Progress in this area will be critical if the government is to gain the essential support of the Indonesian people.

I am also encouraged by the release of several political prisoners, including labor leader Muchtar Pakpahan, and we have urged the Indonesian government to release all prisoners of conscience.

We will continue to promote human rights in East Timor, urging troop reductions in the territory and an end to abusive practices. My Administration strongly supports the United Nations' facilitated talks on East Timor between Indonesia and Portugal and the intra-Timorese dialogue. Indonesia's transition provides a unique opportunity for making progress in resolving the East Timor issue. We have urged the governments of Indonesia and Portugal and all interested parties to explore new ways for moving forward in the search for a solution. We believe the release of East Timorese prisoners would be an important, positive step for building confidence.

The United States and the Asia-Pacific region have an abiding interest in a democratic and prosperous Indonesia. We are thus prepared to work with Indonesia directly and through the IMF, the World Bank, and other international financial institutions during this transition period to help carefully address the hardships faced by the Indonesian people. We look forward to progress in creating the economic and political conditions required to restore the confidence that is essential for recovery.

Finally, we believe maintaining our good military-to-military relationship with Indonesia is important for U.S. interests in the region. Indonesia has played a very positive role in promoting regional stability and its military also has been cooperative on humanitarian issues, such as the Indochinese boat exodus. Indonesia's military also will play a key role in the transition process, particularly as the Indonesian people address the difficult issues of political and economic reform.

At the same time, we remain concerned about abuses for which elements of the Indonesian military may have been responsible. In this regard, my Administration has imposed restrictions on the export of certain arms and equipment that could be used to perpetrate abuses. Moreover, the Department of Defense suspended a Joint Combined Exchange Training activity that was underway in Indonesia and is currently reviewing its procedures for authorization of future military-to-military training programs, to continue to ensure that those programs do not conflict with U.S. human rights objectives.

Again, thank you for writing and for sharing your views on this important matter.

Sincerely,



The Honorable Tony P. Hall
House of Representatives
Washington, D.C. 20515-3503

SAMPLE LETTER TO MEMBERS OF CONGRESS ON EAST TIMOR

Dear Senator/Representative _____,

For many years, the plight of the people of East Timor has been a matter of deep concern to our Bishops' Conference and to many of us in dioceses across the country. The Catholic bishops of the United States have repeatedly expressed their concern about the civil and religious liberties of the people of that former Portuguese colony. Bishop Carlos Ximenes Belo of Dili, recipient of the 1996 Nobel Peace Prize, has recently commented on the continued civil disturbances that are causing great suffering and growing resentment on the part of the people of East Timor, disturbances caused largely, in the bishop's view, by the heavy-handed excesses of the Indonesian military in the territory.

At this historic juncture, we are eager to lend whatever support we can to make real the promise of the 1996 Nobel Peace Prize. We urge you to support those initiatives in the Congress that seek to impress upon the new Indonesian administration the need for a prompt resolution of the East Timor issue, based upon the freely expressed will of the people and in accord with the resolutions of the United Nations.

In view of the recent changes within the Indonesian government, this would seem an ideal time for the United States to press anew for a speedy resolution of the East Timor status question that, with the good offices of the United Nations, must be based on the freely expressed wishes of the people of East Timor.

While that longer-term goal is all-important, I ask that you press the Administration to advocate an immediate and genuine reduction of the Indonesian military presence in East Timor, the release of prisoners incarcerated for purely political reasons, the guarantee of freedom of speech and assembly, and an end to the abuses of peoples' human rights. Reducing the military presence and ending abuses could greatly enhance the prospects for a genuine solution to the East Timor tragedy.

With thanks for your thoughtful attention to this request, I remain

Sincerely yours,

East Timor Action Alert

RECENT EVENTS: The resignation of Indonesian President Suharto has created the best chance for a just solution to the tragedy in East Timor since Indonesian forces invaded the territory in 1975. Because of the recent political changes in Jakarta, Bishop Carlos Ximenes Belo, the 1996 Nobel Peace Prize recipient, has stressed that now is the time to make concerted efforts to remedy the grim situation in East Timor. Just a year ago, Bishop Belo, addressing the Kansas City meeting of the NCCB/USCC, urged greater advocacy from this country on behalf of East Timor; he has renewed that request with renewed urgency now.

USCC POSITION: The most recent expression on the issues was a June 1998 letter from Archbishop McCarrick, Chairman of the Committee on International Policy to Secretary of State Albright, calling for U.S. diplomatic assistance to support the right of the East Timorese to freely choose their own future in accordance with United Nations resolutions. The archbishop also wrote at that time to Bishop Belo, underscoring USCC support for his efforts. In his New Year's address to the diplomatic corps at the Vatican, Pope John Paul II spoke of the plight of the "people of East Timor, and in particular the sons and daughters of the Church there, still awaiting more peaceful conditions in order to be able to look to the future with greater confidence."

ACTION REQUESTED: Several Members of Congress have taken the lead in urging the President to use his leverage with Indonesia to help bring about major changes in policy on East Timor. At the least, they ask that the United States bring its enormous influence to bear in helping to meet Bishop Belo's plea that the number of Indonesian troops in East Timor be greatly reduced, that political prisoners be released, that intimidation, violence and torture be ended, and that a just and equitable solution to the 22-year old conflict be vigorous pursued.

Please contact your Senators and Representative, asking them to support such efforts at this crucial juncture. Ask your Representative to sign-on to the letters to President Clinton and President Habibie originated by Representatives Tony Hall, Frank Wolf, Nita Lowey, Chris Smith, Tom Lantos, John Edward Porter, Patrick Kennedy, Joseph Pitts and Barney Frank. Ask your Senators to consider joining Sen. Russ Feingold's similar initiative. Consider sending all three a letter similar to the draft on the reverse of this Action Alert.

This is really a critical time for East Timor. Thanks for doing whatever you can.

For further information: call or write Tom Quigley at (202) 541-3184; fax 541-3339;
e-mail: tquigley@nccbuscc.org. June 1998

ENCOUNTER WITH THE PRESIDENT OF THE REPUBLIC OF INDONESIA, JAKARTA (24 JUNE 1998)

We, the bishops of East Timor; Mgr. Basilio do Nascimento Pr, Apostolic Administrator of the Diocese of Bacau, and Mgr. Carlos Filipe Ximenes Belo SDB, Apostolic Administrator of the Diocese of Dili, are thankful for the intervention through the Minister for Religious Affairs to meet personally with the President of the Republic of Indonesia. Apparently the purpose of that meeting is closely connected with the problem of the territory of East Timor, where we are in charge of pastoral care for the faithful.

In the context of the spirit of reform, the President has expressed the official standpoint of his government regarding the political question of East Timor, without belittling of course the different opinions which are still launched by several political leaders within Indonesia itself.

Motivated by the spirit of ever better service to the faithful, whose pastoral care has been entrusted to us, we are pleased to comply with the honourable invitation of Your Excellency the President, in the hope that Your Excellency will listen to what we have to say in relation to the political question of East Timor, which seems to be endless. In this encounter we don't have the slightest pretention of forwarding concrete solutions for the political problem of East Timor. Nonetheless, making use of the opportunity, which is offered to us, we kindly ask Your Excellency and Your Government, the cabinet, in search for the best possible strategy towards a definitive solution of the political problem of East Timor.

Considering that a conflict situation and political instability are prevailing in the territory of East Timor for more than 22 years;

Considering that an atmosphere of tension, suspicion and hostility are wide spread between civilians and members of the Armed Forces (ABRI), as a result of behaviour and extremist acts of security – personnel, either collectively, or – in most cases – personally.

Considering that families have been broken up as a consequence of the conflict and that families have the sincere desire of becoming reunited again with their children and relatives in order to start a new life in East Timor:

I. We, the bishops of East Timor have taken the following standpoint with regard to the above mentioned consideranda and BELIEVE:

--- That the political question of East Timor has an international dimension because it is still part of the agenda of the UN and is still debated between Portugal and Indonesia.

--- That the most competent forum is the UN. Through that international forum a solution can be arrived at that is fair, peaceful and honourable as well as internationally acceptable.

.....

--- That the liberation of political prisoners from East Timor, that happened some time ago, be followed up by granting clemency and amnesty to all political prisoners, both in East Timor and outside;

--- In order to preserve the culture of East Timor, the Central government should formally allow the teaching of the Tetun language in Elementary and Junior Middle Schools, and the teaching of Portuguese in Senior Middle Schools and Institutes of Higher Education throughout East Timor;

--- In order to help the ending of the economic crisis, the harbour of Dili should be declared commercial freeport, not only for Indonesian ships, but also for foreign ships and ships from neighbouring countries.

These are some of our opinions, proposals and appeals, which we forward to Your Excellency the President and Your Reform Cabinet, in an effort to help creating a climate of calmness and peace in East Timor.

Dili, June 23, 1998

Ep. Titularis of Settimunicia
Apostolic Administrator of
Baucau

Ep. Titularis of Lorium
Apostolic Administrator of Dili

(Mgr. Basilio do Nascimento Pr.)

(Mgr. Carlos Filipe Ximenes
Belo, SDB)

.....

National Council of the Churches of Christ in the USA



Church
World Service
and Witness
Unit

Southern Asia
Office

March 31, 1998

Memorandum

To: Members of the East Timor Working Group

From: Becky Asedillo *Becky*

Re: For your information, action

1. I am sending for your information some materials related to:

(a) Department of Defense training of Indonesian military, including Congressional responses, criticism, media coverage; and,

(b) A copy of an article that Betty Tankersley wrote for Disciples/UCC publication and one that I wrote for the NCC Washington Office newsletter, *Mark-Up*.

(d) In case not all of you are on the reg.Easttimor e-mail list, I am also enclosing a copy of Aurelia E. Brazeal's testimony on U.S. Policy on Indonesia and a transcript of the questioning that followed.

2. While the "Signal Group" (Miriam, Dennis, Max and myself) have not yet met to decide on an Action Alert, I am proposing that those of you who could take a closer look at Rep. Nita Lowey's "Dear Colleague" letter, particularly the bill she will be introducing called the International Military Training Accountability Act, and plan to request your Representative to co-sponsor it. I shall be sending more specific information about this as that information becomes available.

Thank you.

NEWS FROM . . .

Congresswoman Nancy Pelosi



2457 Rayburn Building, Washington, D.C. 20515

202-225-4965

FOR IMMEDIATE RELEASE
March 17, 1998

Contact: George Papagiannis
(202) 225-4965

Statement of Congresswoman Nancy Pelosi On Reports of U.S. Training of the Indonesian Military

I commend Congressman Lane Evans for his leadership in investigating the Department of Defense's training of Indonesian military personnel.

I am troubled by these reports of U.S. training of the Indonesian military, including training of members of KOPASSUS, a force associated with human rights abuses and "disappearances" which have been documented by respected human rights organizations, including Human Rights Watch/Asia.

As the senior Democrat on the House Foreign Operations Appropriations Subcommittee, I have worked to stop U.S. military assistance to Indonesia. As some in Congress support such assistance, we have developed over the past several years a compromise limiting International Military Education and Training (IMET) assistance to expanded-IMET, which is a human rights curriculum. The Department of Defense's use of Joint Combined Exchange and Training to train Indonesian military personnel in activities which would have been prohibited under the IMET ban raises serious questions about a violation of Congressional intent. Such training violates in principle the compromise worked out with Members on both sides of this debate to limit military assistance to Indonesia to human rights training.

I look forward to reviewing the documents released today and expect more information from the Department of Defense. Should the Defense Department continue to question Congressional intent about limits on military training for Indonesia, we will take this debate to the floor of the House once again.

-30-

NEWS CONGRESSMAN LANE EVANS

(17TH DISTRICT – ILLINOIS)

VETERANS AFFAIRS COMMITTEE, RANKING MEMBER

NATIONAL SECURITY COMMITTEE

2335 Rayburn Office Building – Washington, D.C. 20515 Tel: 202-225-5905

STATEMENT OF CONGRESSMAN LANE EVANS ON INDONESIAN SPECIAL FORCES AND JCET

March 17, 1998

I appreciate Deputy Secretary of Defense John Hamre's response to the inquiry I made last year, requesting a detailed account of the Indonesian Special Forces or Kopassus' training by the U.S. military. However, I am gravely concerned with the information that was provided to me.

In 1992, Congress banned all International Military and Education Training (IMET) for Indonesia under the FY 1993 Foreign Operations Appropriations Act. This action came as a result of the what has come to be known as the Dili Massacre, the Indonesian military's brutal response to a student demonstration in 1991, in which over 270 East Timorese were killed.

I am satisfied with the information provided to me regarding details of the discontinued IMET training. But I am deeply troubled by the Indonesian military's participation in another program - Joint Combined Exchange Training (JCET). While I recognize that Indonesia's participation in the JCET program is in compliance with U.S. law, I do not support any training of the Indonesian military by U.S. armed services. It is clear to me that Indonesia's participation in JCET is the Pentagon's loophole to the ban on IMET. JCET is another way the Pentagon can assist Suharto and his soldiers in suppressing their opposition.

As we speak, the United States is supporting a military infamous for its brutal human rights abuses and subjugation of the East Timorese people. I am curious to know why U.S. taxpayer dollars are being wasted on aiding and abetting a ruthless military organization in committing gross atrocities. In response to Deputy Secretary Hamre's letter, I will issue an additional request to provide more specific information on Indonesian forces' training under JCET, including the names, ranks and service records of the participating soldiers. I am particularly interested in those who are in the Indonesian Special Forces units - who are most notorious for their harshness and repression. Most important, I would like to know the source of funding for the JCET program. This information will greatly assist Congress in putting an end to all U.S. government assistance to the Indonesian military both donated and sold.

PATRICK J. KENNEDY
1ST DISTRICT, RHODE ISLAND

WASHINGTON OFFICE
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LAW ENFORCEMENT CAUCUS

Congress of the United States
House of Representatives
Washington, DC 20515
March 10, 1998

EAST TIMOR ACTION NETWORK PRESS CONFERENCE
STATEMENT
CONGRESSMAN PATRICK J. KENNEDY

I am deeply troubled by recent reports that the United States may have been involved in the training of KOPASSUS and other Indonesian military forces. It is widely recognized that the Indonesian Red Berets (KOPASSUS) are one of the most violent and ferocious military units in Indonesia. The fact that the United States military may be endorsing, or assisting these violators of human rights is a sign that the United States must reevaluate its policies towards Indonesia.

I met a victim of torture by KOPASSUS. On his birthday, he was arrested and tortured for over 24 hours and then was taken to the KOPASSUS headquarters and tortured for days on end. If the United States has ever taken part in these crimes and abuses, it must stop now. There is no excuse for the support of such torture. In a day where the Indonesian government is taking a large role in suppressing dissent and opposition, we need to be sure that our government is not furthering the suppression of freedom and democracy in Indonesia.

USKUP ADMINISTRATOR APOSTOLIK KEUSKUPAN DILI - TIMOR
DIOCESE DE DILI - TIMOR ORIENTAL

Alamat Kediaman : Uskupun Leildere (Bidau) - Kotak Pos 1250 - Dili 88000 - Tel. 21331 - Fnx. 62-390-23184

Alamat Kantor : CAMARA ECCLESIASTICA, Jl. Gov. Alves Aldela, 25 Dili - 88000 - Tel. 21665

No. /UDD/
Inre
Perihal
Your Ref.

Dili, 14 th July, 1998

Mr. Takema

I am at Hemo, Lesidere. Please call me at 10 o'clock now.
Tomorrow I will leave for Jakarta.


Bishop Belo

FAX COVER

JRH

NOBEL da PAZ
TIMOR

TO: Arnold Kohen

FROM: Natacha Meden

Tel: + 351 1 886 3727

Fax: + 1 301 585 3288

Fax: + 351 1 886 3791

Number of pages (including this): 2

Date: 20/01/98

Dear Arnold

Thanks for your e-mail message. You are right his exchange with Bishop Belo was extremely brief as he later admitted.

They want to tell the Bishop's story in their publication *War & Peace* currently in the works. JRH suggested that they get in touch with you. I haven't given them your name or any contact number for you yet, nor for the Bishop.

I am sending you the information Cora Weiss was able to dig up on them.

If you want to contact them yourself, here is their contact:

Manuel Carvalho
The Bruderhof Community
207 West Side Road
Norfolk CT, 06058
Tel: (860) 542 5545
Fax: (860) 542 5548

He said that they would be moving to New York pretty soon, but that should work for now.

Please, let me know what you do.

Looking forward to reading the book.

How is the Bishop?

Take care - Natacha

Rua São Lazaro nº16, 1º
1150 Lisboa
PORTUGAL

Tel: +351 1 886-3727
Fax: +351 1 886 3791
e-mail: np98g@mail.telepac.pt

Arnold S. Kohen

Writer/Journalist

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Washington, D.C. 20007
Phone: 301-585-3229
FAX: 301-585-3288

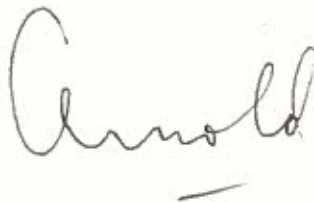
January 29, 1998

Ms. Ginetta Sagan
Atherton, CA.

Dear Ginetta,

Please allow me to offer my sympathy to you and your family. I will be thinking of you on this day of Leonard's memorial service.

With love,

A handwritten signature in cursive script, appearing to read "Arnold", with a short horizontal line underneath.

Arnold S. Kohen

Writer/Journalist

P. O. Box 32307
Washington, D.C. 20007
Phone: 301-585-3229
FAX: 301-585-3288

29 January 1998

Father Benigno Castejon
Father Jess Jimenez
Procura Misionera Salesiana
Calle Ferraz 81
Madrid

Dear Father Castejon and Father Jimenez,

Father Carlos Garulo has suggested that I write to you regarding the possibility of a room when I visit Madrid to meet with Bishop Carlos Felipe Ximenes Belo.

I am scheduled to arrive from New York on the morning of February 5, two days ahead of Bishop Belo, so that I can get used to the time difference.

I would be very grateful if I were able to stay at your house, which I assume is at the abovementioned address. I lived in Madrid as a student more than 20 years ago and would know how to find my way there.

I can be contacted by fax at USA 301 585 3288.

With many thanks for your gracious Salesian hospitality,

Arnold Kohen

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

31 Enero 1998

Pe. Jesus Jimenez
Misiones Salesianas

Caro Pe. Jimenez,

Gracias por su hospitalidad. No hablo espanol muy bien, mas voy tratar de hablar! Voy llegar 5 de Febrero, vamos encontrar dia 8. Es possible nosotros vamos hablar "portanol"!

Gracias otra vez,



Pontificio Collegio Portoghese
FAX 39-6-39376855

May 2, 1998

Dr. Gunnar Staalsett,
Rector
Practical Theological Seminary
University of Oslo
Oslo
NORWAY

Dear Dr. Staalsett,

It is with great regret that I write to say that it will be impossible for me to come to Oslo later this month.

I had very much wanted to be in Oslo for your consecration, and as Mr. Arnold Kohen informed you in recent weeks, I had made plans to be there for this blessed event. But as you know better than most, the pressures on my ministry are extremely difficult and unpredictable, and circumstances now require that I return to Dili sooner than expected.

I am very sad about this, but I hope to return to Oslo in the future and greet you in your new position. I also hope that you will be able to be my guest in Dili.

I will send a special message for your consecration with Mr. Arnold Kohen, who will deliver it to Oslo personally.

Allow me to take this opportunity to convey my highest compliments,

PORTUGUESE EMBASSY

11, Belgrave Square
London SW1X 8PP
Telephone: (0171) 235 5331
Fax: (0171) 245 1287/235 0739
Internet www.portembassy.gla.ac.uk

TELEFAX

To: Mr. Arnold Cohen

Fax: 00 1 301 585 32 88

Number of pages (inclu. cover) :

Date: 22 June 1998

Signature:

Graca Almeida Rodrigues

requests the pleasure of your company

*at 295/ocue Sq; 1, Harrogate H., SW1
(Bardley's Building)
on Wednesday, June 24*

at 8.00 o'clock

*R. J. V. P.
871 730 7793*

Dinner

XXX

I RECEIVED THIS MESSAGE TODAY FROM OUR FRIEND, THE RECTOR OF THEOLOGY AT THE UNIVERSITY OF OSLO.

THE REQUEST IS IMPORTANT IN A UNIQUE WAY:

Thu Apr 2 03:24:16 1998
From: Gunnar Staalsett <gunnar.stalsett@teologi.uio.no>
Subject: Re: Bishop Belo in Europe

Dear Arnold,

This is to inform you, and through you, our friend Bishop Belo, that I have been appointed Bishop of Oslo. My conscreation will take place on May 24th in the Cathedral of Oslo.

I would very much like to have the presence of Bishop Belo for this occasion. Friends are also planning a seminar or gathering of some sort either the day before or the day after, and it would be good if that could be taken into consideration if he is able to accept an invitation. Most important, is, however, May 24th.

Best regards.

Gunnar

DAVID

Revised Author's Note

Since late 1975, when I produced feature programs for a radio news service in Ithaca, New York, I have participated in international efforts to draw public attention to Indonesia's invasion of East Timor. By 1979, involvement in these activities led to a meeting with Father Reinaldo Cardoso, a Roman Catholic priest from the Azores who had moved to the United States before Indonesia occupied the territory after 12 years in East Timor. But in spirit Father Cardoso had never really left East Timor, and he suffered like no other foreigner over the horrific news he received from former colleagues from the island after Indonesia closed the territory to the outside world in 1975.

It was through Father Cardoso that I came to know several priests from East Timor. Each had compelling stories to tell and drew me further into the Timor drama, none more so than Bishop Belo's predecessor, Monsignor Martinho da Costa Lopes, whom I met when he went into exile in 1983, and got to know well before his death in 1991. Dom Martinho, as he was known, was a man of rare courage and fortitude who nonetheless had the air of someone who had witnessed more horror than a human being could be expected to bear.

I was quite curious about the nature of the man who had the unenviable task of replacing such an individual. In 1993, I met Bishop Belo, who had been one of Father Cardoso's students in the seminary in the cool hills overlooking East Timor's capital city of Dili. Over the next four years I traveled with the bishop, both in East Timor and abroad, and worked closely with him on human rights matters as well as efforts to find a solution to his nation's tragedy.

It was through these various endeavors since 1975 that I came to write this biography. Although it is based on independent research and interviews with a range of sources, not all of them friendly to the bishop, the book does give prominence to Bishop Belo's memories and viewpoints, which are not widely known. While it is not an "authorized" biography, neither is it meant to be an exhaustive account of the events under discussion, which would have required a volume twice the size of this one. Furthermore, though this book concentrates on Bishop Belo, this is in no way intended to undervalue the role of other East Timorese leaders, both secular and members of the clergy, living and dead, known and unknown, who have made important contributions over the past 23 years.

Although this work deals extensively with the way in which the world has responded to the East Timor tragedy, it has

a particular focus, primarily the story of a Catholic bishop who in recent years has become a world figure, and how he has managed to navigate a situation marked by repression and violence, with pressure and fierce demands from competing sides. But this is not only the story of Bishop Belo of East Timor: his experience also may have implications for members of the clergy facing similar circumstances in many other parts of the world.

Finally, although the Suharto regime has fallen, prospects for the future remain uncertain. Therefore, because of considerations of privacy and personal safety, at the request of Bishop Belo the names of several East Timorese who are not public figures have been changed.

Arnold S. Kohen
Washington, D.C.
August 24, 1998

For:
Arnold

JRH
NOBEL da PAZ
TIMOR

JOSÉ RAMOS-HORTA RESPONDS TO ALI ALATAS

1. Jakarta claims of troop withdrawal are farcical

The Indonesian's claim to have withdrawn the first group of 400 soldiers to be followed by 800 more lacks credibility. Indonesia must be compelled to accept international verification of its troops presence in the territory and their withdrawal.

There are an estimated 20 to 30 000 troops in East Timor, far more than Jakarta admits. However, even if we were to believe in Indonesia's claims, the "withdrawal" of 1000 troops is a token gesture that will do nothing to lower the tension and violence in the territory.

In an extraordinary display of lack of good faith, Jakarta has announced at the same time that an additional 800 "non-combat" public service troops such as doctors, teachers and agricultural experts would be sent to East Timor shortly.

If Indonesia is serious about helping the East Timorese cope with the lack of doctors, teachers and agricultural experts, then why aren't they sending civilians instead? In any case, the East Timorese people have no confidence in the Indonesian civilian personnel who are among the most incompetent and corrupt in the world.

At this critical juncture in the territory where tension is high and resentment profound towards Indonesian migrants who have usurped land and jobs from the East Timorese, sending more Indonesian personnel to East Timor under whatever guise is a display of arrogance and insensitivity. This will no doubt lead to more opposition to Indonesia's presence and more violence in the territory. Jakarta alone should be held responsible for the increased violence that will inevitably arise.

2. Ali Alatas, the economics professor

In yet another outburst of his customary arrogance and colonial mentality, Indonesia's long-serving Foreign Minister, Ali Alatas, told the International Herald Tribune (July 29):

There is no way that there can be an independent East Timor...It's impossible, impossible. They would be highly dependent and always have great difficulty in scraping a living.

Who gave Indonesia and Ali Alatas the mandate to decide which nations should be free and which ones should not? As to the economic viability, East Timor has been quite profitable for the Suharto family and the many generals who looted East Timor coffee, sandal wood, marble to the tune of tens of millions of dollars a year.

JRH

NOBEL da PAZ

TIMOR

Now, as the Australian giant mining company BHP has announced, millions of dollars in oil revenue will be generated from the "Timor Gap" area. Other oil companies are working in the area.

It verges on ridicule that one of the most corrupt, bankrupt, mismanaged and unstable countries in the world today should want to dispense judgement about the economic viability and political independence of another country.

Indonesia is in a sorry state. Its rulers and elite have undressed the nation of its dignity through their uncontrolled greed and arrogance. The spectacle of Indonesia with its hands extended out for international help is indeed a sad one for a country of a rich history.

Half of Indonesia's population now live below the poverty line and millions go hungry. So please spare us the lectures about East Timor's economic viability. Certainly we will not need a US\$50 billion rescue package from the IMF.

3. "Civil war" – Indonesia's own long history of violence

The Indonesian Foreign Minister repeats in the IHT interview a favourite mantra – there should be no referendum on self-determination in East Timor because there could be a "civil war" there.

If fear of a "civil war" in a country were to be enough to deny a whole people their right to self-determination, few countries would qualify for statehood. Indonesia has had its own share of civil wars and violence, the worst bloodbath took place in 1965-68 when one million Indonesians were slaughtered in only a matter of weeks. The US was born out of a protracted civil war. The months leading to elections in South Africa which ended apartheid witnessed a country torn by war. Indonesia's favourite rogue states of the region – Burma and Cambodia – should certainly disqualify for statehood based on their record of civil war and violence. Somalia, Sudan, Colombia, Peru, India, Pakistan, the Philippines, to mention but a few, should close down on the basis of the perennial Indonesian Foreign Minister.

The reality is that the violence in East Timor is promoted by the Indonesian army. It alone is responsible for the continuing tension and killings in territory. If Indonesia genuinely fears a "civil war" in East Timor in the event of a referendum, there are a few preventive measures that can be adopted right now. All hooligans and para-military groups should be disbanded and all weapons collected. A UN police force should be brought into the territory. A new local police force should be trained by the UN and by countries like New Zealand and Fiji. All Indonesian troops should leave – and the sooner the better.

The National Council of the Timorese Resistance (CNRT), established in April 1998 during the East Timorese National Convention in the Diaspora, is an all encompassing umbrella organisation representing all the Timorese people. 218 delegates participated in the Convention. A National Political Commission comprising 21 members was elected, two thirds of whom are based inside East Timor, and many of whom currently serve in the Indonesian administration in the territory.

JRH

NOBEL da PAZ
TIMOR

Indonesia's real fear is that a referendum on self-determination would turn into a major embarrassment because only a very tiny faction of the population might bother to vote for integration with Indonesia. There will be no split vote. Jakarta knows, as we are certain, that close to 100% of the voters would reject integration into Indonesia. So the fears of a civil war are out of place.

4. Ethnic cleansing

Reports of rape of Chinese women in Indonesia is the tip of the iceberg of a racially inspired violence orchestrated by the Indonesian army over decades against non-Javanese ethnic groups.

In the first days and weeks of the Indonesian invasion of East Timor in 1975, hundreds of ethnic Chinese of East Timor were massacred, women were raped by the invading troops. Chinese owned shops were looted, the owners killed. Until 1975 East Timor had an influential ethnic Chinese community of about 15,000 who lived and worked peacefully in East Timor for generations.

The reality is that the violence perpetrated against the ethnic Chinese is no different from the violence perpetrated against the East Timorese, West Papuans or Acehnese for decades.

Indonesia's persecution and discrimination of ethnic Chinese finds somewhat of a parallel in Idi Amin's discrimination of Indian merchants in Uganda in the 70's and to some extent in the Serbian persecution of Bosnians.

The East Timorese can be proud of their relationship with the ethnic Chinese community. Not one single ethnic Chinese was ever harmed by the indigenous East Timorese. The Chinese community had their own schools, their language, culture and religion respected in East Timor until 1975. The ethnic Chinese of East Timor like Chinese around the world were hard working people and their contribution to the local economy was enormous and vital.

For too long the international community has remained silent and indifferent in the face of the racially motivated violence perpetrated by the Indonesian military against other ethnic groups in the archipelago.

We express our solidarity with the ethnic Chinese in Indonesia and fully applaud the firm stand adopted by the Taiwanese government in demanding that the perpetrators of the barbaric acts Indonesian Chinese be brought to justice. An independent East Timor will welcome back those ethnic Chinese who were lucky enough to have escaped the massacres and left for exile abroad. Together we will build a better home for all without discrimination based on sex, race or religion.

Lisbon, 30 July 1998

a QuickNote

To: solidariedade Arnold Kohen, - kohen

From: Domingos DaCunha

Fax Number: (401) 727-1785

Date: Tue, Nov 17, 1998 • 3:06 PM

Pages, including cover: 2

If there is difficulty with this transmission, please call: (401) 727-1785



17.XI.98

Caro Arnold Kohen

Vai mais um Fax vindo de Timor e desta vez é Padre José António da Costa e que esteve também na última reunião dos timorenses. Em austria

"Caro Padre Cunha

Ohin RTPI koalia kona ba (hoje a RTPI falou da) visita do Presidente da Câmara de Lisboa a Jacarta a convite do seu homólogo. Não leva água no bico, como se costuma dizer. É que as últimas declarações de Market em Lisboa vem a confirmar as minhas suspeitas anos atrás: considerar as eleições gerais para o cargo do governador da Província e a Assembleia Legislativa, como acto de reconhecimento da soberania da Indonésia.

Por isso, pergunto que credibilidade a dar as tuas fontes que dizem que a ONU e o governo portugueses estão a pensar seriamente na autodeterminação (independência) e não na autonomia sob a soberania da Indonésia.

O nosso Bispo irá a Paris participar nas celebrações do 50 aniversário da Declaração Universal dos Direitos Humanos. Parte de Dili no próximo 22 e só regressará na primeira quinzena do próximo mês de Dezembro.

O seu paternalismo é ainda forte. Depois do encontro dos timorenses na Austria, até disse que os participantes precisavam mas de curso, digo curso sobre a política. Muitos classificaram que este encontro fracassou. Pessoalmente disse na igreja que desse aparente fracasso virá uma nova era. Creio que a ONU irá modificar o Termo of Referense (TOR) permitindo aos participantes abordar a questão política. Se não for assim, creio que os irmãos de fora não irão tomar mais parte.

Posso falhar na minha apreciação. Mas até a data as minhas análises saíram acertadas. Há seis meses falei da autonomia na sua versão agora apresentada pela ONU. Como também da possibilidades da farsa do referendo tomando as eleições gerais como tal.

Espero não vir a ser desengano nas minhas análises.

Cumprimentos aos amigos.

Padre Zeca".

É tudo por hoje. Um abraço amigo de
D. Cunha



XI.11.98

CARO ARNOLD

Mando-lhe mais um Fax vinda de Timor.

"Quanto à situação de Timor agora é um momento muito grave e decisivo. Pois se a voz de Timor não for forte e ouvida, o desastre pode ser muito grande e de incalculáveis ruínas. O problema é este:

Agora o parlamento indonésio está reunido, 10-13 de Novembro. É para revisão da Constituição política da nação indonésia. Se as decisões aprovadas forem de que o estatuto político de Timor Leste é de "autonomia especial", o assunto está definitivamente arrumado, ficando desde então o Território de Timor Leste, "de jure" sob a SOBERANIA INDONESIA. Foi para chegar a isto que milhares de soldados indonésios morreram em Timor!

Assim também o governo indonésio "colabora fielmente" com o Secretário Geral... que tomou a iniciativa do programa da "autonomia especial" e ganhou para essa opinião, até alguns clérigos (padres).

No momento em que todo o Timor devia estar a gritar o seu direito, dizem que as ordens dos líderes é estarem todos calados, para "colaborar" com o Secretário Geral. Na verdade, parece haver gente muito mais esperta da parte dos indonésios do que entre os que dizem que trabalham para a Independência de Timor. Aqui só meia dúzia de pessoas se inclinam para a autonomia, como pode acontecer em qualquer país. Mas a massa do Povo rejeita fortemente a autonomia e que exige o respeito a seu Direito à Independência. Oxalá aí compreendam este momento dramático para Timor. Isto é que deviam estar aí a gritar: o parlamento indonésio, como agressor invasor e massacrador do Povo Timorense não tem direito de estar presente em Timor. É presença assassina, aprovada por ventura por um parlamento sem autoridade no assunto, ou um Secretário Geral que deixou fugir das mãos a defesa do Direito do Povo de Timor. Pode simplesmente recommençar uma guerra, mas muito complicada. Quem é que dá atenção à ajuda extraordinária das decisões assassinas?"



Subject: Timor Leste
Sent: 11/9/98 5:47 PM
To: Arnold Kohen, askohen@igc.apc.org

Caro A. Kohen

As minhas saudações

Vai agora um Fax que recebi de Timor Leste e que diz:

"Quanto a alguns aspectos do ambiente nestes dias: em qualquer ponto da cidade, sobretudo nas zonas centrais, em que nós nos encontramos, se paramos e girarmos em circunferência, os nossos olhos avistam militares invasores. Viaturas militares de vários tipos: camiões de carga, motorizadas, carrinhas, automóveis ligeiros... militares. Mas muitos mais viaturas de matrícula civil, mas cheia de javaneses à civil e que são militares. Infiltrados por todas as ruas e caminhos dentro dos bairros, e percorrendo casa em casa, os vendedores ambulantes de todos os tipos, incluindo mulheres. Muitos desses tipos de vendedores não conseguem disfarçar o aspecto de militares. Todo o timorense detecta essa figura que considera execráveis, pois sabem que os andam a espiar de porta em porta.

Cada vez mais esclarecidas, as pessoas cada vez mais odeiam ouvir essa palavra "otonomia" (autonomia) especial ou "alargada". O povo simples apercebeu-se rapidamente do "logro" a que pretendem empurra-lo.

As pessoas vão-se apercebendo também, que as entidades que vogam no espaço, a tratam do "seu assunto: tratar do seu próprio direito e destino", na realidade não querem ver a realidade do documento escrito com vidas e sangue de 23 anos, mas espreitam os melhores ardis com que o enganar e deitar fumo nos olhos da comunidade internacional. Porque toda a gente sabe, que saído da crise actual, o governo agressor aproveita, com toda a esperteza, a "soberania" que tal "otonomia" especial lhe confere.

E "consultar Timorenses", continuarão a consultar militares indonésios, e os servidores do pródigo governo agressor, ou outro tipo de gente que aparecem em todos os países. Propostas de "otonomia" em que é tirado ao Povo a essência de todo o motivo da sua heróica luta de 23 anos. Quererão neste caso continuar a luta. Seria mais prudente, para todos, não brincar com a verdade, e saber tudo o que passou, e acontece agora, em Timor Leste, o "brutal" consenso geral, de que a vontade do Povo é unicamente a Independência. E as delongas, se as houver, vão ser fatais para ambas as partes e para a região. Procuramos não inventar, mas dizer o consenso, denso, sentido.

Adeus

N.B. Mande-lhe o texto há bocado por via E.mail, mas não sei se chegou. Ainda não sei usar o E.mail.

Mando-lhe agora por via Fax para ter mais certeza.

Um abraço. D. Cunha



**THE CENTER FOR RELIGIOUS FREEDOM
OF FREEDOM HOUSE**

**INVITES YOU TO A SPECIAL RECEPTION
AT FREEDOM HOUSE
FOR DR. PAUL MARSHALL, SENIOR FELLOW
AND EDITOR OF THE FIRST EDITION OF FREEDOM HOUSE'S
WORLD SURVEY ON RELIGIOUS FREEDOM
(TO BE PUBLISHED IN LATE 1999)**

**MONDAY, DECEMBER 21, 1998
5:00PM TO 7:00PM
2ND FLOOR BALLROOM
1319 18TH ST., NW
WASHINGTON, D.C.
(TWO BLOCKS FROM DUPONT
CIRCLE METRO, RED LINE)**

**RSVP BY DECEMBER 18
TO KRISTINA ROBB
(202)296-5101, EXT. 127**

InTHESE TIMES

INSTITUTE FOR PUBLIC AFFAIRS

2040 N. MILWAUKEE AVE., CHICAGO, IL 60647

8/25/98

Hello ARNOLD. I hope all is well with you. Here's a copy of this issue. CRAIG AARON will be sending you your check soon.

Best wishes,
Kristin Kell

California Church

2700 L Street
Sacramento, CA
95816

(916) 442-5447
(916) 442-3036 Fax
HN0029@handsnet.org

Scott D. Anderson
Executive Director

August 6, 1998

Honorable Barbara Boxer
112 Hart Senate Office Building
Constitution Ave & 2nd St. NE
Washington, D.C. 20510-0505

RE: SUPPORT: H. con. Res. 258 and S. Res. 237
Self Determination for East Timor

Dear Senator Boxer:

California Church IMPACT and its 1.2 million members support H. Con. Res 258 and Senate Res. 237.

The Concurrent Resolution calls on the U.S. to:

1. support an internationally supervised referendum to determine the political status of East Timor;
2. recognize the need to direct Timorese participation in the United Nations-sponsored tripartite (Indonesia, Portugal, UN) talks; and
3. work actively, through the United Nations and its allies, to realize the directives of existing United Nations resolution on East Timor.

Senate Resolution 237 "encourages the new political leadership in Indonesia to promote and protect the human rights and fundamental freedoms of all the people of Indonesia and East Timor" and reiterated item 33 in H.R. Con. Res 258.

These resolutions have bi-partisan support and are an important first step to changing the situation of the East Timorese and, even though these resolutions are non-

African Methodist Episcopal Ch.
African Methodist Episcopal Ch.
American Baptist Church of the N
American Church of Asia
Christian Methodist Episcopal Ch.
Church of the Brethren
Christian Church (Disciples of Chr
The Episcopal Ch.
Evangelical Lutheran Church in Ame
Evangelical Lutheran Church in Ame
Greek Orthodox Ch.
Missionary Church in Ame
National Baptist Convention
Presbyterian Church (U.S.
Reformed Church in Ame
Swedish Evangelical Ch.
United Church of Ch
United Methodist Ch.
Universal Fellowship
Metropolitan Community Church
Church Women Un
Orthodox Church of Greece

binding, the measures can influence the State Department in developing policy positions.

We join with Bishop Carlos Ximenes Belo, the 1996 Nobel Peace Prize recipient and our own Bishop Melvin G. Talbert, Episcopal leader of The United Methodist Church, San Francisco area, in our belief that the recent political changes in Jakarta make the timing ripe now to engage in a concerted effort to remedy the grim situation in East Timor.

Just a year ago, Bishop Belo--addressing the Kansas city meeting of the National Conference of Catholic bishops--urged greater advocacy from this country on behalf of East Timor, he has renewed that request with greater urgency now. Bishop Talbert wrote in his May 29, 1998 article detail his recent trip to East Timor: "I cried as I listened to a clergyman describe how the Indonesian authorities work to divide and manipulate the East Timorese, causing some to commit atrocities against their own people. The cleric's account made me recall similar indignities suffered by fellow African-Americans here in the United States prior to the victories of the civil Rights struggles."

We urge you to request President Clinton to undertake a major diplomatic effort on behalf of East Timor as part of the U.S. agenda with Indonesia.

Thank for your support of the people of East Timor.

Sincerely,

RUBY Y. ANDERSON
Director, Public Policy

bcc: John Chamberlin

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

August 3, 1998

Mgr. Carlos Filipe Ximenes Belo
Diocese of Dili

Senhor Bispo,

Dr. Geoffrey Robinson is the individual I mentioned.
I hope that he can be given all the courtesies a trusted malai
should be given.

With many thanks,

X Arnold Kohen

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

26 April 1998

Doctorandus Benjamin Araujo e Corte-Real
Universitas Timor Timur
Jalan Kaikoli
Dili

Dear Dr. Araujo e Corte-Real,

At the suggestion of Bishop Carlos Filipe Ximenes Belo, with whom I spoke the other day in Rome, I am writing to you in the hope of obtaining information on the folklore of the area of Mount Ramelau. Any cultural material you could provide on the legends, tales, etc, of the peoples of the surrounding areas and on Mount Ramelau itself would be greatly appreciated.

Traditional legends and beliefs regarding the role of Mount Ramelau as a place where the dead go to rest is a central aspect of this particular research.

I am working against a difficult deadline and hope to have a draft of my work completed soon. Therefore, it would be ideal if I could receive any information you might be able to provide comments via telefax -- listed above, USA 301-585 3288 -- within two weeks.

I am sure that you are extremely busy with your duties at the university and I do not want to impose upon your time. A summary of the points you regard as essential would be perfectly adequate.

I thank you very much for your interest, and please be so kind as to excuse the lateness of my request.

Sincerely yours,

Arnold S. Kohen

**FOR IMMEDIATE RELEASE**

Contact: Dave Fogelson
(781) 401-7792

**1992 REEBOK HUMAN RIGHTS AWARD WINNER FERNANDO de ARAUJO
RELEASED FROM PRISON IN INDONESIA**

JAKARTA (March 23, 1998) -- Fernando de Araujo, an Amnesty International prisoner of conscience who was presented the Reebok Human Rights Award in absentia in 1992, was released from prison today in Jakarta. He had spent over six years in prison upon his release. His release was confirmed by Doug Cahn, Reebok's director of Human Rights Programs who was with de Araujo immediately upon his release from prison.

"Fernando was released this evening," said Cahn. "His release was unexpected and is a victory for everyone who stands for human rights around the world," said Cahn. Cahn was in Indonesia on company business at the time of de Araujo's release and had hoped to get approval to visit de Araujo in prison as he had on a visit in 1995.

"Today I am a free man, but I do not feel free from the struggle for human rights for my people," said de Araujo.

At the age of 26, de Araujo was sentenced to nine years in prison in 1991 on a charge of "subversion." In November 1991, he organized and led a non-violent demonstration in Jakarta protesting the Santa Cruz massacre which took place in Dili earlier that month. Representatives from Amnesty International and the news media reported that more than 100 people were killed and scores injured when soldiers opened fire on mourners attending the funeral of an activist who championed the cause of independence for East Timor.

(more)

What
ed HN
do??
deteriorating
humanitarian
Valer
Hardy in
Pol. + 517
963
5557

Facsimile Transmission

TO: ARNOLD KOHEN
FAX: 301 585 3288
DATE: 25 March, 1998
FROM: GEOFFREY HULL, Fax. +61-2-9686-4654

Dear Arnold,

About sending me your chapter, you *could* fax it, but the disadvantage (apart from the cost to you) is that my machine takes a roll with waxy paper and the print tends to fade after a couple of weeks. So I think it would be best all round to post it to my home address:

27 John Street
Baulkham Hills NSW 2153
Australia ✕

I'll do my best. There really is an awful lot we don't know for sure about Timorese history, so I'll carefully distinguish in my comments between certain facts and my own and other people's conjectures.

All the best,



**in case not clear:*

27 John Street
Baulkham Hills NSW 2153

MISIONES SALESIANAS

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28008 MADRID

Tels. 543 85 65 - 549 32 63
Fax 544 52 45

Mr. Arnold S. Kohen
Washington , D:C: 20007

Madrid, January 30, 1998

Dear Mr. Kohen,

Thank you for your fax of 29 January 1998 about the possibility of staying with us in order to meet with Bishop Carlos Felipe Ximenes Belo. **MOST WELCOMED!**

Unfortunately I will be away in Rome and Milan from February 3 to 8 and I will not be here to welcome you and help you around. I say this because I am the only one who speaks English in this community, but the Rector of the Community - Fr. Benigno Castejón - says they will do all they can to make you feel at home.

Any communication up to February 3 you can address it to me in the fax you already have. After that the contact would be Fr. Benigno Castejón at fax at Spain 543 30 31.

God bless and love you,

Fr. Jesús Jiménez
Procurator, "Misiones Salesianas"

RESOLUTION ON EAST TIMOR

California-Nevada Annual Conference of the United Methodist Church

WHEREAS Indonesia's invasion of East Timor in 1975 and continuing occupation of that country have resulted in the death of approximately 200,000 Timorese (one-third of the population) according to Amnesty International estimates, making it the worst slaughter relative to population since the Holocaust; and,

WHEREAS the United Nations General Assembly and Security Council have never recognized Indonesia's purported annexation of East Timor and have passed numerous resolutions calling for Indonesia to withdraw from East Timor; and

WHEREAS the Indonesian government refuses to honor these resolutions, and continues to occupy East Timor and commit gross violations of human rights there; and

WHEREAS the Indonesian government has displaced Timorese families from their ancestral homes and has moved over 100,000 Indonesians into East Timor through their policy of "transmigration" in an attempt to dilute the Timorese population and destroy their culture; and

WHEREAS many Timorese are now incarcerated in Indonesian prisons for engaging in peaceful, nonviolent protest against the occupation of their country; and

WHEREAS in October 1992, the United States Congress passed legislation eliminating military training (IMET) aid to Indonesia in response to its actions in East Timor; and

WHEREAS in March 1993, the United States government reversed its previous position and supported a strongly worded resolution passed by the United Nations Human Rights Commission criticizing Indonesian human rights violations in East Timor; and

WHEREAS the United States refused to allow Jordan to sell U.S. fighter jets to Indonesia in July 1993 in reaction to Indonesia's human rights violations in East Timor; and

WHEREAS the United States government continues to sell and allow the commercial sale of U.S. weapons to Indonesia; and

WHEREAS it was revealed in December 1993 that the United States Defense Department continues to provide IMET military training to Indonesian officers despite the 1992 Congressional action aimed at ending that training; and

WHEREAS the United States government is not yet working to implement the United Nations resolutions calling for withdrawal of the Indonesian military from East Timor and for self-determination for the people of East Timor; and

WHEREAS in June 1993, the California-Nevada Annual Conference of the United Methodist Church expressed its profound concern for East Timor by adopting a resolution that called for a cut-off of all U.S. aid and arms sales to Indonesia until Indonesia complied with U.N. resolutions, withdrew its military forces from East Timor, and allowed a U.N.-supervised plebiscite in East Timor; and

WHEREAS the Indonesian government has failed to comply with any of these conditions; and

WHEREAS in his August 1993 pastoral column in the United Methodist Review, Bishop Melvin Talbert asked UMC congregations to take up the issue of East Timor "as a priority"; and

RECOGNIZING our moral and religious duty to respond to acts of inhumanity and genocide and to rescue a people, a nation, and a culture from annihilation;

THEREFORE BE IT RESOLVED that the California-Nevada Annual Conference of the United Methodist Church again calls on the President of the United States and the U.S. Congress to take immediate administrative and legislative steps to halt all United States military aid and assistance (including IMET training), economic aid, and weapons sales (both commercial and government-to-government) to Indonesia until the Indonesian government:

1. Ends all forms of inhumane treatment in East Timor, including torture, extra-judicial execution, and arbitrary arrest and imprisonment;
2. Permits unrestricted access to East Timor by international human rights organizations such as Amnesty International and Asia Watch; and
3. Complies with United Nations Security Council resolutions 384 and 389, withdraws its armed forces from East Timor, and allows a United Nations supervised plebiscite in East Timor to facilitate a process of genuine decolonization and self-determination; and

BE IT FURTHER RESOLVED that the Conference Secretary be instructed to immediately send copies of this resolution to the President of the United States, to the U.S. Senators from California and Nevada, to each Member of Congress from Northern California and Nevada, and to the appropriate editors of the major newspapers in both states; and

BE IT FURTHER RESOLVED that the California-Nevada Annual Conference of the United Methodist Church urges its bishop, pastors, and member congregations to adopt the cause of East Timor as a social justice priority, to educate themselves about East Timor, and to communicate their individual and collective concerns regarding East Timor on a regular basis to the President of the United States and to their U.S. Senators and Members of Congress; and

BE IT FURTHER RESOLVED that the California-Nevada Annual Conference of the United Methodist Church urges the General Board of Church and Society and the General Board of Global Ministries to make the issue of East Timor a priority for social action and mission.

(Adopted, June 1994)

RESOLUTION ON EAST TIMOR
California-Nevada Annual Conference of the United Methodist Church

WHEREAS this year will mark the 20th anniversary of Indonesia's invasion of East Timor; and

WHEREAS Indonesia continues to illegally occupy East Timor in defiance of ten United Nations resolutions; and

WHEREAS the invasion and occupation have resulted in the death of over 200,000 people (one-third of the population), according to Amnesty International and Roman Catholic Church estimates; and

WHEREAS the Indonesian government has displaced Timorese families from their ancestral home lands and has moved over 100,000 Indonesian transmigrants into East Timor in an attempt to dilute the Timorese population and culture; and

WHEREAS on November 12, 1991, the Indonesian army massacred as many as 250 Timorese mourners at the Santa Cruz cemetery in Dili, East Timor, which massacre was witnessed by Western journalists, whose reports to the outside world resulted in the renewal of a worldwide effort to free East Timor from Indonesian domination and oppression; and

WHEREAS in November, 1994, twenty-nine Timorese students conducted a nonviolent sit-in on the grounds of the U. S. Embassy in Jakarta, Indonesia, at the time of the APEC (Asia-Pacific Economic Cooperation) meeting there in an attempt to draw attention to the brutal occupation of their country and to ask for the release of Jose Alexandre (Xanana) Gusmao and other Timorese political prisoners, while hundreds of other Timorese demonstrated in the streets of Dili, East Timor; and

WHEREAS the Indonesian government responded with stepped-up repression in East Timor, including the torture and murder of six civilians in the town of Liquica in January 1995, and the employment of black-hooded "ninja" gangs who have conducted a campaign of terror, including the abduction and beating of dozens of Timorese who are thought to advocate independence; and

WHEREAS on March 1, 1995 the United Nations Human Rights Commission expressed its "deep concern over the continuing reports of violations of human rights in East Timor"; and

WHEREAS in March 1995, Assistant Secretary of State John Shattuck testified before two House International Relations subcommittees that he was very concerned about the human rights situation in East Timor, which, he testified, had begun deteriorating in late 1994, and had worsened even further in early 1995, even as the vice chairman of the U.S. Joint Chiefs of Staff announced in Jakarta that he endorsed the resumption of U.S. financed IMET training of Indonesian military officers; and

WHEREAS the United States government is not yet working to implement the United Nations resolutions calling for withdrawal of the Indonesian military from East Timor and for self-determination for the people of East Timor; and

WHEREAS the governments of Indonesia and Australia and several large oil companies are presently involved in a venture to extract oil that is rightfully the property of East Timor from the "Timor Gap"; and

WHEREAS in June 1993 and in June 1994, the California-Nevada Annual Conference expressed its profound concern for East Timor by adopting resolutions calling for a cut-off of all U.S. aid and arms sales to Indonesia until Indonesia complied with U.N. resolutions and withdraws its military forces from East Timor; and

WHEREAS in his August 1993 pastoral column in the *United Methodist Review*, Bishop Melvin G. Talbert was prophetic in calling on UMC congregations to take up the issue of East Timor as a social justice "priority"; and

WHEREAS a pastor in this Annual Conference recently returned from a fact-finding investigation to East Timor where he met with members of the religious community and confirmed that daily life in East Timor reveals unremitting tension and frequent terror; and

RECOGNIZING once again our continuing moral and religious duty to respond to acts of inhumanity and genocide and to rescue a people, a nation, and a culture from annihilation;

THEREFORE BE IT RESOLVED that the 1995 California-Nevada Annual Conference of the United Methodist Church again calls on the President of the United States and the U.S. Congress to take immediate administrative and legislative steps to halt all United States military aid and assistance (including IMET training), economic aid, and weapons sales (both commercial and government-to-government) to Indonesia until the Indonesian government complies with United Nations resolutions on East Timor, withdraws its military occupation forces from East Timor; and cooperates with the United Nations and other relevant bodies to facilitate a process of genuine self-determination for the East Timorese; and

BE IT FURTHER RESOLVED that the Conference Secretary be instructed to immediately send copies of this resolution to the President of the United States, to the U.S. Senators from California and Nevada, and to each Congressional Representatives within the bounds of the California-Nevada Annual Conference; and

BE IT FURTHER RESOLVED that the California-Nevada Annual Conference appoint a committee to explore the feasibility of divesting all Conference assets from any and all corporations directly involved in the expropriation of Timorese natural resources until such time as the government of Indonesia complies with United Nations resolutions and allows genuine self-determination in East Timor such that said corporations may then contract with the lawful owners of said natural resources, and that that committee be instructed to prepare a report to be presented to the 1996 annual meeting of the California-Nevada Annual Conference; and

BE IT FURTHER RESOLVED that the California-Nevada Annual Conference again urges the General Board of Global Ministries and the General Board of Church and Society to make the issue of East Timor a priority for social justice and mission purposes, to support constituency education and related projects on East Timor, and to prepare a resolution on East Timor to be voted on at the 1996 General Conference.

(Adopted, June 1995)

RESOLUTION ON EAST TIMOR
California-Nevada Annual Conference of the United Methodist Church

Whereas Indonesian armed forces invaded the former Portuguese colony of East Timor on December 7, 1975; and

Whereas this genocidal attack by the Indonesian government has resulted in the slaughter of more than one-third of the population (over 200,000 people), the worst massacre relative to population since the Holocaust; and

Whereas the terror continues to this day, as the United States government continues to supply the arms which make this frightening level of repression possible; and

Whereas thanks to public pressure, the United States Congress eliminated military training aid (IMET) to Indonesia in October, 1992, the first action Congress has taken on this issue in 17 years; and

Whereas in March 1993, the United States government reversed its position and supported a strong resolution passed by the United Nations Human Rights Commission critical of the Indonesian government's human rights violations; and

Whereas the United States government is not yet working to implement United Nations resolutions calling for the withdrawal of the Indonesian military and self-determination for the people of East Timor;

Therefore, be it resolved that we, the members of the 1993 California-Nevada Annual Conference, hereby urge President Bill Clinton to take immediate administrative and legislative steps to halt all United States military aid, economic aid, and weapons sales to Indonesia until the Indonesian government complies with United Nations resolutions, and

- 1.) Withdraws its military occupation forces from East Timor;
- 2.) Allows a United Nations supervised plebiscite in the territory to facilitate a process of decolonization;
- 3.) Ends all forms of inhuman treatment, including torture, extra-judicial executions, and arbitrary arrest and imprisonment;
- 4.) Permits unrestricted access to East Timor by international human rights organizations.

Be it further resolved that the Conference Secretary be instructed to immediately send a copy of this resolution to the President of the United States, to our two California State Senators and our two Nevada State Senators, and to all Congressional Representatives within the bounds of the California-Nevada Annual Conference; and

Be it further resolved that the California-Nevada Annual Conference urge members of local churches to communicate the above concerns to the President and legislative representatives, and that the Board of Church and Society be asked to make information on the plight of the East Timorese people available to local churches. (Adopted, June 1993)

NCEC**THE NORTHERN CALIFORNIA ECUMENICAL COUNCIL****RESOLUTION ON EAST TIMOR**

WHEREAS Indonesian armed forces invaded and seized the former Portuguese colony of East Timor on December 7, 1975; and

WHEREAS the Indonesian invasion and occupation of East Timor have resulted in the death of approximately 200,000 Timorese (one-third of the population) according to Amnesty International estimates, making it the worst slaughter relative to population since the Holocaust; and

WHEREAS the United Nations General Assembly and Security Council have never recognized the Indonesian purported annexation of East Timor and have passed numerous resolutions calling for Indonesia to withdraw from East Timor; and

WHEREAS the government of Indonesia refuses to honor these United Nations resolutions, and continues to illegally occupy East Timor and to commit gross violations of human rights there; and

WHEREAS the Indonesian government has displaced Timorese families from their ancestral homes and has moved over 100,000 Indonesians into East Timor in an attempt to dilute the Timorese population and culture; and

WHEREAS many Timorese are now incarcerated in Indonesian prisons for engaging in peaceful protest against the Indonesian occupation of their country; and

WHEREAS in October 1992, the United States Congress eliminated military training (IMET) aid to the Indonesian government in response to its actions in East Timor; and

WHEREAS in March 1993, the United States government reversed its previous position and supported a strong resolution passed by the United Nations Human Rights Commission criticizing Indonesian human rights violations in East Timor; and

WHEREAS the United States government continues to sell weapons to the government of Indonesia despite its illegal and brutal occupation of East Timor; and

WHEREAS the United States government is not yet working to implement the United Nations resolutions calling for withdrawal of the Indonesian military from East Timor and for self-determination for the people of East Timor; and

RECOGNIZING our moral and religious duty to respond to acts of inhumanity and genocide and to rescue a people, a nation, and a culture from annihilation;

(over)

Facsimile Transmission

TO: ARNOLD KOHEN
FAX: 301 585 3288
DATE: 20 January, 1998 +61
FROM: GEOFFREY HULL, Fax. 2-9686-4654

Dear Arnie,

Thanks for your fax and for your enquiries on my behalf. Please keep trying with the Ford Foundation. I'm quite out of funding for my Timor work and unless I can raise some more money I won't have any more time to pursue it. Could your Episcopalian bishop-friend possibly help? Unfortunately the University of East Timor, though friendly to me, is broke; Indonesian institutions might be marginally better off, but I'd have a hard time winning their support because of the paranoia about non-Indonesian (and Portuguese-speaking) academics working in East Timor.

Coming now to your question, the ethnic group to which Bishop Belo's mother belongs calls itself *Waima'a*, while their Makasae neighbours (and most other Timorese) call them *Waimoa*. The Waimoa inhabit the towns and districts of a small district west and south-west of Baucau: Caibada, Bucoli, Ostico, Vemassee, Uaigae, Uatolari (not to be confused with the homonymous town east of Viqueque), Loilubo, Osoala, Uma Ana Ico, Bado Hoo and Bahamori. The population of Baucau is part Waimoa, part Makasae, and in Venilale the Waimoa merge with the Midiki.

The Waimoa speak an Austronesian language akin to Tetum, Galoli and Mambai as well as to the Dawan (Atoni) and Rotinese languages of West Timor. They are closely related to their Kairui and Midiki neighbours and to the geographically separated Nauti; their languages are still mutually intelligible and really should be considered dialects of one 'Waimahic' language.

According to the stereotype, the Waimoa are a peaceful, intelligent, industrious people, different from the more aggressive and reserved Makasae. The Makasae and Fataluku peoples speak Papuan languages completely unrelated to Waimoa and other Austronesian languages. Their ancestors migrated along the Moluccan island-chain from north-western New Guinea. Another Papuan-speaking group are the Bunak of central Timor, whose

→ probably in pre-Christian times.

The basic racial type of the Makasae and Fataluku is not, however, Melanesian, like most modern-day Papuans. Rather it is Proto-Malay, an early offshoot of the Caucasian division of mankind that originally filtered down into Indonesia and Papuasia from southern China. This explains why in East Timor one often comes upon individuals with almost European features but who don't have a drop of Portuguese blood. (In prehistoric times the whole East Indonesian zone and western New Guinea was peopled by Proto-Malays; the true Negroid Papuans and Mongoloid Deutero-Malays came later).

As for the Waimahans (by which term I denote the Waimoa, Kairui, Midiki and Nauti together), they are also of Proto-Malay stock. Their ancestors were probably the first of a string of Austronesian-speaking immigrants who sailed to Timor from the islands off the south-eastern prong of Celebes around the 11th century A.D. Hence in physiognomy there are few appreciable differences between Austronesian-speaking peoples like the Waimahans and Papuan-speaking ones like the Makasae.

I'm faxing also an ethnolinguistic map which will give you an idea of the position of all these peoples of eastern East Timor, the so-called *Firaku* zone.

Something now on a completely different subject. A friend of mine is doing some writing on Americans who contributed to popular entertainment and sports in Australia in the 1960s and 1970s, and he's been trying to make contact with the main ones to get them to write some memories for him. One of those he hasn't been able to contact is a Jewish American. I don't know if you mix much in Jewish society, but is it so well organized in the States that one can easily get addresses of prominent (and not so prominent) people? If so, you might be able to get my friend the address he wants. If you can easily help, let me know and I'll send you the name and other particulars.

Best wishes,

Geoffrey

E I T O D E W I T E R



Facsimile Transmission

TO: ARNOLD KOHEN
FAX: 301 585 3288
DATE: 21 January, 1998
FROM: GEOFFREY HULL, Fax. +61-2-9686-4654

2 pages

Dear Arnold,

Thanks for your renewed promises of help, and for the copy of your stirring article "Murder on the Mountain". From what I heard about the events at the time, you've obviously got to the heart of the question. Though if you'll pardon me a trifling and pedantic correction, *Tatamailau* is a Mambae, not a Tetum name, Tetum being spoken only as a second language in the areas around Ramelau, the heart of Mambae country.

The questions you ask about the Waima'a are very interesting; I just wish I had answers to them. What I *do* know is the following. I believe that the Portuguese never had great trouble with the Waima'a because, like their western neighbours the Galoli, they are a coastal people with traditions of contact and exchange with other Timorese and foreigners. The stereotype I gave you is based on what I've heard from East Timorese, and also on my own observation of some of them.

In the days of tribalization and head-hunting, practically every ethnic group of East Timor was at some time pitted against its neighbour in warfare. However, I know nothing of the history of Waima'a-Makasae relations, except that in recent times there has been enough symbiosis for members of both groups to populate the big town of Baucau, and for the Naueti to survive closed in on three sides by their Makasae neighbours. Perhaps Bishop Belo himself could give you some anecdotes and local history.

Regarding the warlike qualities of the Makasae (and to a lesser extent the Fataluku)—known as the *Firaku* (= "we comrades" in Makasae) it is significant that these people have always been the backbone of East Timorese resistance to the Indonesians. (The Portuguese had earlier won them over by baptizing their kings and giving them Portuguese military titles). I am sure that the aggressiveness of the Makasae has a lot to do with their belonging to the oldest (New Guinean) population of the island, with a history of fighting off the later Austronesian settlers. Undoubtedly around 11th century AD there would have been quite bloody warfare between the Makasae and the Waimahan tribes who, as I told you, were the spearhead of Celebean colonization.

The only study of the Waima'a I know of is by an American anthropologist, David Hicks, entitled "The Cairui and Uai Ma'a of Timor" (*Anthropos* 68, 1973). Hicks was at that time a lecturer at the State University of New York. He subsequently published a few things on the Tetum-speaking people. I'm mailing you tomorrow a photocopy of the 1973 article which, I'm afraid, you won't find of great use.

The trouble with anthropological and ethnographical writings on East Timor is that no-one has ever attempted a systematic study of the whole nation. Foreign scholars go there and visit one particular tribe, then write up articles that give the impression that their customs are unique when, in many cases, they are common to all East Timorese. Almeida de Castro, Elizabeth Traube and Benjamim Corte-Real have worked on the Mambae, the Australian James Fox on the Rotinese of West Timor, Henri Campagnolo on the Fataluku and David Hicks on the Belunese, Waima'a and Kairui. As I am approaching the language question in a very systematic way (with vocabulary and grammar questionnaires filled in for each language and analysed contextually), I am very keen to see some anthropologist doing the same with traditional culture and folklore.

Unfortunately, most educated East Timorese of the over-40 generation (i.e. the current leadership!) have little interest in local languages and cultures and can't see the importance of studying and cultivating anything other than Tetum which they value mainly as the next best thing to Portuguese language and culture, their real loves. I didn't find in Timor any member of the clergy at all enthusiastic about my plan to get the Gospels translated into all East Timorese languages and to collect oral literature from each of them. The only local language for which Bishop Belo wanted me to devise some catechetical material was Fataluku, and only because many speakers of this languages know no Tetum.

Admittedly, the main concern of East Timorese is to keep body and soul together in the present situation. But I can't share such utilitarian and exclusive attitudes to language and culture. My approach is inclusive. Every manifestation of human culture in East Timor (including Portuguese) is valuable and worth studying and preserving in my view. The task is to convince the East Timorese, victims of Portuguese, then Indonesian, assimilatory policies to come round to this truly humanistic view.

This year I am publishing two books resulting from my data collection and research which I was able to write in 1997 thanks to a one-year funding grant from a Japanese benefactor. One is a literature review of Timorese languages and linguistics; the other is a systematic historical study of the local Austonesian languages. But there is so much to do and so few to do it; one of the problems of my not having funding is that I can't institute Timorese-specific courses that might produce future scholars in the field.

Sadly, regarding anthropological studies, what Professor Hicks wrote in 1973 is still true today: "Whereas we possess a copious store of information on many of the indigenous cultures of Indonesian Timor, much of Portuguese Timor is virtually an ethnographic blank." And this is because politicians, church people and pro-Timorese activists think that the way to help the Timorese is to cater only for their material and religious needs, and they regard the efforts of people like me committed to the culture of the East Timorese as dabbling in peripheral issues not worth pouring money into!

Keep in touch, and best wishes,

Geoffrey

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 5, 1998

Bispo Carlos Filipe Ximenes Belo

(2) Pages

Senhor Bispo,

A few moments ago I received the following message from Oslo. As you see, Bishop, the reception at the Nobel Institute has now been organized.

With best regards,

XTK

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 12, 1998

Bernt Gulbrandsen
Caritas Norge

Dear Bernt,

I am sorry it has taken me so long to get back to you. It now appears that Bishop Belo will not be coming to Oslo after all. But I expect to visit and would be happy to see you on Sunday. I am still waiting to confirm precise schedules for that day. (I may not arrive until late Saturday or Sunday morning) and I will be in contact very soon as I have more information.

Many thanks,



Westminster Abbey

The Revd Dr A E Harvey
Sub-Dean of Westminster
3 Little Cloister
Westminster Abbey
London SW1P 3PL
+44 (0)171 222 4174
+44 (0)171 233 2072 (fax)

Bishop Belo
Fax: 00 39 687 131 081

February 24 1998

Dear Bishop

I understand from Arnold Kohen that you are well disposed towards the idea of taking part in the service at Westminster Abbey on July 9 1998 when we shall unveil ten statues of 20th century martyrs. He has told me that you are at present in Rome, and you will find attached a fax from the Dean of Westminster with a formal invitation to preach at this service. We are all very pleased indeed that there is at least a possibility that you may be able to accept, and we much look forward to hearing from you.

Yours sincerely



The Revd Dr Anthony Harvey

TO: BISHOP BELLO @NCCBUSCC.org

Wobb
225
5136

Draft Letter to Bishop Belo

Most Reverend Carlos Felipe Ximenes Belo, s.d.b.
Apostolic Administrator
Diocese of Dili
Uskupan Lecidere [Bidau]
K.P. 10250, Dili 88010
East Timor

FAX: (62)(390) 23.184

Dear Bishop Belo,

As we Bishops of the United States are about to meet in our Spring Assembly, I am reminded of your presence among us at the Kansas City Assembly last year. It was a great pleasure to have you with us at that time, and I was particularly pleased that you were able to be my guest in Newark.

At this historic juncture, our Conference is eager to lend whatever support we can to make real the promise of the 1996 Nobel Peace Prize. We believe that the United States government should impress upon the new Indonesian administration the need for a prompt resolution of the East Timor issue, based upon the freely expressed wishes of the people and in accord with the resolutions of the United Nations.

Attached is a copy of a letter I have just sent to Secretary Albright expressing those views. I extend warm personal greetings to you and to Bishop ***, assuring you of the continued solidarity of our Conference with the Church in East Timor.

Fraternally yours in Christ,

Most Reverend Theodore E. McCarrick
Archbishop of Newark
Chairman, USCC Committee on International Policy

Draft letter to Secretary of State on Indonesia/East Timor

The Honorable Madeleine K. Albright
Secretary of State
2201 C Street, NW
Washington, DC 20520

Dear Madame Secretary,

For many years now, the Catholic Bishops of the United States have expressed their concern about the religious and civil liberties of the people of the former Portuguese colony of East Timor. We are aware that you also have shared these concerns, and we recall especially your visit to Indonesia as our U.N. Ambassador in September of 1995 during which you addressed the continuing problem of the human rights situation.

Bishop Carlos Ximenes Belo of Dili, recipient of the 1996 Nobel Peace Prize, has commented recently on the continued civil disturbances that are causing great suffering and growing resentment on the part of the people of East Timor, disturbances caused largely, in the bishop's view, by the heavy-handed excesses of the Indonesian military in the territory.

In view of the recent changes within the Indonesian government, this would seem an appropriate moment for the United States to press anew for a speedy resolution of the East Timor status question that, with the good offices of the United Nations, must be based on the freely expressed wishes of the people of East Timor.

While that longer-term goal is all important, I would urge that the United States advocate an immediate and genuine reduction of the Indonesian military presence in East Timor, the release of prisoners incarcerated for purely political reasons, the guarantee of freedom of speech and assembly, and an end to abuses of peoples' human rights. Minimizing the military presence and ending abuses could greatly enhance the prospects for a genuine solution of the East Timor tragedy.

With all best wishes, I remain

Sincerely yours,

Most Reverend Theodore E. McCarrick
Archbishop of Newark
Chairman, USCC Committee on International Policy

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 31, 1998

Att: Dr. Geoffrey Hull

Dear Geoffrey,

I am certainly willing to make such an appeal. Of course, the publisher must approve it, but I cannot see why they would not.

I believe I have mislaid your mailing address, and would be grateful if you could fax it so I can send the chapters.

Yes, the bishop seemed to have enjoyed himself thoroughly in Portugal. It was rather amusing to have watched him.

It remains infuriating that you have so little support for this vital work.

With best regards,



Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 30, 1998

for Dr. Geoffrey Hull

Dear Geoffrey,

I am back from a visit with Bishop Belo. You would have greatly enjoyed the sight of him receiving the honorary doctorate from the University of Evora, complete with the funny black felt hat. What a Lusophile!

I handed in the manuscript last week, having made liberal use of your corrections and comments. I still would like to know if there were any additional way that I might credit you for your contributions, formulations, etc, beyond the fulsome mention in the acknowledgements?? Please let me know. I understand the sensitivity of your positive (though hopefully that might change now) but nonetheless I want you to get credit where it is due.

In addition, I was wondering if you might be willing to look at the re-write of the chapter I sent you, and the conclusion (which includes the material on the ethnic groups of Timor) to ensure that no barbarities have crept in and that I have not misused your insights?

Have you heard from Tessa Piper? Now that the manuscript is in (though it will need to go through editing), I can breathe a little, and am anxious to do what I can to assist you.

All the best,

Arnold



MAY 22 1998

U.S. AGENCY FOR
INTERNATIONAL
DEVELOPMENT

The Honorable Tony P. Hall
House of Representatives
Washington, DC 20515

Dear Congressman Hall:

Mr. Atwood has asked me to reply to your letter of April 15, 1998, concerning Bishop Belo's article inquiring about the possibility of U.S. assistance to help alleviate food shortages in Indonesia.

I am pleased to advise you that our Office of Food for Peace has committed \$25 million in P.L. 480, Title II emergency food aid in response to the drought in Indonesia. Of this amount, \$4.4 million has already been provided via CARE/Atlanta for 50,000 of the most severely affected people in East Timor. Further, our Office of Foreign Disaster Assistance has provided nearly \$600,000 in disaster relief assistance, including funding for medical assistance, food security projects and the transport of relief supplies to isolated areas. Beyond these short-term measures, USAID/Indonesia has allocated \$6 million in Development Assistance (DA) to carry out medium-term food security activities. Therefore, U.S. emergency aid for the Indonesia drought to date totals nearly \$36 million.

Thank you for bringing this matter to our attention. Please let us know when this office can be of further assistance.

Sincerely,

Robert K. Boyer
Senior Deputy Assistant
Administrator
Bureau for Legislative and
Public Affairs

98-4-23 ; 13:53 ;

*Embassy of the United States of America*

Jakarta, Indonesia

April 22, 1998

Dear Mr. Wolf:

Thank you for your letter of April 15, 1998, which requested information on what the United States Government is doing to help the people of East Timor deal with food shortages and deteriorating health conditions. We, too, believe the situation in East Timor deserves priority attention. We have, therefore, undertaken the following:

A. I used my disaster relief authority on February 19, 1998 to provide \$25,000 in emergency food and medical supplies, which were distributed through CARE.

B. USAID has programmed 7,280 metric tons (MT) of rice through P.L. 480 Title II emergency relief food for some 10,000 East Timorese households or about 50,000 persons. The first shipment of 1,900 MTs is scheduled to arrive in Dili by mid-to-late June for distribution by CARE. The total value of relief food destined for East Timor is over \$2.6 million.

C. Our USAID program has also allocated nearly \$2 million for new and continuing health, sanitation, nutrition, water and human rights activities in East Timor this fiscal year.

Ms. Vivikka Molldrem, USAID/Indonesia Mission Director, and Mr. Mark Johnson, USAID/Indonesia Program Officer, will be in Washington from April 27 to May 6. Should you wish a more detailed review of our assistance to East Timor, they would be pleased to meet with you or your staff.

Thank you for your interest in USG assistance to the people of East Timor.

Sincerely,

J. Stapleton Roy
Ambassador

The Honorable
Frank R. Wolf,
House of Representatives.

2

Arnold S. Kohen

xxx

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

2 Feb. 1998

Dr. Geoffrey Hull

Dear Geoff,

A friend of mine who works with an American foundation would be happy to pass on your proposal to any likely funders in the event that her own foundation -- The Asia Foundation -- can't help. There can be no promises -- it is impossible to guarantee this kind of thing, of course, no matter what one is asking for -- but you never know, and it is very much worth making the effort. There is sympathy there, and I have given what you are doing a very strong endorsement.

Contact my friend directly. It should be done via e-mail. Her name is Tessa Piper (she is British, by the way).

Send me a copy of what you send to her, please. I am trying other possibilities as well.

Her e-mail: tessa@buaya.gn.apc.org

My e-mail: askohen@igc.apc.org

Best wishes,



PS: I will be in contact when I return from Madrid after seeing the bishop. I will have some other ethnolinguistic inquiries. By the way, how do you say "Happy birthday" in Makassae and Waima'a?

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 31, 1998

Mr. Robert Weil
St. Martin's Press

Dear Bob,

Attached here is revised catalogue copy, over which I have labored long and hard. Some of the things in the original were wrong:

The part about the Vatican and Indonesian Catholics for one; for two, it is not clear that millions of dollars of contributions from Indonesian sources [not "Indonesia": these were individuals] were illegal: perhaps many hundreds of thousands, but "large" covers it.

Another thing: my name is Arnold, not "Arthur," as I was identified on the bottom.

Other points needed to be clarified in the interest of accuracy or made more interesting. But much of the text remains intact and was perfectly fine.

I am merely trying to sharpen things up to the benefit of all. This is a complicated subject and most people have no way of knowing the precise facts.

By the way, the new text is only two words longer than the old one.

Let me know what you think of all this. I will look forward to seeing you at lunch on Tuesday.

Best regards,

Arnold

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 8, 1998

Dr. Benjamin Corte-Real

Dear Dr. Corte-Real,

Thank you very much for your fax message of May 7. In fact, whatever you could send would be very useful. However, your fax stated that I would receive two fax messages but all I received was your one note advising me that some short poetic texts on Mount Ramelau would arrive. I hope that I can receive them as soon as possible. But I also can work in other material a bit later, so please do send whatever possible now, and add whatever you feel relevant on the subject of Ramelau later.

The important thing is to have your input on the subject of Ramelau.

With best wishes,



Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 9, 1998

Dr. Benjamin Corte-Real

Dear Dr. Corte-Real,

I am very grateful for the material you sent. Some months ago, however, I wrote a brief article that mentioned Tata Mai Lau -- although I mistakenly said that this was in the Tetum language! Dr. Geoffrey Hull informed me of my mistake.

I was wondering if you would be able to provide me a brief summary in your own words (your English is excellent, I must say) of the importance of Mount Ramelau -- Tata Mai Lau as a place of the dead in local lore, and East Timorese lore in general. If you were able to send one or two pages (as briefly or as long as you want) on this subject over the coming days, it would be extremely helpful. This should be aimed at a general reader, assuming they know absolutely nothing.

Naturally, you (and anyone else) will receive full credit for this as you wish to be cited.

With many thanks,



To: **Arnie Kohen**

To fax number: ~~0001-202-363-3658~~ 301 585 3288

Number of pages including this: 1

From: **Chris Dammers**

Phone: + 44 1865 513179

Fax: + 44 1865 310158

Address: 214 Woodstock Road, Oxford, OX2 7NH, England

Email: ChrisDammers@Compuserve.Com

Subject: **East Timor: internally displaced people**

Date: **13 12th February 1998**

Dear Arnie,

My partner Dianna Melrose sends greetings. She also tells me you are absolutely the person to consult about East Timor.

I am currently working for the Norwegian Refugee Council on a global survey of internally displaced people. I have actually been writing the country entries for the Middle East. However as is the way with these things they have been let down by their coordinator for South-East Asia and have appealed to their other contributors to bale them out, so I am writing entries for Cambodia and East Timor, to impossible deadlines (supposedly the end of next week).

The survey is supposed to complement the much more extensive documentation on cross-border refugees, with whom it is not immediately concerned. I know displacement has been an important issue in East Timor, including displacement by Indonesian settlers, but am having trouble identifying any coherent and up-to-date documentation. The most promising may be an unpublished study by George Aditjondro, though I have not yet been able to track this down. I am also looking for good up-to-date background documentation on East Timor.

If you have any recommendations re documentation, websites, or appropriate people to contact (my current shortlist is TAPOL, CIIR, CAFOD, Carmel Badiarjdo, George Aditjondro, and Peter Carey) I would be most grateful if you could rush me an email.

With thanks in advance,



Chris Dammers

FRANK R. WOLF
10TH DISTRICT, VIRGINIA

WASHINGTON OFFICE:
241 CANNON BUILDING
WASHINGTON, DC 20515-4810
(202) 225-5136

CONSTITUENT SERVICES OFFICES:

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WINCHESTER, VA 22601
(540) 667-0990
1-800-860-3483
(WITHIN VIRGINIA)

The Honorable William J. Clinton
The President
The White House
Washington DC 20500

Dear Mr. President:

As you are seeking ways to bail out Indonesia from its current economic crisis, largely of its own making, it is important that you actively seek ways to help the end of the reign of terror being waged on the people of East Timor. The time is now.

I have heard nothing to indicate that the administration has raised the East Timor issue in its recent discussions with Indonesian officials about the International Monetary Fund package. As you are helping the people of Indonesia, you should also be considering how the East Timorese can benefit from the global bailout. It is not right that they should continue living in fear at the same time millions of American tax dollars are being funneled into the very regime whose military has terrorized them for decades.

It is time to break this cycle. It is critical that the administration use this current opportunity to help end decades of repression and promote autonomy for the East Timorese.

Any economic bailout would, either directly or indirectly, contribute to the financing of the Indonesian army's activities in East Timor. Indonesian security forces raid homes in the middle of the night, take away young people and torture them. The army is brutal and excessive. It answers to no one. It has engaged in a reign of terror on the island that has left the people scared, tense and without hope for protection or justice. We should be urging the military to withdraw from East Timor.

Bishop Belo won the Nobel Peace Prize in 1996 bringing the world's attention to this conflict. But it has been over a year since the award and the killings, disappearances and fear continue. There has been no improvement in the lives of the East Timorese. President Suharto has done nothing to improve the situation or end the terror.

Now he seeks assistance from the international community which will stabilize his regime. In exchange, we should demand that he end Indonesia's stranglehold on East Timor. Doing so would remove a major hurdle toward seeking support for this Indonesian assistance.

Before the United States gives millions to Jakarta, please encourage the Indonesian government to move forward toward peace. We should insist on autonomy or independence. If we can't do it now, when?

The United States can take the lead and make a difference in this conflict. I hope it will choose to do so.

Best wishes.

Sincerely,

Frank R. Wolf
Member of Congress

FRW:ach

Now is the time to help the people of East Timor. The Admin must act.

THIS STATIONERY PRINTED ON PAPER MADE OF RECYCLED FIBER

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VERMONT

COMMITTEES:
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United States Senate
WASHINGTON, DC 20510-4502

TO: Arnold
FROM: Rieser

OFFICE OF SENATOR PATRICK LEAHY

Phone: (202) 224-7284
Fax: (202) 228-0280

DATE: 4/10

NUMBER OF PAGES (Including this page): 2

FAX #: (301) 585 3288

Arnold, we are continuing
to pursue this. Tim

DISASTER ASSISTANCE TO INDONESIA

This fiscal year (FY 1998), the U.S. Agency for International Development, through the Office of Foreign Disaster Assistance (OFDA) is funding disaster response activities in the amount of about \$550,000 for Indonesia in response to the El Nino-driven drought.

All but \$50,000 of this funding is being provided for Irian Jaya which is suffering special problems of food security and water shortages that are exacerbated by its relative isolation from the rest of Indonesia. Other problems include the extreme difficulty of moving food or seed (in lieu of food) into its highlands, and the fact that the indigenous population is not ethnically Indonesian and largely subsists on foods other than rice. Hundreds of thousands of people are at risk of malnutrition and starvation.

USAID has sent OFDA Regional Advisors to Indonesia on two occasions since October 1997 to assist the USAID field mission in the El Nino-related crisis. In effect, the USAID mission and the Government of Indonesia (GOI) were particularly interested in OFDA focusing its assistance on the special problems of Irian Jaya.

Grants have been funded with World Vision Relief and Development (WVRD), International Committee of the Red Cross (ICRC), and Mission Aviation Fellowship (MAF). WVRD has received \$250,000 for a seeds program that is enabling local missionary groups to assist the native peoples in planting carrots, beans, corn, cabbage, etc. In response to the ICRC appeal, OFDA contributed \$150,000, primarily for the provision of relief supplies, including medical assistance, to over 2,500 beneficiaries. An OFDA grant of \$100,000 to MAF enables that organization to continue to assist with the air delivery of relief supplies into the highlands, where there are virtually no roads into the interior of the highlands.

USAID is doing contingency planning to prepare for a possibly worsening situation in Indonesia caused by both the current financial crisis (which now threatens civil unrest) and the El Nino-driven drought that is already causing food, water, health and related problems throughout the archipelago. A USAID team will travel to Indonesia around April 6 for about three weeks to look at humanitarian assistance needs. The team will be led by Peter Galbraith, Senior Counsel to the USAID Administrator, and will include representatives of the Asia and Near East Bureau and the Humanitarian Response Bureau's Office of Foreign Disaster Assistance and Office of Transition Initiatives.

April 3, 1998

From lwfny@undp.org Wed Mar 4 10:59:51 1998
Return-Path: <lwfny@undp.org>
Received: from nygate.undp.org (nygate.undp.org [192.124.42.3])
by igcb.igc.org (8.8.8/8.8.8) with ESMTP id JAA26701;
Wed, 4 Mar 1998 09:46:27 -0800 (PST)
Received: from LOCALNAME (ppp-141.undp.org [192.124.42.141])
by nygate.undp.org (8.8.7/8.8.7/1.12) with SMTP id MAA08446;
Wed, 4 Mar 1998 12:56:30 -0500 (EST)
Message-ID: <34FDAFAD.16A5@undp.org>
Date: Wed, 04 Mar 1998 11:46:53 -0800
From: "Dennis W. Frado" <lwfny@undp.org>
Reply-To: lwfny@undp.org
Organization: Lutheran World Federation
X-Mailer: Mozilla 3.01Gold (Win95; I; 16bit)
MIME-Version: 1.0
To: Asedi <Asedi@aol.com>
CC: Mark Brown <mark_brown.parti@ecunet.org>,
beatitude@igc.apc.org,
easttim@jisp.net, larry@nccusa.org, cswlwr@igc.apc.org,
askohen@igc.apc.org, "tankersb@ucc.org.miriam"@igc.apc.org
Subject: Re: Urgent Action Network
References: <70d04eaa.34fae405@aol.com>
Content-Type: text/plain; charset=us-ascii
Content-Transfer-Encoding: 7bit
Status: RO

Dear Becky:

A short note in response to your March 2 message on the urgent action network on East Timor issues.

1. I think it is good to have a distinction between legislative alerts and human rights alerts. A number of people will want to get both kinds of alerts, but some may want to get only one kind.
2. It seems to me that we need to make arrangements for people who can receive these by e-mail and those who get them by fax and those who will get them by regular mail.
3. Financial constraints, at least initially, may mean that we can provide services under 2. in sequential order, i.e. easiest by e-mail, secondly by fax, and thirdly by mail. I'm not totally comfortable with that allocation but reality may define what we can and cannot do.
4. From the ELCA side, it will be necessary to have a conversation with Mark Brown in our DC office as to what is possible to get some

Lutherans involved. (I am taking the liberty of copying to him this note so he will be aware that you may be contacting him [again?].) Basically, we (ELCA) don't give out our lists. That suggests that, instead, we could possibly place a note in the periodical, Legislative Update, inviting people who wish to be on our "alerts list" to send an e-mail message, fax or letter (again depending on what we can manage) to you (or a place you designate). Another possibility (but perhaps a duplication) would be to send such a note with his next communication to the human rights action alert group. These are just ideas to explore with him as he has the details on the ELCA policy on the development of these arrangements.

5. In terms of a tangible handle, I favor the first one being a comparatively "simple" one, like one of the two you mentioned earlier relating to resolutions. Notwithstanding the view of some about the urgency of the IMF issues, these resolutions are easier to explain than whether the IMF funding should be conditioned and it may be easier to get consensus in the group on these than on IMF funding. Once we get going, we could consider a lobby day but, if we ask people to communicate on one or two legislative issues and send copies of the correspondence to you, we should have a better gauge of the size of our core group who might come to DC for a lobby day. I also think we need to place our own "label" on what we do as a church network. It may mean we adapt what others are doing and, as is often the case in DC, it may be closely coordinated, we need some "identity" because the policies we advocate may be the same as some of our friends but sometimes won't be. In brief the churches cannot arrogate to others the decisions on which specific issues to work on because we have our own separate policy bases which we must follow. We cannot take instructions from others, although we can and should consider their suggestions and recommendations.

6. This may suggest that you will want to expand the core group you identified because, essentially, the churches will only be able to do what their policies permit and their Washington office staff are the ones who know the policies. For example, Churches for Middle East Peace takes up only those issues for which there is a significant policy base among the churches which are C-MEP members. Sometimes everyone joins in on a letter or a Hill visit, sometimes only a few. They have a flexible modus operandi which might be considered. It would be worthwhile to talk with Corinne Whitlatch on how they work procedurally. Mark Brown is chair of C-MEP this year, so he can offer his views.

7. Regarding funding, it would seem we would need to develop a budget proposal for this kind of work. I would check with the denominations, APC and similar groups like Churches for Middle East Peace and WOLA as to what costs might be. Then the question is what channel to use. Should it be the Southern Asia Committee?, a project of APC? other? Larry's counsel will be critical in this regard since your work is with the Southern Asia desk at CWSW.

Hope this is helpful.

Dennis

--

Dennis W. Frado
Director, Lutheran Office for World Community
Division for Church in Society, ELCA &
Main Representative at UN Headquarters (New York)
The Lutheran World Federation
telephone: +1-212-808-5360

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

18 March 1998

Professor Antonio Barbedo de Magalhaes

Dear Professor Barbedo,

Only last night I returned from a journey of nine days to find your invitation.

I regret that because of the deadline on my book -- a biography of Bishop Belo -- I will be unable to travel to Portugal in March.

In fact, I will be coming to Portugal to see the bishop in mid-May, once the book is complete. Hopefully we will be able to meet at that time.

With very best regards from Korinna and I,



Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

Bispo Carlos Filipe Ximenes Belo
Pontificio Collegio Portoghese

Senhor Bispo,

Accommodations in Oslo have been arranged by our
friend (see attached note).

Rau de Nakarau??

XTK

Date: Thu, 23 Apr 1998 10:03:46 +0200
To: "Arnold S. Kohen" <askohen@igc.apc.org>
From: Gunnar Staalsett <gunnar.stalsett@teologi.uio.no>
Subject: Re: Bishop Belo May 23-25

Dear Arnold,

Thank you for good news. I am thrilled to know that
Bishop Belo is coming here. Looking forward to seeing both of you.
Hotel rooms will be reserved at Grand Hotel, Karl Johansgt. 31,
tel. 22429390, fax 22421225. same as for Nobel guests. Please keep
us informed about arrival time etc. for reception at the airport.

Yours sincerely, Gunnar

Arnold S. Kohen

Writer/Journalist

P. O. Box 32307
Washington, D.C. 20007
Phone: 301-585-3229
FAX: 301-585-3288

26 March 1998

Professor Antonio Barbedo de Magalhaes

Dear Professor Barbedo,

I regret that because of the deadline on my book, editing of the book and other commitments, it is impossible for me write anything else for many months.

I am very sorry about this, but I really have no choice.

With very best regards from Korinna and I,

A handwritten signature in dark ink, appearing to read "Arnold", with a horizontal line underneath the name.

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

March 23, 1998

Dr. Geoffrey Hull

Dear Geoffrey,

I very much appreciate your willingness to read the text. Be brutal with your comments: I very much want to get it right. It is evident that a number of the standard books carry misinformation. I come from an area studies background, having worked on some level with Ben Anderson since my mid-20s, and so I am wise enough to know my limitations. I love your comments on the idiots running around Timor with no clue about cultural differences. Plenty of them expect Bishop Belo to behave like their mates up the road, for instance. Don't get me started...

How do I send the text to you? Double-spaced, it is about 45 pages. Is that too much for your fax machine, or should I post it? If the latter, I will need a mailing address.

All the best,

A handwritten signature in cursive script, appearing to read "Arnold", with a horizontal line underneath.

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

March 23, 1998

Dr. Geoffrey Hull

Dear Geoffrey,

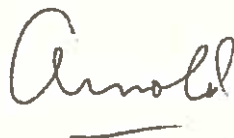
I hope that you are well and that something comes of the contact with Tessa Piper. If not, I'll do my best to think of something else.

I would be extremely grateful if you could review the historical-cultural chapter of my biography on Bishop Belo. I do not want anything wrong to be there and know of no one better than you to look it over. (You are cited in it, by the way). What should be changed or added? It is 10,000 words long.

In addition, when I get to the last chapter next month, I want to include some good information on Mount Ramelau and wondered if you knew the best source(s) for this.

Your assistance would be greatly appreciated. If you could let me know via fax if this is all right with you, I will post the chapter to you. Please include a mailing address.

Many thanks.



**The Deanery
Westminster Abbey
London SW1P 3PA**

Telephone 0171 222 2953

~~Facsimile 0171 222 2953~~

Fax: 0171-799 2464

From the Dean of Westminster

E mail: Dean @westminster-abbey.org

Bishop Belo

Fax: 00 39 687 131 081

Copy to Arnold Kohen

for [redacted] 3288

25 February 1998

Dear Bishop,

You will have heard from my colleague, Canon Anthony Harvey, of our project to unveil ten statues of 20th century martyrs on the West Front of Westminster Abbey at a service to be attended by Her Majesty The Queen and Prince Philip, the Archbishop of Canterbury, Cardinal Hume, and Church leaders from many parts of the world and of many denominations. Those to be commemorated include St. Maximilian Kolbe and Archbishop Oscar Romero and we expect a substantial number of senior Roman Catholic clergy and lay people to be present as well as many others from the world-wide Church.

It gives me great pleasure to invite you to give an address on this occasion. The service will be one of thanksgiving and dedication, non-Eucharistic and fully ecumenical. We are particularly glad that Cardinal Hume will be present, and your own participation will be a most valued and welcome element in the service. We shall of course be glad either to defray your travel expenses or provide a ticket.

I look forward to your reply, hoping very much it will contain your acceptance.

With all good wishes.

Yours sincerely,



The Very Revd Dr. Wesley Carr



Westminster Abbey

From Canon Anthony Harvey

8 May 1998

To Arnold Kohen, 001-301-585-3288

I enclose a letter from the Apostolic Nuncio.
Are we now on the way to receiving a confirmation that
Bishop Belo will come?

Many thanks

Anthony Harvey

Arnold S. Kohen

7324 Baltimore Avenue
Takoma Park, Maryland 20912
Phone: 301-585-3229
FAX: 301-585-3288

May 16, 1998

Letters to the Editor
The New York Times

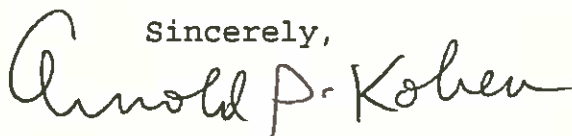
To the Editor:

Your May 16 front-page article on the Indonesian crisis stated, "This week's violence is the worst since the mass killings of 32 years ago, when Mr. Suharto took power...At that time as many as half a million people died in an anti-Communist purge."

That statement may be accurate with regard to the Indonesian capital of Jakarta, where hundreds died last week. But Bishop Carlos Ximenes Belo, the 1996 Nobel Peace Prize winner, and other reliable sources, have stated that 200,000 or more -- that is, a third of the population -- have perished in his native East Timor, the former Portuguese colony invaded and illegally occupied by Indonesian troops in 1975. Thousands of East Timorese were killed in the initial days of that invasion alone, while hundreds more were gunned down by Indonesian troops in a church cemetery in 1991, while others subsequently "disappeared."

The killing continues in East Timor, with several reportedly shot in recent days. Though the spotlight is understandably on the Indonesian capital at present, international attention for East Timor remains urgently needed.

Sincerely,



P.S. Though this postscript is not intended for publication, I am the author of "From the Place of the Dead: The Biography of Bishop Carlos Ximenes Belo of East Timor" (St. Martin's Press, forthcoming).

Thank you for your attention. I hope that you are able to publish the letter.

TONY P. HALL

THIRD DISTRICT, OHIO

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200 WEST SECOND STREET
DAYTON, OH 45402
(937) 225-2843

Congress of the United States
House of Representatives
Washington, DC 20515

April 15, 1998

The Honorable J. Brian Atwood
Administrator
Agency for International Development
320 Twenty-first Street, NW
Washington, DC 20523

Dear Brian:

Enclosed is a copy of a recent news article in which Bishop Belo called for increased international assistance in East Timor to help alleviate current food shortages. If there is anything you can do, it would be greatly appreciated.

Sincerely yours,



Tony P. Hall
Member of Congress

TPH:rgz
Enclosure

cc: Ambassador J. Stapleton Roy
Mr. Eric Schwartz, National Security Council

FRANK R. WOLF
10TH DISTRICT, VIRGINIA

WASHINGTON OFFICE:
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Congress of the United States
House of Representatives
Washington, DC 20515-4610

April 15, 1998

COMMITTEE ON APPROPRIATIONS

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GOVERNMENT
FOREIGN OPERATIONS-EXPORT
FINANCING AND RELATED PROGRAMS
COMMISSION ON SECURITY AND
COOPERATION IN EUROPE

The Honorable J. Stapleton Roy
Ambassador
American Embassy, Jakarta
PSC 461 PO. Box 50
FPO AP 96521-0002

Dear Mr. Ambassador:

I am enclosing a recent news article which reports that Bishop Belo is appealing for international assistance to help cope with the current food shortage in East Timor.

Is there more the United States can do in this area? We should do everything we can to help those poor East Timorese who are already suffering unspeakably as a result of their 14-year occupation.

We must act quickly to save lives. Please keep me informed on developments in this area.

Sincerely,

Frank R. Wolf
Member of Congress

FRW:ach

cc: Mr. Eric Schwartz, National Security Council
Mr. J. Brian Atwood, USAID Administrator

Rally would appreciate the help.
Thank you



Teaching American History in Indonesia

By David M. Esposito

What can you say about teaching U.S. history in a country that most Americans cannot find on a map, a country where "yes" means no, and the word for "water" is spelled "a-i-r"? You can say the Republic of Indonesia is the fourth largest country on earth, the largest Muslim community in the world, and has had, until recently, a rapidly developing economy. Its badminton team won Olympic gold in Atlanta. Its Catholic archbishop won the Nobel Peace Prize in 1996. One of its billionaires sent large donations to a U.S. presidential candidate. Riots, a volcanic eruption, and a gold-mine swindle all made international news. I was in the Republic of Indonesia from September 1996 to July 1997 as a senior Fulbright fellow. I taught American studies for the English department of the Fakultas Sastra (faculty of letters) at the Universitas Diponegoro (UNDIP) in Semarang on the island of Java. Primarily I taught American history, although I also taught political science and English language, among other things. As the only native speaker of American English on a campus of 15,000 students, faculty, and staff, I wore several hats. Looking back, I realize that I never had a job where I was so useful. It was quite humbling.

My assignment was fortuitous. On the one hand, Java is considerably more developed than most of Indonesia's 13,000 islands. Semarang is an industrial port city of two million people and possesses most of the requisite infrastructure: supermarkets, roads, electricity, phone service, and Internet access. On the other hand, Java is the most densely populated piece of real estate on this planet. Wherever I went, day or night, there were people out and about. Privacy is not the cherished virtue there that it is in the United States. Indeed, there is no equivalent word in bahasa Indonesia (the national language) for "privacy." There were so few expatriate foreigners

there (200 in a city of 2 million) that locals gaped at us when we walked down the street. Despite its idiosyncrasies, Semarang was considerably less hectic, crowded, and polluted than Jakarta, the capital city.

The Universitas Diponegoro was a state university run by the central government. Most big colleges in Indonesia are state schools, although there are many smaller, private religious schools. The educational quality varies. The local teachers college had a superlative English program. It had two U.S.-trained PhDs and a Canadian missionary on staff; all were great teachers. The university had only three PhDs among its entire faculty, and none in the English department. Thus my doctorate made a much bigger impression abroad

than it ever did at home. The sign over my office door read "*Ruang Guru Besar*," Office of the Big Teacher. I worked at UNDIP because it had the only American studies program open to undergraduates in Indonesia.

The biggest challenges for an American professor teaching in Indonesia are the unfamiliar nature of Javanese culture and Islam. It's hard to say which was predominant. Obviously they influenced each other over a cycle of centuries; disaggregating one from the other is a hopeless task. My colleagues were unfailingly polite. They were so agreeable in fact, that one or two made promises they could not possibly fulfill. For example, I asked my "co-op" (the local teacher who was my

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History, Yale University

Orlando Bagwell
Documentary filmmaker
and producer

Mary Francis Berry
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Richard Blackett
Moore's Distinguished
Chair of History and
African American Studies
University of Houston

David W. Blight
Professor of Black Studies
Amherst College

Drew Gilpin Faust
Annenberg Professor
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of Pennsylvania

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Randall Kennedy
Harvard Law School

Roger Kennedy
Director Emeritus
National Park Service

Steven Mintz*
Professor of History
University of Houston

Hon. Constance
Baker Motley
United States District Court

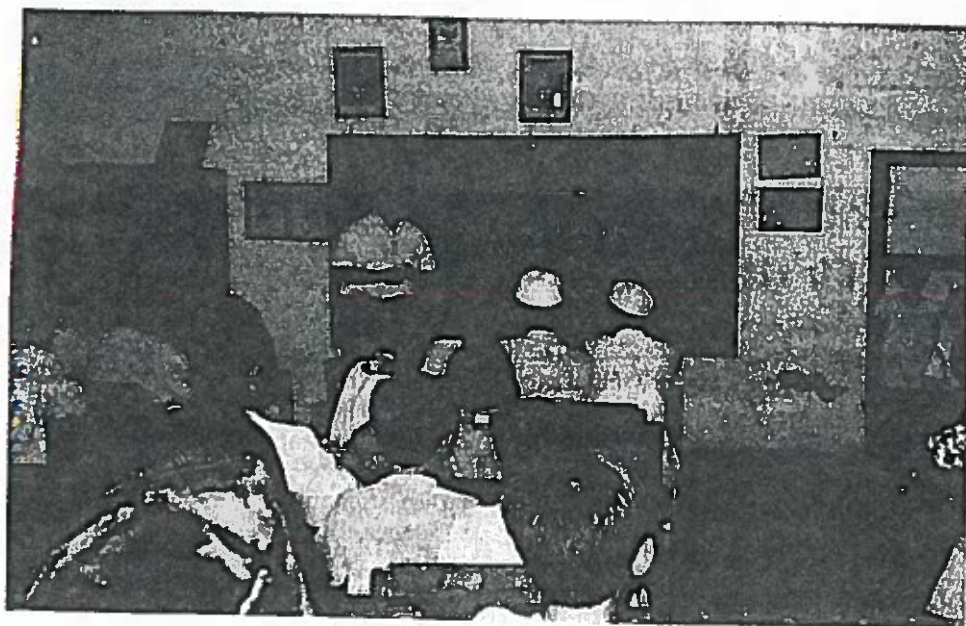
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Call the Gilder Lehrman Institute (212) 867-1170 or fax (212) 867-0971.



The author in his informal English-language classroom.

main contact and with whom I worked closely) if he could help translate for me in dealing with some local officials the next day. He cheerfully agreed. The next day, however, he was nowhere to be found. It turns out he had an appointment far out of town scheduled long in advance. He had not forgotten about it when talking to me, he just could not bring himself to say no when I asked him for a favor. In addition, Javanese smile at times westerners would consider wildly inappropriate, such as the time my good friend the dean introduced me, with a huge grin, to one of his colleagues and added, "His wife just died of cancer." The professor's smile was even larger than the dean's. Their smiles, of course, were not out of some secret mirth at the lady's demise, but rather the way Indonesians deal with grief, anger, and pain. It took some getting used to.

Perhaps the most remarkable cultural element was the national obsession with skin color. Their word for Caucasian is "*bule*" which means albino. People—including my colleagues—used it without rancor; it was not an insult. Many times people would touch my skin and say, "*putih*" (white). Then they would touch their own and say "*hitam*" (black). Because I never met an Indonesian who was really black, I politely corrected these individuals by touching them back and saying "*coklat muda*" (light brown), because that was much closer to the truth. As for all the touching, Indonesians tolerate a level of same-sex contact far beyond what

Americans are used to. It was not at all unusual to see two men walking down the street with their arms around each other or women walking through the mall, hand in hand. However, public displays of affection between men and women are frowned upon. In addition, Indonesian society is violently intolerant of homosexuality, which is illegal there. The only gay characters on TV are unglamorous transvestites who are the object of scorn and frequent physical abuse.

Life in Semarang for a visiting professor was very good. Money usually went a long way. I rented a house (four bedrooms, two baths, kitchen, garage, TV/dining room) for \$200 dollars a month. I also hired a maid, since she came with the place, for \$40 dollars a month. If this sounds like slavery—and it did to me—most domestics there got paid even less, especially by fellow Indonesians. Both lunch and dinner were catered, for \$1.50 and \$2.00 a day. One day I came upon three of my students having lunch at a small establishment across the street from school. I sat down and talked with them and when the check came, I picked it up. Lunch for three, with beverage, came to a little more than a dollar. At that rate, I could afford to be magnanimous. On the other hand, some things were very expensive. I could not, for example, afford a car, so I bought a motorcycle. International calls to family and friends were a major portion of my monthly budget.

The most pleasing educational experience was teaching English classes in my

own neighborhood. From the day I moved in, I was something of a local celebrity. I was the only expat in my *kampung* (village). The neighborhood children, my "fan club," used to applaud every time I walked out the door. I returned the favor by securing access to the neighborhood schoolroom and teaching English to the local kids once a week. Classes petered out after a couple of months when the novelty wore off and the children realized it was work and stopped coming. But it was fun while it lasted. I especially enjoyed bringing my friend Kate to teach. She was a Canadian marine biologist doing aquatic research. Her assignment did not include teaching, and she jumped at the chance. The students had never met a foreign woman before, certainly not one who was an honest-to-God scientist. It really impressed them, and Kate enjoyed the experience thoroughly.

Teaching at the university presented several unique challenges. Before I arrived, I wanted to know what exactly the university wanted me to teach. I had written a proposal, of course, but "economic, social, and political aspects of American society" does not a syllabus make. Alas, my department did not have e-mail. They explained their needs in detail only after I arrived. Fortunately, before I got to Indonesia, the Council for the International Exchange of Scholars sent me a detailed booklet on teaching in Indonesia, as well as a stack of after-action reports written by previous Fulbrighters. These provided a wealth of detail about the academic environment in-country. I found their observations validated by experience.

On the first day in Semarang, I sat down with the "secretaries" of the various English subdepartments. I had no objection, because everybody knows who really runs academic departments in universities at home. It was hard to tell exactly who was who because everyone was in the same uniform. As a state university, all administrators, faculty, and staff were central government employees and thus had to wear the "safari suit." School children wore uniforms too: elementary school (red), middle school (blue), and high school (gray). College students did not wear uniforms but dressed nicely: shirts with collars, slacks, and dress shoes. Very few dressed in the "uniform" of the American college student: T-shirt, jeans, and sneakers. It quickly became obvious that the "secretaries" were not staff

assistants, but in fact department heads who reported directly to the dean. I figured this out without making a fool of myself, thank goodness. Then we defined my responsibilities: team-teaching classes in American studies and American literature, working with the D-3 diploma program (similar to an associate degree), helping graduating majors with their senior theses, and assisting the Service English Unit (SEU). The SEU was an independent entity that helped faculty and staff work on their English skills.

Although the faculty of letters included both the Indonesian language and history departments, I had limited contact with either department. I could add nothing to their knowledge of their own tongue, and the history faculty focused primarily on the region's nautical history. After one session with the historians, we realized our interests did not coincide. However, I did hold seminars for the departments of urban planning, architectural engineering, and political science. The political science students were particularly lively and asked many penetrating questions about current U.S. foreign policy. They were especially interested in America's support for Israel, hostility to Saddam Hussein, and criticism of Indonesia's human rights record. Before I replied, I noted that I was merely an American citizen, not an official representative of the U.S. government, and that I was giving them my personal opinion. My answers surprised them. Because of their limited contact with the outside world, they had never considered questions from any perspective but their own. American youth can be pretty parochial, but they are used to hearing a variety of viewpoints. Indonesians have considerably fewer sources of information and opinion.

Teaching was on a first-name basis. Students call their instructors "*Ibu*" (mother) or "*Pak*" (father). I was Pak David, certainly not something I would let my students call me at home. These titles were an insight into the legacy of Javanese patriarchy and feudalism that still dominates their language and society. Students are addressed by their first name, which sometimes had its lighter moments. My favorite student name was "Merry Christmastuti."

School facilities were usually good. One classroom I used had air-conditioning, the other did not. Class size was about 40 students. Classes ran for about two hours,



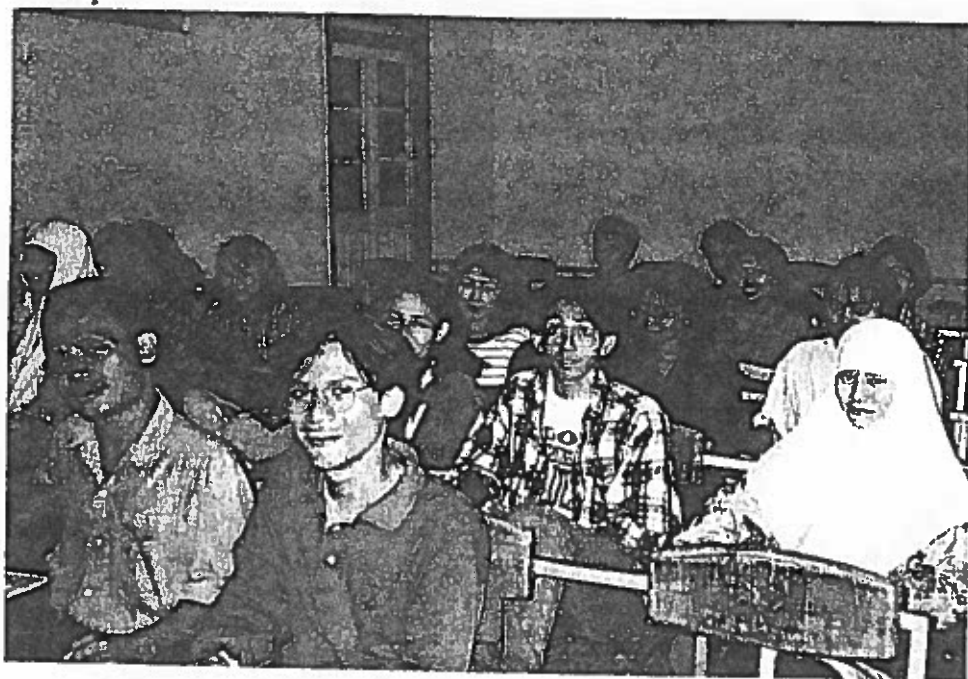
The author's "fan club" of neighborhood children who were also his pupils for learning English.

considerably longer than at home. The schedule called for an early start (the first class was at 7:00 a.m.). There was a break during the heat of the day, and classes resumed at 3:00 p.m. There were classes on Saturday also. Many of my colleagues taught at several different schools or gave private lessons off campus to make ends meet. They had no time for research or professional activity. My friends were disappointed to hear that hiring part-timers for peanuts seems to be catching on with American schools.

The opportunities for research were limited. The dean explained that any proposal, even mine, had to be formally reviewed by the Ministry of Education and Culture. I realized instantly why Indonesian universities were not hotbeds of political agitation and dissent. Between working several jobs, being national government employees, and having their work analyzed by bureaucrats, Indonesian scholars had little freedom for independent action. I wanted to research the impact of the Japanese occupation on central Java during World War II. To do so, I proposed hiring a bilingual graduate assistant to interview survivors of the period. I hit a brick wall. Alas, because of upcoming elections, no research would be permitted from January to May. I told the dean that my work had nothing to do with current politics. He agreed, but replied that the ministry would not approve it. I never understood what academic freedom meant until that moment. I decided to focus on teaching for the remainder of my stay.

Team-teaching in Indonesia is unique. On my first day of classes I reported to my classroom to find neither my co-op nor my students present. I checked my assignment. I was in the right room, correct day and time. After a few minutes, students began to drift in. Twenty minutes after class was scheduled to begin, my co-op arrived. This happened every day for the rest of the semester. The phenomenon is called "*jam karet*" which means "rubber time." As the dean explained one day when he made us two hours late getting to a colleague's wedding, "Indonesians are not ruled by time, Indonesians rule time." I kept my opinion on the virtue of punctuality to myself, but arrived on time for all scheduled classes and meetings.

My usual method of teaching is Socratic dialogue. I like to ask a lot of questions and let the students come up with their own answers. American students hate this method, and Indonesian students had difficulty cooperating. Of course, the language barrier was a serious problem. I spoke no bahasa Indonesia when I arrived, and never learned enough to teach comfortably. However, I was not required to learn the language and courses were supposed to be taught in English. I learned to speak very s-l-o-w-l-y and to avoid colorful idiomatic expressions. Even then, students were reluctant to respond, even to yes or no questions. Their society lauds consensus and disapproves independent thought. Moreover, their society views authority as coming from above. The teacher is expected to supply answers, not ask questions. Students were averse to



Absorbing American history? A view of the author's U.S. history class at the university.

demonstrate knowledge lest they be accused of showing off by their classmates. To their credit, they were very curious and asked a lot of good questions after a little encouragement. I modified my method to work with their strengths.

My colleague who taught American literature was a gem. Her English was the best among the faculty. She was always on time and was organized and enthusiastic. We worked well together. She taught the text to the class, and I put it in historical context. She met me before every class to discuss the next day's lesson. After class, we would get together again to review what had been accomplished and plan what we would do next time. Unlike some other teachers, she gave her students a detailed syllabus on the first day of class. Even though her students found it challenging, she always spoke to them in English. She reminded them that they were upper-division English majors and that she was teaching an English class. She would add that the rest of the world did not, alas, speak bahasa Indonesia, and that for better or worse right now the de facto international language was English. She refused to make it easy for them. I often wished all teachers at home and abroad were equally professional.

Most of my Indonesian colleagues were good teachers, and some were great; a few were just punching the clock. This is probably true in any department, anywhere in the world. I recall one time when I was

interviewing for a position with the chair of a famous liberal arts college and wanted to gauge the size of the department. I asked him how many professors worked there. He replied, with an impish grin, "About half."

I also enjoyed working one-on-one with the seniors who were writing their theses. I liked helping students put their work into historical context and explaining the subtleties of American society. They almost always had superlative English skills and were working on interesting projects. It gave me a chance to read various classics I had wanted to read, but had usually managed to avoid, as an undergraduate. I became intimately familiar with the works of Emily Dickinson, Ernest Hemingway, and F. Scott Fitzgerald. When I returned from Christmas vacation in the States, I brought an entire suitcase of paperback books, graciously donated by the Penn State chapter of the American Association of University Women, to augment the limited resources of the university library. The shipment included the works of contemporary authors such as Alice Walker, Anne Rice, John Grisham, and Michael Crichton. It was not all great literature, but the students appreciated getting their hands on works that were otherwise not available in Indonesia. In a country where the per capita income averages \$1,000 a year, \$10 for a paperback is exorbitant.

To accommodate the undergraduates, I gave take-home examinations. This proved to be a disaster. What Americans call plagiarism, Indonesian students view as standard operating procedure. In one class of 40, every student answered the essay question by opening the textbook and quoting long passages verbatim without citation. Some of my colleagues actually encouraged this practice. Knowing this beforehand, I had explained in detail what I expected of them. I handed back the exams without grades and told them they had to rewrite their answers in their own words, citing only brief quotations from the text. The language barrier was never more apparent than when students thought in their national tongue and translated it into English. English tends to be very direct: subject, verb, object. Indonesian tends to be discursive, abstruse, self-referential, indirect, and subtle. Because language determines not only expression, but also the way people think, it was often challenging to follow their line of reasoning. My problem was that their logic was not Western and linear. Their redone exams were painful to read, but I appreciated the effort they made. Paradoxically, the worse the prose, the more likely it was original work, and thus the better the grade. One wrote, for example, "There are many kinds of prejudice and discrimination depending on the base of them" or "despite of their painstakingly effort to diminish the strong refusal of the white people to see them objectively." This is awkward English, but works very well in Indonesian. I had to transcend my own mental habits to appreciate their characteristic expression. At the same time, I realized why they often viewed foreigners as uncouth. We said what was on our minds much too directly.

In April 1997 Indonesia held national elections. Students were very interested to hear my ideas about their political system. By then, I had many firm opinions on the subject, but my replies were positively Javanese. I explained that I was a visitor and had no right or interest in telling them how to run their country. My expertise was American history, society, and culture. Naturally I wanted to learn more, so I asked *them* to tell me about what was going on. The furthest I ever went into political matters was to explain the U.S. political system and ask them to identify the contrasts. I especially enjoyed discussing the Bill of Rights in terms of freedoms of the press, speech, and assembly.

They noted that Indonesia did not have those freedoms. They were particularly aghast when I mentioned that I disagreed with President Clinton on various policy issues. In Indonesia anything that might be construed as criticism of their president could result in jail time. Challenging the national ideology of *Pancasila* can bring the death penalty. I assured my listeners that I would never consider doing either, but as an American it was my right to criticize my government and its leaders whether anybody liked it or not. I enjoyed being mildly subversive, but I really was afraid that if I got my students too worked up they might go out and get killed. I considered it a personal victory that none of my students died in the so-called festival of democracy.

The greatest satisfaction of teaching American history abroad is explaining the unique nature of American society and culture to those who have never experienced it. The students' knowledge of our popular culture was encyclopedic, but their understanding of movements, trends, and changes over time was quite limited. In a way, they were like U.S. students who come to college with a superficial understanding of their heritage. American kids come to school thinking they know it all, whereas the Indonesians were aware that most of this was new to them. "What is an American?" is a question I have often asked my students. Identifying those characteristics was just as challenging at home as abroad. Of course, growing up inside the culture, American students imbibe a lot of images and have a context that foreign students do not. On the other hand, as outsiders, the Indonesians saw things from a unique perspective. They were disturbed by our social pathologies: crime, alcohol and drug use, illegitimacy, and the breakdown of the family, even as they envied and admired our progress and prosperity. I did what I could to explain why things are the way they are in the United States, without necessarily justifying them. What they admired most was not our wealth and power, but the hard-won personal freedoms that most Americans take for granted. Those rights never meant as much to me as they did working in a country that has not yet fully achieved them.

If it sounds as if I am critical of Indonesia, I am, in a friendly sort of way. If I appear more comfortable with my own society and its idiosyncrasies, it is true; I know what I

am used to. Fortunately, I was aware of my biases from the beginning, and tried to compensate for them. Indonesia is an ancient civilization and a new country. It has only been independent for about 50 years and its people suffer from a kind of national inferiority complex. Their enthusiasm for everything Western—from baseball caps and blue jeans to MTV, Michael Jordan, and Madonna—was unbounded. There is more to admire about their society than most Indonesians realize. Indonesia is a beautiful country. The best thing about it is its people, who are sweet and unfailingly kind to foreigners. I was a stranger in a strange land, 10,000 miles from home, and they treated me like family.

In my 10 months overseas I learned a lot about Indonesia, its people, economy, government, and society. Quite unexpectedly, I also learned important things about my country and myself. The Fulbright program was initiated over 50 years ago to promote world peace by teaching citizens

of other countries about the United States, and by learning more about the world beyond our borders. The benefits of such a program are remote, subtle, and indirect. I would like to believe that the students I worked with gained a deeper comprehension of American society and culture. Some of them may go on to hold significant positions in Indonesian society, economy, or government. If their understanding of our society has been enhanced, as mine was, and that of my students will be regarding Indonesia, then it was time and money well spent. I think of it as an investment in our future living together on this shrinking planet. Given a chance, I would go back again.

David M. Esposito teaches history at Penn State University at Altoona. He specializes in 20th-century U.S. political and diplomatic history. His publications include The Legacy of Woodrow Wilson (1996) and Leadership in Engineering (1998).

American Historical Association

Award for Scholarly Distinction

Call for Nominations

In 1984 the AHA Council established the American Historical Association Award for Scholarly Distinction to recognize and honor senior historians in the United States. Previous awards have gone to 30 eminent scholars.

AHA members are invited to submit nominations for the 1998 award. According to the selection criteria, recipients of the award must be senior historians of the highest distinction who have spent the bulk of their professional careers in the United States. Generally, they must also be of emeritus rank, if from academic life, or equivalent standing otherwise. Under normal circumstances the award is not intended to go to former presidents of the Association; rather the intent is to honor persons not otherwise recognized by the profession to an extent commensurate with their contributions.

A selection committee appointed by the AHA Council and chaired by the immediate past president will serve as the nominating jury and will recommend up to three individuals for approval at the Council's spring 1998 meeting. The honoree(s) will be announced at the Association's annual meeting, January 7–10, 1999, in Washington, D.C.

A complete nomination should include a letter of nomination which contains specific details addressing the criteria listed above and a two- to three-page c.v. of the nominee with a summary of major publications and career highlights. Both components must reach the AHA's office by April 30; the package should not exceed 10 pages in length. Please send the nomination material to Sharon K. Tune, Assistant Director, AHA, 400 A St., SE, Washington, DC 20003-3889.

The deadline for the 1998 nomination is April 30.

FACSIMILE TRANSMISSION

To Mr. Arnold S. Kohen
7324 Baltimore avenue
Takoma Park, Maryland 20912
Ph. 301-585-3229
Fax: 301-585-3288

Dear Mr. Kohen,


This is the first of two messages:

I am terribly sorry for not being able to reply your letter sooner. I had been in Denpasar from 25th to 3 May, and left behind me a mount of awaiting tasks, therefore, couldn't do much about your message. In fact, the Bishop had asked for my disponiblity, just days before he left for Rome last April 15th. I had since been wondering who would be that person wanting information on Ramelau before he was around 'Ramelau'.

While probably not being useful at all, now that you are at the edge of your time limit, I still want very much to share with you some information.

I will send you this afternoon a number of short poetic texts which portray 'Ramelau' as a most sacred mountain - a place of 'rest in peace', the source of magic power, the source of life, the first witness of all life on earth, ect... This information is coming to you later in the day - in my second fax message (I have to get it from home - some pages out of my thesis).

All the best wishes for your work!



Benjamin Corte-Real

NB!! Please use this fax number in future correspondence:
62-390-24337 - it is more direct. Thanks very much!

Facsimile Transmission

Mr. Arnold Kohen,

Dear Mr. Kohen

"Ramelau" is how the original Mambae name ("Raem Lau") of the Mountain is pronounced in Tetun. "Raem" means 'arrow' and "Lau" means 'tip'. The literal translation of "Raem Lau" into Tetun would be "Rama Tutun". This means that "Ramelau" is, for one thing, not a totally Tetun word, as "lau" is kept (instead of taking in "Tutun" from Tetun) in the conversion process, and for another, a vowel slide from /a/ in "Rama" to /e/ in "Rame".

In short, "Ramelau", coming from "Rama + Lau", means, still, **"tip of the arrow"**.

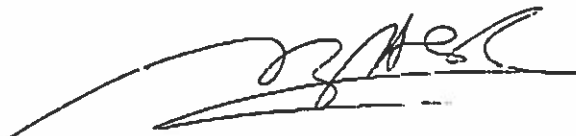
NB: As I am not fully graduated yet – my thesis is still under examination – please call me by my first name Benjamin. We should keep the title "Dr." until the time comes, which I hope not to be too long from now. Thanks so much.

Dili, 14 May 1998

Sincerely Yours,


Benjamin Corte-Real.

Please present my warmest
regards & congratulations
for his doctorate to
Bishop Belo.
Thanks a lot!



FAX

Dear Arnold,

A very quick reply to your fax, as I've just come home but must go out again.

Ramelau is a Mambai (not Tetum) word, and it means 'arrow-peaks'.

All the best with your book,

Regards,

Jeffrey H.

National Council of the Churches of Christ in the USA

June 2, 1998

Memorandum

To: Members of the NCC East Timor Working Group

From: Becky Asedillo *Becky*

Re: Budget, Financial Report

Please find enclosed a copy of a proposed budget for our work and two financial reports for the period of January to April, 1998 – (1) from the NCCC Southern Asia Office and (2) from the General Board of Global Ministries, United Methodist Church.

Thanks.

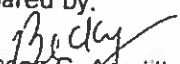
Church
World Service
and Witness
Unit

Southern Asia
Office

Sheet1

1998 Budget -- NCC East Timor Advocacy Work
(as of May 14, 1998)

JRCES:	NCCCUSA	NCCCUSA	GBGM-UMC	GBGM-UMC	TOTAL
Program	MONTHLY	YEARLY	MONTHLY	YEARLY	YEARLY
Telephone/faxes	75	900	90	1080	1980
Copying	80	960	10	120	1080
Postage	30	360	20	240	600
Supplies/Equipmen	15	180	35	420	600
Travel/Representati	50	600	60	720	1320
Internet	22	264	0	0	264
Resource materials	0	0	25	300	300
Conference calls	300	3600	0	0	3600
Printing	58	696	0	0	696
Computer	125	1500	0	0	1500
Miscellaneous	15	180	50	600	780
Total program	770	9240	290	3480	12720
Personnel					
Salary	0	0	1560	18720	18720
Benefits (30%)	0	0	466	5600	5600
Total personnel	0	0	2026	24320	24320
TOTALS	770	9240	2316	27800	37040

Prepared by:

 Rebecca C. Asedillo

Southern Asia

EAST TIMOR WORKING GROUP

January-May, 1998

Descriptions	INCOME
1/1/98 East Timor Consultation-Beg.Balance	\$ 913.15
	\$ 913.15
Descriptions	EXPENSES
10/20/97 East Timor Meeting	\$ 2,000.00
1/21/98 Conference Call	\$ 94.50
1/30/98 AOL Expenses-R.Asedillo	\$ 79.80
2/27/98 Conference Call	\$ 421.26
3/11/98 Reimbursement R.Asedillo	\$ 89.27
3/13/98 Rent, Telephone, etc. DC-NCCUSA JV	\$ 130.04
3/20/98 Conference Call	\$ 225.54
3/24/98 R. Asedillo Business Card	\$ 47.49
3/24/98 STAPLES	\$ 83.30
5/8/98 AOL Expenses-R.Asedillo	\$ 81.80
5/15/98 Rent, Telephone, etc. DC-NCCUSA JV	\$ 204.58
Total Expenses	\$ 3,457.58
Ending Balance	\$(2,544.43)
* \$2,000 was sent to APC account as contribution from CWSW re East Timor Meeting	
Report 5-19-98	

DATE	PAYMENT DESCRIPTION	DEBIT	CREDIT	BALANCE
	Education & Advocacy for Justice & Peace Indonesia/East Timor Trkng#: F97.EE92.178 Funds placed in 998 acct. 10/31/97 JE # 973040007		\$10,000.00	
10/31/97	NCCC- delegation visit to East Timor/Indonesia August 14-29, 1997	\$3,349.02		\$6,650.98
11/17/97	Women's Div.: invoice #5523 -Alma Matthew's	\$60.00		\$6,590.98
12/15/97	Becky Asedillo: reimbursement for 1997 exp	\$696.06		\$5,894.92
01/28/98	Asia Pacific Center : payment for office expenses for BA	\$157.14		\$5,737.78
01/28/98	Becky Asedillo: reimbursement for home office expenses	\$263.61		\$5,474.17
03/09/98	Becky Asedillo: reimbursement for East Timor advocacy exp.	\$223.21		\$5,250.96
04/20/98	Becky Asedillo: reimbursement for E. Timor advocacy work	\$132.50		\$5,118.46
05/14/98	Becky Asedillo: reimbursement for E.Timor advocacy work-april	\$224.08		\$4,894.38

ST. MARTIN'S PRESS

Fax

To: Arnold Kohen**From:** Andrew Miller**Fax:** 301-585-3288**Date:** May 29, 1998**Phone:****Pages:** 3**Re:****CC:**☐ **Urgent**☐ **For Review**☐ **Please Comment**☐ **Please Reply**☐ **Please Recycle**

•Comments:

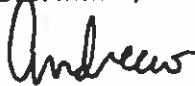
Dear Arnold,

Attached is the catalog copy, which is due to be finalized on Monday, along with a sample catalog page. Could you please fax me back by then with any comments?

Please note that space is severely limited; this copy is pushing the limit, and any additions will require cuts.

I'll look forward to hearing from you. Thanks.

Best wishes,



Andrew Miller

Title - FROM THE PLACE OF THE DEAD

SMP - WINTER 1999 - Catalog

Full Page - Weight

Weil, Bob - Editor

Subtitle - The Epic Struggles of Bishop Belo of East Timor

Author - Kohen, Arnold S.

to save his

SMP - WINTER 1999

Catalog Copy

Winter 1999

Sell Line, Body Copy, Quote 1, Author Info:

Sell line
The heroic story of Bishop Carlos Belo, winner of the 1996 Nobel Prize for his ~~work~~ in the ~~country~~ of East Timor from ~~the~~ *belonged*

With an introduction by the Dalai Lama, From the Place of the Dead is the first ~~book~~ *the first Catholic bishop ever to* ~~about~~ *regime* ~~the~~ *country* of Bishop Belo of East Timor, a man revered by millions, whose efforts to save ~~his country~~ *his small nation* from Indonesian slaughter have earned him the Nobel Prize for Peace.

The writer
Arnold S. Kohen has had unparalleled access to Bishop Belo for the past five years and provides not only an uplifting personal history but also the ~~horrible~~ *horrible* account of a tortured country and the politics in which it is embroiled, including:

- the United States' involvement in supporting Indonesia's ~~in~~ *linked sources linked to* ~~invasion~~ *Indonesia* and subsequent ~~subsequent~~ *subsequent*
- ties to the Clinton Administration which ~~has~~ *has* received millions of dollars in illegal campaign contributions from Indonesian ~~sources~~ *sources*
- ~~the millions of Indonesians who have converted to Roman Catholicism~~ *large numbers of thousands of*

The Vatican's role
As a testament to the extraordinary power of faith to influence the world, From the Place of the Dead is an essential biography of our time.

"Bishop Belo, Nobel Peace Laureate, takes his place with Oscar Romero, Desmond Tutu, and the Dalai Lama, among the great and courageous religious leaders of our time." — The Right Reverend Paul Moore, Jr.

~~Kohen~~ Kohen is a former investigative reporter for NBC News. He lives in Washington, DC.

Arnold

6. Eran

The great untold story of.....

ISBN: 0-312-19885-X

Pub Month • Category: FEB 1999 • Biography

Trim Size • Page Count: 6-1/8 X 9-1/4 • 288

Illustrations: None

Imprint • Price: St. Martin's Trade •

Title Abbreviation: FROM THE PLACE OF THE DE