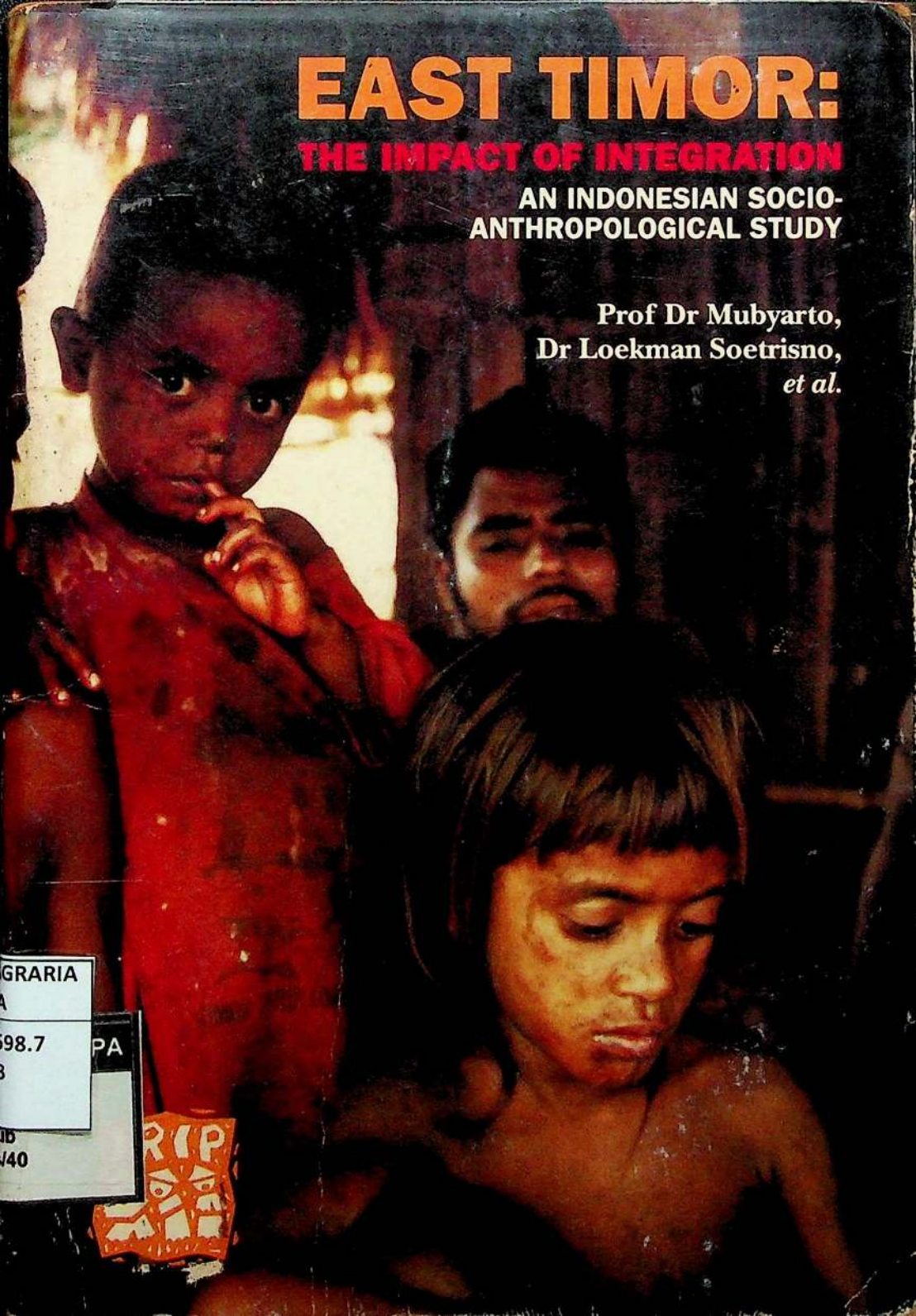
EAST TIMOR:
THE IMPACT OF INTEGRATION
AN INDONESIAN SOCIO-ANTHROPOLOGICAL STUDY

Prof Dr Mubyarto,
Dr Loekman Soetrisno,
et al.



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This is the first independent Indonesian study of the socio-economic situation in East Timor following Indonesia's forced incorporation of the former Portuguese colony in 1975.

Kept under wraps since its submission to the Indonesian government in March 1990, the study is virtually unknown in Indonesia and abroad and has not received the attention it deserves.

The report was prepared under the direction of Prof. Mubyarto and Dr Loekman Soetrisno, two highly respected economists from Indonesia's prestigious Gadjah Mada University in Yogyakarta, and is based on research in several village communities in East Timor in 1980 and 1989–90.

The study accepts Indonesia's incorporation, but concludes that integration has been a deeply traumatic and alienating experience and that major changes to Indonesia's East Timor policy are imperative.

The book is essential reading for foreign affairs specialists, policy makers and development agencies concerned with the East Timor question.

"Probably the most candid assessment of some major problems in East Timor ever ventured by Indonesian researchers. Contains much useful information."

John MacDougall, *Indonesia Publications*, USA



Cover: An isolated village near Behau, East Timor, where life remains at a precarious subsistence level, 1990. JUSTIN EMERSON

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EAST TIMOR:
THE IMPACT OF INTEGRATION

AN INDONESIAN SOCIO-ANTHROPOLOGICAL STUDY

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The Gadjah Mada University Research Centre for Village and Regional Development in cooperation with the Bank of Indonesia and The Local Development Planning Board for the Province of East Timor.
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THE INDONESIA RESOURCES AND INFORMATION PROGRAM

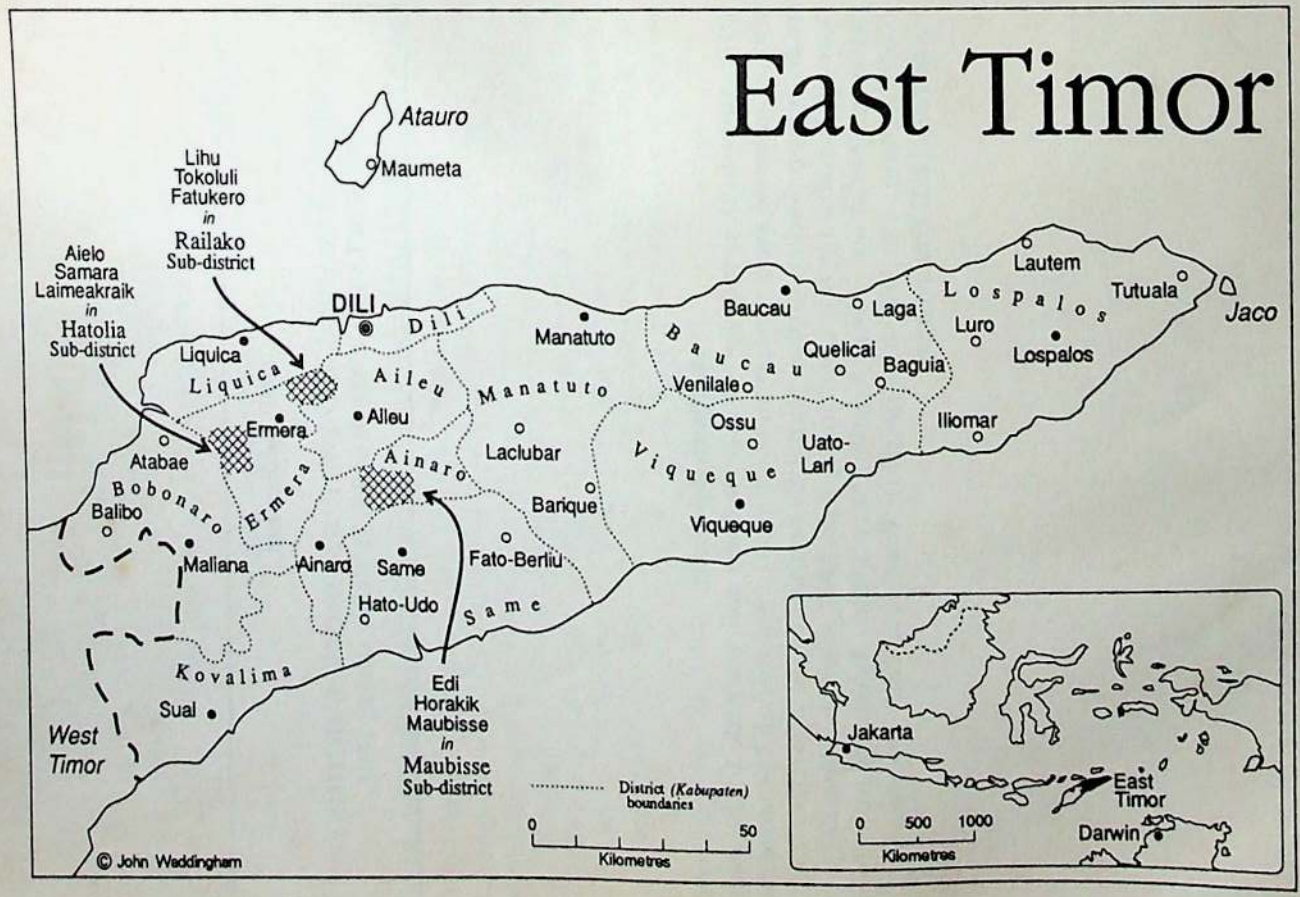
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IRIP Dedication

TO KAMAL BAMADHAJ AND THE EAST TIMORESE VICTIMS OF THE SANTA CRUZ MASSACRE, 12 NOVEMBER, 1991.

Acknowledgments

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East Timor
Ataúro
Maumeta
Lihu
Tokoluli
Fatukero
in
Railako
Sub-district
Aielo
Samara
Laimeakraik
in
Hatolia
Sub-district
DILI
Dili
Liquica
Ermera
Alieu
Manatuto
Baucau
Laga
Lautem
Tutuala
Jaco
Lospalos
Luro
Quelicai
Baguia
Venilale
Iliomar
Ossu
Uato-Lari
Viqueque
Laclubar
Barique
Atabae
Balibo
Bobonaro
Maliana
Ainaro
Same
Fato-Berliu
Hato-Udo
Kovalima
Sual
West Timor
Edi
Horakik
Maubisse
in
Maubisse
Sub-district
District (Kabupaten) boundaries
0
50
Kilometres
© John Waddingham
Jakarta
East Timor
Darwin
0
500
1000
Kilometres

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PREFACE

This is the third and final report by the Gadjah Mada research team for the Provincial Government of East Timor.

The first report was titled the *Tour Report* (August 1989) and the second one *Progress Report* (January 1990). This final report will be discussed in a one day Seminar in Dili on 19 April 1990 which it is expected will be attended by officials, local leaders and experts as well as officials from the Bank of Indonesia in Jakarta, the Department of Home Affairs, representatives from the Armed Forces and other people from outside East Timor.

We would like to express profound gratitude to all who have supported this research, especially the Governor of the Bank of Indonesia, Prof Dr Adrianus Mooy for his faith in the Research Centre that undertook the project and for the provision of funds required for the research. We hope it will be useful.

Yogyakarta, 20 March 1990
Prof Dr Mubyarto
UGM Team Leader

IRIP Foreword

Nearly two years have passed since this study was completed and, frankly, there were moments when those of us in IRIP working to bring it to a non-Indonesian readership thought that it might have dated to the point of irrelevance and our efforts would have only academic value.

Any doubts about the relevance of the study, however, were totally dispelled by the cold-blooded massacre by the Indonesian military of over 100 East Timorese civilians in Dili on 12 November 1991. The killings shocked everyone, including many in Indonesia, and immediately raised questions about the wider situation. Despite efforts in some quarters to depict the crime as an aberration, it was now indisputably clear to even the crudest apologists that East Timor was beset with fundamental social and political problems and that integration was not the happy marriage Indonesia was portraying it to be. If integration was a success, why had the East Timorese developed such high expectations of the Portuguese/UN visit whose abandonment in the days preceding the massacre had created such tension? Why, sixteen years after integration, were such disproportionately large numbers of Indonesian troops still deployed in East Timor? And, perhaps most disturbing of all, why were the ranks of the protesters on that fateful day of 12 November swelled with thousands of East Timorese youth, many of whom were only children in 1975 and had grown up knowing only Indonesia and benefitting from its much-vaunted largesse?

The Gadjah Mada study throws considerable light on these questions. Its central concern is also the issue of East Timorese alienation and why integration, at least in development terms, is not working. The research was commissioned by the Bank of Indonesia and the government essentially to find out what has made the East Timorese 'uncooperative, apathetic and constantly suspicious'. Written by Indonesian researchers

under the supervision of Professor Mubyarto, one of Indonesia's most respected economists, the study accepts Indonesia's disputed sovereignty over East Timor. However its findings are based on prolonged (though narrowly focussed) field work in East Timor and it is distinguished by an honest and all too rare attempt to listen to the East Timorese people and to describe the situation from their point of view. It is precisely because of this honesty that it has been effectively banned in Indonesia and the contribution it sought to make has been frustrated.

In summary, the study's findings are that the sources of alienation in East Timor can be traced to two major experiences, namely military conflict and the exclusion of the East Timorese from meaningful political and economic participation. The war, variously referred to as the 'war of integration' or the 'civil war', cost many lives and led to sudden and violent upheaval. The Indonesian takeover in all its dimensions, military, educational, economic and political, was so rapid and violent that the East Timorese were subjected to deep 'trauma' and 'culture shock' from which they have not recovered, says the report. This profoundly negative experience has been compounded by what the study calls an 'overdose' of the military who have maintained a strong and active presence in East Timor and perpetrated human rights abuses thereby contributing to deep feelings of mistrust between the people and the authorities.

The second set of blockages derives from the denial to key groups in traditional East Timorese society of a meaningful role in social, political and economic life. These groups include traditional community leaders, the educated youth and, most importantly, the Catholic Church which, says the study, lacks coercive power and wealth but, unlike the government, 'controls the people'. The strong antipathies which have developed between these sectors and the authorities have been compounded by the insensitivity of 'newcomers' who have taken over key administrative positions and shown no understanding of local culture or practices. Further, outside interests and the military have monopolised East Timor's small modern economy and exploited it like a 'milking cow'. The net result has been the fostering of deep divisions within East Timor and what the study presciently describes, given the Santa Cruz massacre, as 'various social dynamics which are developing very quickly'.

The study devotes considerable space to detailed descriptions of local customs and institutions. Given the highly political context of the research, some readers may find this odd, if not boring! It is in fact totally consistent with the purpose of the study which is to make the point to those who commissioned it, the Bank of Indonesia and the government,

that the East Timorese people and their culture have to be understood and respected if integration is to work. As anthropologists, their message is simply that integration which imposes alien systems from above on unwilling victims can only be a formula for disintegration.

If, as the report succinctly puts it, the 'main goal of integration is the welfare of the East Timorese people' (which many reject), then a program of affirmative action in favour of the East Timorese is needed if the blockages identified by the research are to be removed.

The study recommends thirteen political, social and economic measures. They include reduction of the power of the military and central government and the vesting of fuller authority in the civilian governor; a larger role for the Church and educated youth; an end to economic monopolies and the resettlement program and a greater role for East Timorese in the economy.

The distinctive features of this package are that it is Timor- and people-oriented and advocates a measure of political, social and economic self-determination for East Timor. This perspective is an important challenge to those who cynically believe the Timorese can be bought with bread and sport. It also represents a significant alternative to government policy on East Timor which has essentially promoted development at gunpoint and treated the East Timorese as third class citizens. Judging by the war-talk emanating from Jakarta since the 12 November massacre, however, the recommendations are destined to remain in the bottom drawer and have little chance of being adopted.

Pat Walsh

CHAPTER 1

INTRODUCTION

As the youngest province in Indonesia, East Timor is struggling hard to develop its economy and society. The development of this economy and society, which only 14 years ago was under colonial rule and has not yet recovered from the trauma of 'the war' to integrate East Timor with the other family members of the Indonesian nation, has not been easy. East Timorese society is still in a state of transition.

Because of this period of trauma the provincial government faces very difficult conditions. In this time of transition the government feels very much that there is a lack of participation by the people in development programs. In addition the people are still very poor or live below the subsistence level, making it difficult for them to participate in the economy. Further, business people have not emerged who can activate development activity. The Bank of Indonesia, which completed a study of income and the potential for economic investment in the province in 1988, has been disappointed at the lack of investment activity from within the province and especially from outside East Timor.

In this context, at the invitation of the provincial government, Gadjah Mada University, with the support of the Bank of Indonesia, conducted socio-anthropological research into the society of East Timor. The purpose of this research is to understand better the cultural and social problems of East Timorese society which need to be taken fully into account in the planning of social and economic policies and programs.

To conduct this kind of socio-anthropological research, four research assistants lived for one month in three sub-districts of East Timor: Hatolia, Railako, and Maubisse in the districts of Ermera and Ainaro. With the help of several energetic researchers from the University of East

Timor and local people working as interpreters, the researchers obtained very useful pictures and general impressions. The initial picture revealed among other things huge development challenges and the very big role of the informal leaders of the church.

There are still many obstacles in the way of development because the social situation has not yet completely returned to normal. On the macro-economic level, the province is still characterised by a 'war economy' which is full of monopoly type regulations. Economic prospects for the future still very much depend on the local leadership, including civilian government officials, the security forces and religious leaders. The total integration of these three groups is absolutely essential to tackle the various social dynamics which are developing very quickly.

CHAPTER 2
THEORETICAL FRAMEWORK AND METHODS

2.1 Background

Fourteen years ago the island of East Timor, formerly a colony of Portugal, was integrated into the Republic of Indonesia. At that time the island became the 27th province of Indonesia.

It cannot be denied that integration has created a speedier process of development in the province of East Timor compared to when it was a Portuguese colony. When the Gadjah Mada team visited the province in 1981 practically the only main roads to be found were within the boundaries of the district of the capital. Outside this district, the roads were narrow and unsealed. Land transportation was almost non-existent. So also was infrastructure such as schools. There were no community health centres. Nor were there enough shops to meet the needs of the people.

The team's second visit was in 1989, eight years later. On the second visit the team could see the progress achieved in the province. Almost all the provincial and district roads are now well asphalted. Dili, the capital of the province, has been connected to all district centres by an adequate transportation system. Community health centres have been built by the Indonesian government in almost all sub-district centres. In almost all sub-district towns the government has built senior high schools. In Dili even a private University of East Timor has been established and a fully equipped polytechnic building has just been finished.

However, behind these developmental achievements we find there is something still missing in the province. While the integration of East Timor into Indonesia has brought physical progress to the island, it has not

yet been able to eliminate social, economic and political problems resulting from an integration process which has cost too many human lives. Most key positions in the provincial government are occupied by newcomers who find it difficult to understand the local society because they have not obtained even a basic understanding of the social and cultural life of the East Timorese before taking up their posts. An understanding of East Timorese culture is absolutely essential for officials working in the province. This often means that there is a 'cultural gap' between non-Timorese officials, both civilian and military, and the local people. Both sides tend to stereotype the bad aspects of each other's society. These stereotypes, together with the harsh experience of integration, do not help achieve the main goal of integration, namely the welfare of the East Timorese people.

This lack of understanding among non-Timorese officials about the culture of the province causes problems for them in carrying out development programs, especially at the village level, where it is possible to increase local participation in development. This is reflected in the surprise of the officials when they see the people voluntarily and enthusiastically build a church while they are unwilling to build the facilities for running water even though they clearly need clean water. The purpose of this research is to investigate the social, cultural and political problems in the East Timorese community which are thought to impede the development process there.

2.2 Theoretical framework

The island of East Timor and its society have several characteristics which are different from the rest of Indonesia. East Timor was never physically involved in Indonesia's independence struggle against Dutch colonialism. Even after independence the Indonesian government never submitted a claim to the Portuguese government that East Timor was a legal part of the Republic of Indonesia.

This is different from Irian Jaya which in political terms is certainly a part of Indonesia even though the problem of its integration with Indonesia has continued to be a national and international issue decades after Indonesia's independence. Thus, although the people of Irian Jaya were not physically involved in the decolonisation of Indonesia, they feel a part of the Indonesian nation intellectually and ideologically, if not directly. This is the opposite of what happened in East Timor because its political status never became a national or international issue when Indonesia

became independent. Because the Indonesian government made no claim to East Timor, East Timorese society remained isolated from Indonesia. The East Timorese knew Indonesia only as a neighbouring country and they did not know the history of Indonesia's decolonisation because it never involved them and they never studied it.

The second special characteristic of East Timorese society is that the process of its decolonisation came about through a civil war in which many lives were lost. The Indonesian government intervened in this process and then succeeded in freeing the East Timorese people from Portuguese colonialism and integrating East Timor as a legal part of the Republic of Indonesia.

With this integration, the Indonesian government considered the problem of the decolonisation of East Timor to be resolved. However, for the people of East Timor it would appear that this is not so. The speed of the process of integration together with the civil war and the historical circumstances outlined above have not allowed the East Timorese the opportunity to reflect on the new situation facing them, namely that they are a part of the nation and government of Indonesia. Suddenly they have had to study Indonesian language and history which they have never had to study before. Timorese students have to study Pancasila (Indonesia's state ideology) and memorise the names of Indonesian heroes such as Diponegoro, Cut Nyak Dien, Kartini and so on, all of whom they have never known because such things were not part of their history. Suddenly also the Timorese people have to live and integrate into the structure of the Indonesian government which is very different from their traditional government, even the modern government developed by the Portuguese. All these things have caused a culture shock at all levels of East Timorese society.

The church and its leaders also experienced culture shock because they were suddenly faced with a new authority, the Indonesian government apparatus, which has a different perception of the role of the church in society. The Catholic Church during the Portuguese colonial period was given a status parallel to the secular government, but suddenly was forced to submit to the game rules laid out by the Indonesian government which took power after integration and placed it below the government. At the micro-level the priests, who had always been the unrivalled patrons among the Timorese people have had to come to terms with the political authority of new figures such as the *Camat* (Sub-District Head) the *Koramil* (Military Sub-District Command) and the *Babinsa* (Village Guidance Officer) who were backed by greater political might and finan-

cial resources than the church leaders and the Catholic Church in general ever possessed. Like it or not, this has created antipathy on the part of the Catholic Church towards the Indonesian government. For the church, the Indonesian government officials were the newcomers competing for their status as patrons of the East Timorese people. The competition between the two patrons, the Catholic Church and the Indonesian government, constitutes an integral problem for this province. As a patron, the Catholic Church controls an important resource — the people — but it lacks other resources, such as wealth and coercive power, while the Indonesian government does not have any 'possession' over the people.

Non-church leaders of the East Timorese community, both at the provincial and village levels face the same situation. Leaders in the urban centres also feel themselves in competition with the newcomers who, since the time of integration have emerged as the new elite both in government and in the economy. At the village level traditional leaders also feel challenged by new government authorities such as the *Babinsa* and the village teacher.

The situation outlined above was complicated by the process of integration that took the province into a prolonged 'war situation'. This caused trauma amongst the East Timorese community and the government apparatus, especially the security apparatus in the province. This traumatic situation gave rise to feelings of mutual distrust between the East Timorese people and the government which has hindered the process of nation building in the province. These feelings have been made worse because of human rights abuses by the security forces due to the prolonged war situation, and their continuing lack of understanding of the culture of the local people.

One additional factor which influenced developments in the province after integration was the internationalisation of the East Timor problem. The eyes of the world were focused on what was happening in East Timor. This tended to draw out the decision making process in most sections of the provincial government apparatus. The Provincial Government of East Timor was in many ways very different from other provincial governments because it was not free to make autonomous decisions. Each time there was a decision to be made it had to consult with other departments and institutions outside the Department of Home Affairs.

East Timor's problems are complex and multi-dimensional. Yet the root of the problem is one of 'nation-building'. Due to their history and the violence which surrounded integration, the process by which the East Timorese became an integral part of Indonesia has been fraught with

problems of adjustment. Their different colonial history meant that the people of East Timor were never part of the effort to build up the Indonesian nation. The serious political unrest and abuses which followed integration, meant that the process of nation building in the province was blocked again and again.

2.3 Methodology

In contrast to normal practice, this research did not use a survey methodology. As in anthropological research, this research used a participant-observation methodology. The gathering of data was carried out by means of interviews with villagers both in groups and individually. In order to gain a deeper understanding of the problems, research assistants were stationed in the villages for one month. Data on the overall situation was collected during informal interviews with various prominent East Timorese and local officials.

This research was carried out in two regions: Ainaro and Ermera. These two regions were chosen on the basis of geographical location and the type of farming in each region. Ainaro region is a mountain region where horticulture is the dominant form of land use, while Ermera is a flat low land area where the land is used predominantly for coffee and food crops. For this research, data was gathered from nine villages; three villages in Ainaro, namely: (1) Edi, (2) Horaikik, (3) Maubisse; and six villages in Ermera region: (1) Lihu, (2) Fatukero, (3) Tokoluli, (4) Leimeakraik, (5) Samara and (6) Ailelo.

CHAPTER 3
VILLAGE LIFE AND ECONOMY

3.1 Introduction

This chapter is concerned with the social and cultural life of the East Timorese people, especially the Gari ethnic group which uses the Mambai language and the Kemak people who speak Kemak. Because the two ethnic groups are only a section of East Timor's multi-cultural community we also decided to use other research resources, among them the writings of Budhisantosa and Parsudi Suparlan about the Tetum people, in order to broaden and deepen our research.

The research was carried out in three districts which contain two ecosystems and have distinct land use systems. The villages of Edi, Horaikik and Maubisse in the Maubisse sub-district of Ainaro have horticulture as the dominant land use system, while the villages of Lihu, Fatukero and Tokoluli in the Railako sub-district and Feimeakraik, Samara and Ailelo villages in the Hatolia sub-district of Ermera, are areas of coffee plantations and wet rice cultivation.

3.2 The environment and social conditions in traditional settlements

The topography of East Timor comprises mountains, hills, and jungle in the north and lowlands in the south. The lowlands in the south are more fertile than the northern region. Despite this, the southern region is less populated due to endemic malaria. People in the less fertile central and northern regions live in dispersed settlements because living in concentrated settlements would make their lives difficult. Living in dispersed set-

tlements is a way of maintaining food security. Efforts by the provincial government to create new concentrated settlements to better facilitate development and security only complicate the population's attempts to fulfil their basic need for food security. These sparse settlements have been studied by Parsudi Suparlan. ('Orang Timor Timur,' in *Berita Antropologi*, No. XI, 1980, p. 36)

In East Timor, communities are centred around the ethnic group, of which there are no less than 30, each with their own language. Ethnic groups are divided into small kingdoms called *rai*, *pukun*, *fukun*, or *suco*. The *suco* (villages) are isolated from each other, connected only by a road which can only be travelled by horse or by foot. In late 1989 when sub-district officials in Maubisse wanted to register the population, they had to ride horses to reach the *suco*. This does not imply that there are no feelings of affinity between the inhabitants of these villages. *Umalulik* is still a very strong concept. Literally, *umalulik* means traditional house (*rumah adat*) the place where the first ancestor established a community and opened up the fields (*ladang*) for agriculture. In a broader sense, *umalulik* is a symbol of the unity of the people, Nowadays, although actual *umalulik* are rarely seen, kinship relations based on *umalulik* still exist. All the people of East Timor know where their *umalulik* is, in the sense that they know where their ancestors first lived. Every year they return to offer harvest products to show their respect. These offerings are laid on a large stone called *fatubosok*. On this occasion people also have the opportunity to meet distant relatives and family, a significant event because due to isolated village settlements and exogamous marriage practices (women move to their husband's place after marriage, Parsudi Suparlan, *op. cit.*, p. 56) relatives are seldom able to meet.

In East Timorese villages people live in small kingdoms called *fukun* in the Tetum language and *pukun* in the Mambai language. In the Portuguese period these groups were given the name *suco*. In this place lived the *rajah* or *liurai* and his family, the *dato*, and the common people or *populacao*. In each *suco* there were smaller communities called *povoacao*. Within the *povoacao* there were even smaller groups called *uma*. One *uma* is usually made up of extended family consisting of a few nuclear families living in one house, also called *uma*.

3.2.1 Houses

The Gari and Kemak people use the expression *uma* to refer to the house itself, the place where one extended family lives, and several houses all associated with an extended family. One *uma* usually consists of a father,

mother, and their children both married and unmarried. Generally when the two parents can no longer function as head of the *uma* (*katuas*) that role is taken over by their oldest male child (*primogenitur*). He inherits the land from the parents as well as the responsibility for the welfare of his brothers and sisters. There are different types of houses depending on their function and character. There is the *rumah adat* (traditional house) or *umalulik*, where the traditional elders (*uma bo'o*) hold meetings, the everyday house (*uma*), and the 'day house' (*uma to'os*), used when someone is far from their own *uma* tending the *ladang*.

There are two ways of building houses in East Timor. A house may be erected directly on top of the ground like those of the Gari and Kemak, or it may be erected on wooden piles about one metre high like those of the Tetum. The first type of house is common in the mountains and hills where in certain months the air is often very cold and the wind blows strongly. Such houses do not become too hot in the afternoon sun and stand firmly during strong winds. They are not like the houses built with the help of the government which have iron-sheet roofs and walls of plywood which become very hot during the day and very cold at night. The ventilation in these houses is also inappropriate for the environment. If the ventilation is left open, cold air circulates at night but when closed, the air becomes very stuffy and stale. The usual practice of building a fire in the house to stave off the cold is difficult in these houses. Smoke cannot leave the house easily. Parsudi Suparlan writes that in East Timor, each house has three sections. The first section, considered male, is the verandah in the front of the house, This is where the men live and spend their time. The second section is the room in the middle house where all the members of the family sleep. The third section is the kitchen. (Parsudi Suparlan, *op. cit.*, p. 57) In Gari and Kemak houses, the kitchen is separate from the house, but in Tetum houses the kitchen is part of the house.

3.2.2 Language

In East Timor there is Tetum, considered the *lingua franca*, and Portuguese. Nevertheless, there are still many people in the villages who do not understand those languages. It is thought that about 40% of the population do not understand either of the two languages. (Parsudi Suparlan, *op. cit.*, p. 42) According to Masinambouw, there are at least 15 languages in East Timor which are mutually unintelligible. If these 15 languages are divided into dialects and sub-dialects, which often are mutually unintelligible, the total number approaches 35. ('Bahasa-bahasa di Timor Timur,' in

Berita Antropologi, No. XI. 1980) As a result people of one group have trouble communicating with those of another.

3.3 Village economy

Traditionally, agriculture was the core of economic life in East Timor. People also maintained livestock, which was often used more to augment prestige than for economic purposes. Swidden agriculture is practiced using simple tools and technology. This is also due to unfavourable environmental conditions such as stony, sandy or clay soils. (Budhisantoso, 'Kehidupan Ekonomi Penduduk Timor Timur,' in *Berita Antropologi*, No. XI, 1980 p. 82). Moreover, the humus layer is so thin that after several plantings the fertility of the land is minimal without heavy fertilisation.

Another hindrance is the limited availability of water, which often can only be obtained after rain. Erratic weather, such as a late wet season or extended dry season, also affects agricultural productivity. Because of the constraints on land use, most of the people rotate crops. After a section has been planted several times it is then allowed to lie fallow for several years to restore its fertility. Extensive tracts of grassland are used to raise livestock. The use of livestock for economic purposes is relatively small. For instance, water buffalo are only used to work the wet rice fields (*sawah*) for a few weeks during the year, and for the rest of the time are allowed to graze in the fields. Consequently the fields have to be fenced. (Joachim Metzner, *Man and Environment in Eastern Timor*, Development Studies Centre, Monograph No. 8, Canberra, ANU, 1977, p. 148 and p. 355) Unsatisfactory levels of skills in cattle raising and marketing techniques inhibit the prospects for commercial animal husbandry. In a society traditionally bound by local law and custom (*adat*) cattle are greatly valued in ceremony and as a form of bride price.

Village activities are dominated by agriculture and all non-agricultural goods and needs are obtained from outside the village. Traditionally, trading in East Timor was done by barter and currency was only introduced relatively recently by the Portuguese colonial government to facilitate their taxation system. The following excerpt gives a glimpse into commerce in East Timor in times past:

> *Actually East Timor has never been cut off from the international economy, especially if one remembers that before the arrival of the white man, the area was known as the producer of highly prized sandalwood. On his way back from the Philippines, Pigafetta visited Timor and reported trade with Java and Makassar in 1521 in buffaloes, pigs and*

spices. Nevertheless, trade with the outside world apparently involved only the wealthy elite such as liurai *and* cheve de suco.

(Budhisantoso, *op. cit.*, p. 83)

The period of upheaval and integration clearly had a serious impact on the resources of East Timor. During these times of upheaval, many farmers fled leaving their villages and livestock and went to the hills or sought refuge in safer places. Almost all the agricultural resources were destroyed, the number of cattle was sharply reduced, and as a result a disastrous famine occurred. According to data at the East Timor Agricultural Development Project (ETADEP) the number of cattle owned dropped from 0.7 to 0.2 per capita.

Economic development since integration shows that farmers in East Timor still have an opportunity to develop their agriculture and animal husbandry by sharing techniques between regions and gradually introducing appropriate levels of technology. In this way the community will be able to extricate itself from poverty and independently meet its daily needs. Statistics show that 95% of the population of East Timor (132, 137 households) survive by farming. East Timor has 751,820 hectares of potential agricultural land but only 224,642 hectares are being utilised. Of the 208,183 hectares of potential food producing land, only 69,326 hectares are being utilised, which includes 17,249 hectares irrigated with simple irrigation systems. ('Menuju Kemandirian Pangan', in *Kompas*, 1 December 1989) Land utilisation in East Timor is not yet optimal. There are all sorts of obstacles that stand in the way of increased production. Nevertheless, study of the background of the village community shows that efforts have been made to improve production.

3.3.1 Agriculture

Here we will describe and discuss the most important farming systems used by farmers in the production of food, cultivation of the land, and use of animals for agricultural purposes. Three types of activity can be identified: those for the uplands, those for unirrigated fields (*ladang*), and those for wet fields (*sawah*) irrigated with simple methods.

Because the region is a centre for coffee production, the practice of coffee cultivation in the uplands will be discussed first. In this area *arabica* coffee is the backbone of the economy, but its cultivation does not ensure a suitable standard of living for the farmer. There are all sorts of problems still to be overcome. Although coffee was originally forced on them, the people adopted its cultivation as their own some time ago. In the Maubisse district coffee was first planted in the latter half of the 1950s, while

in the Ermera district it was planted much earlier. Earlier, coffee was planted in areas where there were a lot of casuarina trees because in other areas such as the savannah, coffee does not grow well. The people know that coffee has to be grown under the protective cover of other trees and, as a rule, farmers in the Maubisse area plant casuarina trees to protect the coffee.

Coffee planting begins with clearing the land of large trees and vegetation that would hinder the coffee plants. Once the trees are cut down, the trunks and branches are burned and removed. Next casuarina seeds, collected from the forest or nearby gardens, are planted for protection. Holes are prepared for the available number of seeds which are usually planted at the beginning of the rainy season. They are then left to grow for around eight years until they are large enough to provide shelter for the coffee plants. Next the weeds are cleared and holes are prepared for the coffee seeds. The coffee seeds are not cultivated specially but are taken from old unpicked fruit which fell to the ground and grew around the mother plant. The coffee seedlings are spaced about 1.5 metres apart, but this varies greatly in practice because of the presence of obstacles such as old stumps, roots and rocks.

Farmers usually use the land between the coffee plants and the companion trees to grow food crops such as corn and peanuts. There are two benefits from this. First, farmers can supplement their income and, second, it means the garden will be clean and well tended all year round. After the third year, interplanting with food crops will cease because the coffee plants form a dense canopy. Food crops can then only be planted outside the coffee plantation. Generally the farmers pick their own coffee crop or are helped by their family who are sometimes paid. The daily wage for an adult picker who picks 25 kg of fresh coffee is Rp1500 (AUD$1) or Rp1000 including a meal from the head of the household. After the coffee is picked it is left for one night in the house. The next day the outer skin of the coffee is removed with a simple milling machine made from the plates of an old oil drum. Water is needed to speed up the milling process and produce clean coffee seeds. The coffee beans are then laid out to dry in the sun, usually on the main road, to prevent the beans becoming smelly and chocolate coloured. Because the outside skin has already been removed, the beans dry within 5-7 days. After that the coffee is ready to be sold or stored. In Maubisse, the average farmer plants horticultural crops such as cabbage, mustard greens, nuts, strawberries, water melon, squash, tomatoes, chillies, carrots, garlic and onions, egg plant, potatoes, banana and pineapple. In the Maubisse area, different

sorts of fruit are grown which are not found outside East Timor such as spesigus, nespra, asiatona, abronus and figus. These plants are usually grown on hillsides in the same way as tumpangsari and corn.

Rice and corn

Corn fields are usually planted around human settlements, although some farmers have fields far off on hillsides. Wet rice cultivation usually takes place on the lowlands. Although they are set on flat ground they are not always well utilised. It is not uncommon to see weeds growing unrestrained in these *sawah*. *Sawah* are not always owned by farmers originally from the village in which they are located, but may be from a nearby village. For example, in one village almost 35% of the *sawah* owners came from outside the village. In the Portuguese colonial period, some people were required by the Portuguese administration to work the *sawah* in the lowlands in return for the right to cultivate that land. They usually started temporary settlements nearby. Because they were temporary these settlements did not follow any set pattern, and the permanent residence was far away in the hills. In the following period, these people were not bound to continue cultivating the *sawah* in the lowlands with the result that there are many neglected *sawah* fields full of weeds which are only worked once a year when labour is available.

There are a number of reasons why *sawah* fields are neglected or only planted once a year. First, people are unwilling to cultivate land for which the ownership status is not clear. Second, because the workforce is limited to family members the area of land which can be worked is limited. Further, the decline in livestock numbers means there is a shortage of animals both to work the *sawah* and to keep the grass down. Third, people prefer to live in the hills because that is where the graves of their ancestors are. Fourth, the shortage of water in the lowlands means that people must wait longer to work the land. Thus a turn to use the tractor in the ETADEP village, for example, depends on the availability of water. Fifth, malaria is still widespread in the lowlands. Sixth, for those who have coffee plants in the hills the cultivation of rice is a second priority, because coffee does not require intensive management.

The workforce still comprises only family labour. Normally family labour is divided into two: adult males and boys take care of the coffee fields, and the women go to the *sawah*. Sometimes these roles are swapped. When the coffee harvest is finished the males will help with post-harvest duties such as separating the rice grains from the stalks by treading on the *padi*. Wage labour is not yet established in East Timor.

This is because everybody is busy working on their own land, leaving no time for paid work elsewhere. Generally, the success or failure of a crop depends upon the family itself. It would appear that East Timorese farmers are individualistic in the way they work their land. Another factor which inhibits cooperation is the highly dispersed pattern of settlement.

Rice is usually planted in February, March, or April. Villages located near a water source such as a river or spring construct a simple irrigation system to channel water to their *sawah*. The period after rain is the right moment to plant *padi* provided the simple irrigation system can handle the flow of water. For fields far from water, rice strains suitable for dry fields are planted. This type of rice requires only very simple technology. Land is prepared by felling and clearing the scrub which is burnt after it has dried out. Once the ground has been sufficiently cleared, holes are dug with a dibble and corn or rice is planted. Traditionally, corn seeds are prepared by choosing the best seeds, removing them from the cob and then storing them in a bottle to which lime has been added until the seeds go black.

Wet rice cultivation requires close attention and the use of water, for example, needs continual supervision. The plots of land are first cleared and then irrigated. Next about 30-40 water buffalo prepare the *sawah* by trampling on it (*samanatar*). Once the *sawah* is ready the rice seeds are planted. The *samanatar* system is much preferred by farmers for the following reasons: 1. When a large number of water buffalo are on hand the *samanatar* system is much faster than using a plough. 2. It is a social activity in which a group of farmers look after their animals together. Ploughing can only be done individually. 3. The farmers believe that the *samanatar* system checks the growth of weeds. (Barbara Martin Schiller, *Review of the East Timor Agricultural Development Project, ETADEP*, 1987, p. 26).

In one village in the research area, at least four types of rice were planted: rice aged 2 months (Singapore), 3 months (Korea), 4 months (America R.8), and 5 months (Java). Amongst corn types were large red corn (Angola), small red corn (Selegari), and corn from Java. The staple crops are rice and corn so that the people's diet varies between the two augmented by cassava and sweet potato. Corn is planted in November or after rain. When rice is planted by scattering, the average harvest per hectare is 40 bags (one bag is about 70 kg.). Corn yields about 700 kg. per hectare. People are currently looking at the possibility of transplanting rice in rows. Rice planted with this method yields about 50-60 bags per hectare. However, the scattering method is still used by farmers due to the

shortage of labour. The transplanting method has been tried in several villages but it seems they had to be half forced to do so with threats by the local authorities. This method of preparing the soil requires the farmers to work together in a group, to tend the water buffalo together, to hold ceremonies before planting and harvesting, and to work the fields cooperatively.

Because each region is inhabited by an ancestral group (with a common genealogical tie), it is easy to recruit a work force through the kinship system. The special traditional ceremonies associated with the planting of rice and corn give an indication of the intensity of kinship ties. Each year the Kemak people still hold ceremonies for the planting of rice and corn. Those who still follow the indigenous religion make a trip to the graves of their ancestors at planting time to scatter flowers and slaughter pigs, goats, or chickens as offerings to the ancestors, which are then eaten by the whole family. This ceremony is called *haaloha* among the Kemak. Planting begins immediately after the rains fall. Before the planting, however, a ceremony is held for the water buffalo used for *samanatar.* This occasion is called *braunosano,* the water buffaloes' birthday. Water buffalo are usually owned communally, and each stable houses 15-60 animals. For this ceremony the owners of the buffalo bring a pig, goat, or chicken to be slaughtered at the stable, then cooked and eaten together. This ceremony is held so that the animals will be spared disease, will not be scratched by thorns, and will carry out their duties well. The next ceremony is called *lagurai,* and symbolises the opening of the land. Usually, only one chicken is sacrificed in this ceremony. Before the buffalo begin their work, the wood used to strike them must be gathered for a ritual offering to be made. This ceremony is called *aipara* and it is usually accompanied by the slaughtering of a pig or goat.

Following these opening ceremonies, the rice seeds are immediately scattered. After 3-4 months the rice is harvested. The rice is harvested using a knife and is done by women. The rice is gathered together and the grain is separated from the stalks. Before this is done, however, a ceremony called *napabiti* is held in which a mat is rolled out in the *sawah* and an animal is slaughtered. Then the *padi* is trampled by horses or humans. One to two weeks work for two people is involved in harvesting and processing the rice crop from one hectare. These activities are also a status symbol for the head of the household and are accompanied by dancing, singing and drinking. For planting corn a briefer ceremony is required and there is no ceremony for the livestock. A ceremony is held at harvest time before the young corn is picked and this is preceded by an opening

ceremony called *tunsele* (which means the burning of the corn). Before the *tunsele* ceremony, no corn may be eaten lest it result in a stomach ache. The next ceremony is called *gelosele* (to hang the corn), and is held when the corn is ripe. This ceremony is usually held in the *umalulik*, to 'give food' to the objects that are inside. An animal is usually sacrificed for everyone to eat. The harvest produce is usually stored in the *umalulik*, if owned by one family. This matter is closely linked to the issue of land ownership. Those who farm inherited land enjoy the harvest together. People who farm purchased land usually store the produce in the kitchen of their own home. When the stock of food is estimated to be enough for one year there is no wish to add to the supply. If there is a surplus this is usually only distributed to relatives because there is still no guarantee of effective marketing. To mill the unhulled rice, farmers team together to rent a truck which can carry 40 bags (about 2.8 tons) of unhulled rice to the milling place. The cost of transporting the rice is as much as Rp100,000, while the cost of milling is as high as Rp30 per kilogram. For those who produce it only for their own consumption, the rice is ground only as needed. If cash is needed, some rice or corn will be sold at the market or bartered in exchange for cattle, goats or pigs.

3.3.2 Livestock and its function in the village

Livestock breed well in areas where there are wide expanses of grass. Livestock, therefore, could easily be bred in East Timor. Nevertheless, animal breeding has not yet been intensively undertaken. In general, livestock are used as a secondary means of working the land; relatives are the first means. Livestock do not yet receive sufficient care. Usually they are left to forage food for themselves in the fields around the village; only occasionally are they tended. People are tightly bound by custom to perform certain ceremonies that call for the slaughter of animals as offerings to the ancestors as well as food for feasts. Clearly, animals play more than just an economic role in East Timor. In the past, the social status of an individual was enhanced if he owned larger animals such as water buffalo and cows. It is not surprising that traditional leaders possessed many animals as a symbol of their wealth. Besides having a social role, livestock also have an economic role. For instance water buffalo and cows are used for the *samanatar* technique of preparing fields. Horses are used for transportation and as beasts of burden. Pigs, goats, and chickens are bought and sold. The social-economic role of several types of animals that are used in East Timor will be described below.

Water buffalo

In East Timor water buffalo have a higher social value than all other animals. Water buffalo are used not only to prepare the *sawah* using the *samanatar* technique, but also function as *berlaki* (bridal-gift) and as a status symbol for the owner. Local environment is also a factor in the way animals are cared for. Lowland areas with long grass and plenty of water are best for successfully raising water buffalo. Water buffalo are only used 3-7 days for the process of *samanatar* to prepare land that is simply irrigated. 30-40 water buffalo are needed to prepare the land with this traditional method. Those lucky enough to own many water buffalo can put them to work directly. Those who do not own the needed number of water buffalo, or any buffalo at all, must rent the animals for which they repay by giving half of their harvest to the owner of the water buffalo. Animals are often shared until everyone's land is readied. As soon as their work is finished the water buffalo are allowed to roam about and are only occasionally herded. Farmers usually mark their animals by slightly cutting their ear or branding a spot on their body.

Pigs

After water buffalo, pigs are the second most important symbol of social prestige. The people of East Timor raise a type of black pig which has a slender body. Pigs are kept near the farmer's house. Pigs are also used to clean up trash. Pigs are usually slaughtered for feasts. The larger pigs that are not slaughtered are exchanged for goats between the man's family and the woman's family. This is economically advantageous because it diversifies the breeding population of each family's animals.

Horses

Horses are especially used to carry loads in hilly areas. Horses, like water buffalo, have an economic function. Horses do not have a wide distribution because they are difficult to care for. Belu horses are the most marketable horses outside of East Timor. Nevertheless, techniques for raising horses are not yet well developed and the horse population has not been successfully increased.

Cows

Cows were first introduced to East Timor by the Portuguese and are a relatively new phenomenon. Today, the majority of cows are imported from Australia, Bali, and Madura. Balinese cows are the only type that have successfully adapted to the climate in East Timor. Cows are not popular

among the people of East Timor because when they were first introduced the Portuguese tended to give them to the *raja* and heads of the community. Eventually cows became the property of the privileged and did not spread to the common people. Therefore, cows are not used as a means of exchange, their meat is not eaten, and they are only consumed by people outside of East Timor. The period after integration was marked by a decline in the number of large animals. This shortage is now being alleviated by the acquisition of Balinese cows on credit. Cows are increasingly being used because they are more resistant to disease, breed rapidly, work quickly and diligently, and their hooves punch down the roots of weeds very well. (Barbara Martin Schiller, *op. cit.*, p. 22)

Goats

Goats are commonly obtained from Atauro island (Goat island). Goats are used as symbols of social prestige and for economic barter.

Chickens

Chickens are used for food and roosters are also kept for fighting. During the period of Portuguese colonisation, cockfights were held to liven up tax collections and visits from the sub-district head.

Land rights

In East Timor, land and water are the two most important elements for human existence. For farmers, land is the basic asset available. Land has various social and economic functions depending on the type of land it is: community land, tribal land, or family land. Two types of land are found in East Timor: inherited land and purchased land. Land is passed through the male line to the oldest male child. Nevertheless, other family members are allowed to enjoy the yields of the harvest as long as they help work the land. Family members of the same genealogical descent work the land together in a manner prescribed by custom. One genealogical descent group is usually contained in one *umalulik*. Rights to tend purchased land extend only to the nuclear family. This land is passed on to the children without regard for the prevailing rules of inheritance.

During the Portuguese era much land was bought and sold 'under the table,' and this causes many problems today. Land laws according to the Portuguese government were mainly concerned with the production of the land without considering who had rights to the land. ('Konversi Hukum Hak Tanah,' in *Kompas*, 30 November 1989, p. 1). According to research done by the Gadjah Mada team in 1980, the following was said

about land rights during the Portuguese period: *raja*s were the highest secular leaders. The *raja*'s authority was limited by the tradional leaders. This remained true until the last century. In the seventeenth and eighteenth centuries the Dutch and Portuguese frequently misunderstood the traditional political infrastructure and they made agreements with the *raja* without the tradional leader's consent. The result was that the *raja* often did not have the support of the people. Originally, the *raja* were leaders whose function it was to maintain the local customary law. In the course of colonial history this role was altered until they became only theoretical preservers of customary law and actual owners of all the land of the kingdom. Before any land was prepared for planting, their permission had to be granted. This right was extended throughout the colonial period even though administrative power was in the hands of the *cheve de suco* and *cheve de povoacao.* (P3PK UGM [UGM Research Team], *Menentukan Identitas Desa di Timor Timur: Suatu Studi Sosio-Kultural*, Yogyakarta 1980, pp. 125-6). As mentioned above, during the Portuguese colonial period, unilateral agreements between the Portuguese government and the *raja*s were made without the consent of the tradional leaders. The result was that many people lost their land. This happened in a village in the sub-district of Hatolia in Ermera district, where there was some tradional land belonging to the local people that was sold by the *raja* to the Portuguese (actually exchanged for items such as cloth, alcoholic drink, and other goods). This land was immediately closed off and converted into a coffee, teak and coconut plantation. The inhabitants who were chased off this land were given land in another area but they did not feel that this was a fair deal and attempted to regain rights to their tradional land where there was still a *lulik* stone. Apparently they were beaten back by the Portuguese. The land they were given by the Portuguese could not guarantee them a living.

The period of integration had equally negative results for the people. Among other things, a decision by the Provincial Security and Order Commander (Laksusda Decision No. 4/1979) granted the land owned by the Portuguese to the Indonesian Armed Forces. Thereafter, ABRI (the Indonesian Armed Forces) turned over the land to be managed by Salazar Pty Ltd. In such a situation the people certainly will not be able to regain rights to their land. A company report states that of the 13 villages in the sub-district of Hatolia in Ermera district, five villages are included in the land managed by Salazar Pty Ltd. This does not mean that local people cannot sell their coffee for a profit in neighbouring areas (as much as Rp30 per kg is earned through coffee sales to Village Unit Cooperatives

(KUD)). This profit, however, only temporarily diverts people's frustration. It was not surprising to discover apathy and signs of resistance among the people. For instance, only 80% of the population took jobs picking coffee when it was ready at Salazar Pty Ltd. The local government usually coordinates efforts to recruit labourers to pick coffee and every year they hope to find at least 500 persons in the sub-district of Hatolia. It seems people frequently refuse the government. The main reason for this is that farmers still have to work their own land and family help is still insufficient. On the other it was not surprising to learn that acts of sabotage were carried out against Salazar Pty Ltd by farmers living near the area and even by employees of Salazar Pty Ltd. In 1989 Salazar Pty Ltd reported 25 offences in which coffee plants were either cut or burned for which Salazar Pty Ltd had to bear the loss. The following are some examples of the violations which occurred in the sub-district (Salazar Pty Ltd Report, 3 November 1989): a. In the case of suspect number 25, at an unknown time coffee plants (*robusta*) and the surrounding protective rubber trees were allegedly deliberately damaged. The plants were cut so that 36 coffee plants and five rubber trees died. It is believed that the suspect wished to use the area for his own purposes. b. As a result of trespassers such as number 25 described above, Salazar Pty Ltd has lost as much as Rp430,000 (AUD$286) broken down as follows:

1. To replant each *robusta* coffee plant that died would cost Rp180,000 (36 trees Rp5,000 each).
2. To replant the protective surrounding rubber trees that died would cost Rp250,000 (5 trees x Rp50,000 each). One gets the strong impression that people are always afraid and reluctant to speak openly but if they do have an opportunity to express their feelings it relieves them somewhat of the burden they have carried for so long. When asked, many farmers tell how things should be and not how they truly are.

3.3.3 Village industry

As long as the people were shackled by colonialism they were not able to improve their quality of life. The only way they could improve their situation was to raise their production by maximising their efforts. The facts show, however, that this did not ensure maximum yields. A monetary system was introduced during the Portuguese period via taxation. Every male aged 16-60 had to pay a head tax of 190 *escudos* a year and as much as 10 *escudos* for every head of livestock. Since that time people have been striving to obtain hard cash. The market mechanism used by the Portuguese to promote a cash economy was the introduction of cash crops

such as coffee, rubber, and oil palm. But people were not really interested in cultivating these plants, especially when they were difficult to raise and there was no guarantee that the yield could be marketed.

The market has an important role in the economic life of the village. Not only does the market function in an economic sense by providing a place where things are bought and sold, but also has a social function as a meeting place for the local people. Markets are usually held twice a week (Wednesday and Sunday). A barter system is rarely used in the market. Vendors usually offer their produce such as vegetables, fruits, *sirih*, coffee beans, ground corn, dried cassava, and rice. Other vendors sell plaited work for use in the kitchen or woven cloth (*tais*). Local people are not really interested in the two latter products so they are usually purchased by newcomers. Market opens in the morning and closes around midday. People often walk 3-5km just to sell 20 mangos (3-4 mangos sell for Rp100), or 10-20 eggs. The way they peddle their wares is to gather them into groups that have similar prices. This way buyers may obtain goods without bargaining over the price beforehand. Rice and ground corn are sold according to local measurements. For instance, rice may be Rp100 per small glass. Six glasses usually make up one kilogram. No system of weights and balances is used. Weights and balances are only used in stores owned by Chinese and newcomer traders, as well as in stalls and the Village Unit Cooperatives (KUD).

The following is a description of a typical market day. On market morning, many farmers, carrying their bags of coffee (anywhere from half to completely full), walk from their villages to the market. Their first aim is to sell their coffee to the village cooperative. *Arabica* sells for Rp1,200/kg and *robusta* sells for Rp1,000/kg. Once they have their money they head to the market (*mercado*) to buy their everyday necessities. People wanting to sell their goods arrive earlier than the general consumer. Markets in East Timor truly reflect the subsistence character of the economy. Because farmers are primarily concerned with selling their goods and then returning to work their land they are not able to develop commercially. Currently, farmers only sell enough to exchange for their daily needs. They are never able to buy goods for resale. The only true business people are usually Chinese or newcomers from Makassar or Java. Generally these business people own their own stores or run a food stall (*warung*) in the centre of the sub-district. There are also newcomers who arrive on market day to sell various sundries and pre-made clothes. Stores in the sub-district usually carry retail goods. Farmers only go there if they have to and are not able to make it into town. In the centre of the sub-district,

there are 2-4 shops owned by Chinese and one store run by the KUD. In the surrounding villages 1-2 simple stalls can be found. Occasionally, for instance if it rains continuously, village stall owners may go as far as doubling their prices.

Within the last year, some Cooperative Movement (*Usaha Bersama*) stores run by youth associations have opened in villages in which ETADEP is active. Before these stores existed in the villages, people had to either walk 3-5 km to the centre of the sub-district to buy their goods or purchase them for high prices in the local stalls. A tablespoon is used to measure refined sugar in one village shop. The price of sugar per tablespoon is Rp50 to Rp100. Kerosene is between Rp250 and Rp500 per one litre bottle. Likewise the price of alcohol can vary from Rp1,000-Rp2,000 a bottle. Regardless of the price, there is always a market for alcohol. Villagers are prepared to live in the dark when they cannot afford kerosene but are able to buy Pantai Timur, Bapak Tua, Whiteport and Malaga (brands of alcohol) to withstand the cold. After these stores were established, inhabitants were able to save time, energy, and money in meeting their needs. To set them up, loans up to Rp500,000 were provided by ETADEP, which the managers have so far been able to pay back. Loans are paid back by selling shares to interested villagers at Rp5,000 each. To date 30 persons own shares in these stores. At the close of the financial year each shareholder will make up to Rp7,000. This profit encourages other villagers to get involved in the program.

3.4 Conclusion

The people, culture and environment of East Timor form an integrated whole. Change to one of these elements affects the other parts. For this reason, every policy and program must necessarily take into account all these elements. The poor natural environment is one of the factors which influences the sparse pattern of settlement and the diversity of the ethnic groups. Only through this kind of organisation are they able to provide for themselves. Therefore settlement policies must also take account of this.

Farmland has not been managed to best advantage. Cultural factors or social practices are one reason for this. Other obstacles include the shortage of labour, the drastic decline in livestock numbers during the time of the upheaval, the shortage of (and lack of knowledge about) farming technology such as improved seeds and fertiliser, as well as the unclear status of land ownership. In this regard, efforts to clarify the status of land

ownership, to increase livestock numbers, to introduce farming technology and provide improved seeds are crucial imperatives.

Food crops are usually used for subsistence needs and are only traded on a very small scale. At the present level of productivity, agricultural output is not sufficient to meet needs from one harvest to the next, so that many villagers are forced into debt, either in terms of goods or money. Therefore the intensification of agriculture must be given greater attention if the process of monetarisation is to be speeded up.

CHAPTER 4

SOCIAL, POLITICAL AND RELIGIOUS SYSTEMS

4.1 Introduction

The social structure of village communities in East Timor is comprised of three interconnected systems. These systems are the religious, the governmental (or the organisation of politics) and the socio-cultural. The first two systems, i.e., the religious and the governmental, each have two sides, a traditional and a modern. Traditionally, village society in East Timor consists of four strata, namely: the group known as the *am nal* in the Mambai language or *dassi* in Tetum, which is comprised of the king and his relatives; the *dato*, or the nobility; the *reino*, or the class of free persons; and (formerly) the *ornasa* or *ata*, which was the class of persons who were not free or the slaves.

The relationship between both the group of the king and that of the nobility with the commoners, or the *populacao*, was paternalistic. That is, the ideas and behaviour of the first two classes were made to be points of reference by the other groups, or, in other words, the first two classes were idealised for the other groups. In connection with this, to work for the benefit of the *am nai*, such as by helping to till their fields, was in no way considered as oppression but rather as something that was quite natural to do. The census which was conducted by the church in Dili in 1856 reported that there were 3,017 people in the town, consisting of 1,511 (50%) free persons, 556 (18.4%) slaves who had become Christian, and 970 (32%) people who were still 'heathen'. (Lapian and Paramitha, 'Sejarah Timor Timur', in *Berita Antropologi*, No. 11, 1980, p. 26)

4.2 Traditional political organisation

Traditional political organisation in East Timor was headed by the *liurai*, who ruled a kingdom, or *suco*. As ruler, the *liurai* had extensive authority. Besides running the government and acting as the administrator of the law, he also had authority to distribute economic resources, especially land. The authority of the *liurai* was further strengthened by the fact that they also had the charismatic authority to mobilise the labour of the people for community service (*servico hamutuc*), as well as to work on the *liurai*'s private land. Although their authority after the rebellion of 1911-1912 was abolished by the Portuguese government, it is evident that they still possess a strong charismatic allure, as the bestowers and holders of legitimacy in problems of custom and tradition, and as symbols of the wholeness and integrity of society.

Besides the *liurai*, there are still other traditional leaders whose area of authority is smaller, but who have roles that are very powerful as *umapukun* (traditional leader) and *katuas*. The *umapukun*, in the true sense, is usually the oldest child in a kinship group who is designated by the parents to guard the *umalulik* and to preserve the legacy of the ancestors, whether in the form of objects, traditions, customs or ideas. Specifically, he has the following duties and authority:

1. to guard the sacredness of the *umalulik*.
2. to settle problems of birth, marriage, divorce, and death.
3. to determine and carry out legal sanctions for various transgressions such as murder, theft, insult, and so on.
4. to participate in selecting and inaugurating the *liurai*.
5. to lead traditional ceremonies such as calling for rain, warding off disaster, opening new land, building a house, and for the harvest.
6. to select the *cheve de suco* and the *cheve de povoacao*.

Given the breadth of his authority, the *umapukun* performs a function of providing checks and balances towards the authority of the *liurai*, since behind his complex duties and roles he is believed to have supernatural powers, as was indicated in point five above.

Another traditional leader is the *katuas* (PPSPK UGM, *Struktur, Kultur dan Birokrasi Formal di Timor Timur*, Yogyakarta, 1980), who is the oldest person in an *uma* or clan. Although the *katuas* do not always have a clear status or role such as do the *liurai* and the *umapukun*, nevertheless their presence has an important meaning for the village society of East Timor. Before resolving an important problem, both the *liurai* and the *umapukun* usually request the advice of a number of *katuas* who are close to them, so

that after a matter has been decided, nobody will dare to take issue with it. The principal difference between the *liurai* and the *umapukun* or the *katuas* is that the *liurai* have the authority to divide and distribute land, while the other two do not. Nevertheless, their role as upholders of custom and tradition give the *umapukun* a certain power that is not possessed by the *liurai*.

The relationship of the *liurai* and the *umapukun* to the other members of society is that of patron-client. The bonds of members of the community to the *liurai* and the *umapukun*, besides being a result of ethnic ties, are due also to kinship ties. It is not easy for a person to move to another district outside of his ethnic group and to free himself from his relatives. It was the *liurai* who determined policy in his district. With various kinds of support and facilities from the Portuguese government, the *liurai* had substantial authority, quite apart from possessing extensive fields, a large number of livestock, direct access to the market as well as having a say in setting market prices (PPSPK UGM, *op. cit.* 23-27). The substantial authority of the *liurai* came about because originally his function was that of military commander. He had the obligation to defend his traditional territory and to be the ruler of the area. Thus, theoretically, he was the 'owner' of all the land of the kingdom, and each time new land was opened, his permission had to be obtained (PPSPK UGM, *Menentukan Identitas Desa* ..., 1980:125-126).

The *liurai* is the closest descendant of the previous *liurai*. In patrilineal groups he is the oldest son while in matrilineal groups he is the son or grandson of the sister of the previous *liurai*. A *liurai* is expected to adhere firmly to custom and tradition and to be just, honest, authoritative, brave, helpful, wise and capable. These requirements limit the power of a ruler in order to prevent the occurrence of despotism (PPSPK UGM, Ibid.). It often happens that a *liurai* must relinquish his authority because he has violated the above conditions although in theory his term of office is for life. The dependence of a person on a *umapukun* is more spiritual or traditional in character. Additionally, as Parsudi Suparlan has stated (Parsudi Suparlan, *op. cit.* 59.), there is also the custom of deliberation between the *katuas* and the other elders. The elders have their basis of authority in the ordinary people in the village, who have entrusted it to them. Thus, an egalitarian principle actually already exists in their group. However, the new deliberative bodies such as the Village Councils (LKMD, *Lembaga Ketahanan Masyarakat Desa*) appear not to make use of this institution of elders. As a consequence, there frequently emerges symptoms such as

backbiting and bickering within the community. Such symptoms are manifestations of dissatisfaction with the present mechanisms of deliberation.

4.3 The Portuguese colonial government system

As was already touched on above, the system of government which the Portuguese administration endeavoured to establish largely focused on supra-village units, i.e., the *posto* (*cheve de posto*), the *conchelo* (*almistrador*), and the *provincia* (*gubernador*). This does not mean, however, that government at the village level was totally free from contact with the Portuguese administration. At the village level, the Portuguese administration established the *suco*, with its leader the *cheve de suco* and at yet a lower level they established the *povoacao*, with its leader the *cheve de povoacao*. Hierarchically, therefore, the governmental system introduced by the Portuguese administration was as shown in Schema 4.1.

Schema 4.1 Hierarchical Structure of the Portuguese Colonial Government in East Timor.

Territorial Unit	—	Leader
Provincia	—	Gubernador
Conchelo	—	Administrador/Almistrador
Posto	—	Cheve de Posto
Suco	—	Cheve de Suco
Provoacao	—	Cheve de Povoacao

Theoretically, a *suco* was not a kingdom, and the *cheve de suco* was not a king. In reality, however, many positions of *cheve de suco* were in the hands of the *liurai* or the *dato*, because in the past it was difficult for ordinary people (*reino*) to achieve upward social mobility. The main task of the *cheve de suco* and the *cheve de povoacao* was to assist the *administrado de posto* by collecting taxes and registering inhabitants. The recompense received was 3% of the *suco* and *povoacao* taxes collected. Basically because the *cheve de suco* and *cheve de povoacao* were not traditional leaders, they, in practice, did not gain customary and social legitimacy. Nevertheless, because there were many positions at the level of *suco* and *povoacao* which

were held by the *liurai*, their status as *liurai* ensured that they were accepted by the community.

4.4 The present system of government

After East Timor became integrated with Indonesia it can be said that no significant transformations have occurred in the system of government. Schema 4.2 below is an attempt to compare the hierarchical structure of local government in East Timor in the Portuguese era and in the present time.

Schema 4.2 Local Government Structure in East Timor in the Portuguese period and at present.

Portuguese	Now
Gubernador	Gubernur
Almistrador	Bupati
C. de Posto	Camat
C. de Suco	Kepala Desa
C. de Povoacao	Kepala Kampung

During the period of Portuguese administration, the *cheve de suco* and the *cheve de povoacao* did not have significant administrative functions apart from collecting taxes and registering inhabitants. Because of this, their status can be said not to have caused significant problems, either for the government at that time or for themselves. Whereas now, besides having to meet various fixed requirements such as those in Law No. 5/1979, a village head is also given rather complex assignments by the various ministries/departments that wish to run a number of village programs. This situation has now made problematic the status of the *liurai* who were made village heads. On the one hand the *liurai* are still required to be part of the political organisations in the villages due to their charisma which is still recognised by the members of the local community. On the other hand, however. the *liurai* do not meet all requirements of the position of village head as laid down by Law No. 5/1979. They generally do not have sufficient educational background to carry out their functions because the penetrative and exploitative Portuguese government did not

give them the opportunity to develop. In the same villages today, there are plenty of local young people that have graduated from high school who are unemployed. They do have sufficient educational background to carry out the above administrative functions.

4.5 Religion

Viewed in terms of their spiritual lives, the people of East Timor today live in two 'worlds' at the one time. One foot is in the church, and the other foot is in the *umalulik*. Both of these colour their everyday lives. At the time of the corn harvest, for example, a group of kinspeople will feast together around the *fatubosok* near the *umalulik*. On another day, however, they will respectfully worship in the church. Furthermore, it is commonly seen that the people visit the *umalulik* on Catholic feast days, such as Christmas and Easter.

In 1980, the number of Catholics in East Timor was around 17%, and the majority of the others still followed their traditional ethnic religions (Budhisantoso, 'Lingkungan Alam dan Potensi Penduduk di Timor Timur', and Parsudi Suparlan, 'Orang Timor Timur', in *Berita Antropologi*, No. XI, 1980). Today approximately 80% of the population of East Timor is officially Catholic. The rest are Protestants, Muslims, Hindus, and Buddhists. These latter groups are relatively recent immigrants.

At least two factors can be used to explain the huge jump in the number of Catholics in this region during the last ten years, viz., the government's attitude towards traditional religion, and the local people's fear of being branded communists. The government only recognises the existence of five official religions in Indonesia. Religions outside the official religions are called *kepercayaan* (beliefs). However, in everyday life there is no place for the adherents of non-official religions to express their beliefs. In education in the schools, for example, there is a requirement to adhere to one of the official religions as one of the obligatory courses of study. So too on the resident identity cards (KTP, *kartu penduduk*) for adults. As a result, people are frequently caught in a bind. If they do not want to include one of the official religions as part of their identity they will be branded as having no religion. Having no religion is itself often interpreted as not believing in God (atheism), and atheism in Indonesia is almost always equated with communism. The upheavals in East Timor of the mid-1970s, which 'ended' with the elimination of a political organisation that called itself Fretilin, and followed a communist course, were also one rea-

son for the entry of local people into the church, as only in this way could the people feel safe in a psychological sense.

4.5.1 Traditional religion

For a village society that is still simple, traditions and religion cannot be separated from one another. Traditions are intertwined with religion and religion is tied to traditions. The two are integrated into one system, which is called culture. This phenomenon is also seen in the village society of East Timor. Often a traditional leader (*umapukun*) is also a religious leader, or *lian nai*. In anthropology, there is a method to find out how many kinds of religious ritual there are in society. This method is to make a list of the rituals which a person must go through during his lifetime (life cycle rites), i.e., from the time a person is in the womb of his mother until the days commemorating his death, along with the rituals involved with the efforts of society to maintain his longevity. In East Timor, the life cycle rituals of the traditional religion begin one week after a baby is born (*orsaian*), and are followed by the haircutting ritual (*koifuk*), and then after death, by the rituals to release the soul (*istilo*) and to move the skeleton (*korameta*). In addition to these, they also perform rituals related to agriculture, such as asking permission from the guardian spirit of the land before opening a new garden, or the time one wishes to begin to plant the corn (*lagurai*), or when one picks the corn while it is still green (*tunsele*), as well as rituals for hanging up the corn (*gelosele*), and many, many others. All of the above rituals, basically, are efforts to create a feeling of security. To abandon these rituals means to allow oneself to be attacked by some supernatural threat. This supernatural threat can appear in the form of illness, crop failure, or even death.

4.5.2 The church

The fact that the majority of the population of East Timor today is Catholic has a long historical background with a number of important figures, among them the two missionaries who first set foot in Timor, Antonio Taveiro and Antonio da Cruz. These two missionaries succeeded in baptising about 5,000 local people. On February 4, 1558, when the Diocese of Malacca was established, Timor was included in its jurisdiction. After that time, Timor became fertile ground for the work of missionaries until 1595. However, the situation began to change when Portugal was attacked by the Dutch and the first rebellion broke out against the Portuguese in the Solor Islands and Timor. At that time, a missionary was not only a religious leader but also a political and military leader, because he

had to serve the sovereignty of the state. Only in 1701 was leadership of the church separated from other forms of administrative leadership. Even so, it was not until 1878 that an effort to improve the quality of life by building schools was undertaken by the missionaries, and even this was limited to the children of the *liurai* and of other important figures in society.

The arrival of the missionaries coincided with the arrival of Portuguese sailors and traders of pepper and sandalwood. The missionaries later established cordial relations with the populace right into the interior and worked together with prominent members of the local community. At one stage, commercial goods such as pepper and sandalwood, which were traded, started to diminish, and quarrels arose between the local inhabitants and the Portuguese traders. Evidently, the missionaries backed the local community and the local people felt secure with them. After that the sympathy of the community for the missionaries and the church became increasingly stronger. The Catholic Church in East Timor flourished and developed a special character. Priests are seen as 'God's representatives' in this world who have the task of giving 'illumination' and salvation to the local society. Because of this, the priests have a special place in the hearts of the local people ('Sejarah Misi di Timor Timur', in *Majalah Hidup*, No. 30/31, July 1988, Jakarta, PT. Gramedia).

4.5.3 Priests, catechists, and parishioners

The Catholic Church in East Timor, like the Catholic Church in other areas, has a clear hierarchy of leadership, and is under the leadership of the Bishop of Dili. In carrying out his duties the Bishop of Dili is helped by 50 priests, 45 nuns, and 1011 catechists. They are spread out over 23 parishes. If at the present time, the total number of Catholics in East Timor is around 540,000, this means that one priest must take care of more than 10,000 parishioners.

The tradition of the Catholic Church in East Timor is different from the tradition of the Catholic Church in Western Indonesia, which was developed by Dutch missionaries. This difference is primarily caused by the differences in the educational culture of the seminaries in the two places. As a result, the concept of faith which has developed in the two communities is also different. In East Timor, faith means belief in the work of salvation. While in other areas, such as Java for example, the concept of faith is broader than that. Faith is not only belief in the work of salvation, but also involves an effort to improve life in this world.

This difference also results in different priest-parishioner relations.

In East Timor the priest is seen as nothing less than part of the work of salvation, with the result that he is regarded as a sacred figure. He is God's representative on earth. Because of this, he may not get involved in worldly affairs. For a priest to get involved in worldly affairs would mean besmirching the sacred qualities inherent in him. The experience of a priest in the parish of Maubisse provides an example. One day, the priest was seen by several of his parishioners hoeing a garden near the parish house in order to plant corn and red beans. Astonished, the parishioners who saw him asked, 'Why are you hoeing?' Local astonishment increased when in sermons celebrating the Eucharist the priest also included earthly matters, such as lessening festivities and reducing the number of animals slaughtered at festivals. The priest, who obtained his education at the Flores Major Seminary, did not wish all of a sudden to change his sermons to the style of those generally given in Western Indonesia. He was worried that if he did so then the parishioners would be shocked and would reject him. The priest regarded his efforts to decrease the number of animals slaughtered as important because he considered that one of the reasons for the low level of prosperity in the local community was the fact that traditions such as these were still flourishing. As one local resident said to the priest:

> *Pak Miguel, at a feast a while back, slaughtered sixty water buffalo, several pigs, goats and chickens. I am now only slaughtering forty water buffalo.*

This shows that the resulting change in attitude was only slight.

There is an institution which bridges the two different worlds of the sacred and the profane. This institution is a religious school usually led by a catechist (*katekis*). The catechist is considered by the community around him to know a lot about religious norms. Because of this, the community also considers that all his words and actions are in accordance with religious norms, so that his attitude is always made a point of reference. Compared to the priest, the catechist has a relatively closer relationship to the local community, since fundamentally he is an 'ordinary' member of society.

According to a catechist who used to work in the village of Maubisse, in former times most people who attended the catechist's religious instruction had not been baptised. They followed religious instruction in order to become Catholics. However, since today 'everyone' is Catholic, those who attend the catechist's religious instruction do so because they feel ignorant of Catholic doctrine, even though they may have already been baptised. When giving religious instruction in church, the catechists

restrict themselves to religious matters in the Bible. But elsewhere, in line with the policies of the parish priest, the catechists also promote social development, by for example prohibiting feasts where lots of animals are slaughtered and prohibiting drunkenness in the streets.

According to village officials their efforts have been successful. Compared to the situation three or four years ago, the number of people found drunk in public places has decreased. So too with the number of animals slaughtered for feasts. For example, for the ceremony of placing flowers on a grave (*karefuna*), many families regard the slaughter of just one buffalo or goat to be sufficient.

Other figures regarded by Catholics in rural East Timor as having important status and role are godparents. Godparents rarely give help to their godchildren in any material way. In fact, in everyday life they appear to have emotional and spiritual ties that are stronger than the ties between a child and his natural parents. When a child faces a serious problem, he turns to his godparents. Catholics in other parts of Indonesia usually take the name of a saint as a sign that they have been baptised. Not so in East Timor, where the godfather or godmother's name is used. So, if one meets two or more people with the same last name, it is possible that they have the same godparents. People who have the same godfather or godmother are spiritual siblings, and since the people of East Timor consider spiritual ties to be higher than worldly ties, the relations between spiritual siblings are also more highly valued than the ties between natural siblings. As an example, one day Carlos (not his real name) met two of his siblings who both needed money. Carlos only had enough money for one. Apparently, he was happier to lend his money to his spiritual sibling rather than to his brother.

The relationship between a child and his parents is not very different. The incident described below is an example. One day, the researcher was invited to attend a party by a member of the local parliament (DPRD) for the district of Ainaro. It turned out to be the birthday party of one of his children, who was six years old. When it came time for the child to cut the cake, he gave the first piece not to his own parents but to the godmother.

4.6 The socio-cultural system

In East Timor, cooperation among relatives is an important element of people's lives. Without such cooperation, it is hard to imagine how a traditional ceremony, such as the *istilo* or *korameta*, could take place. Take, for

example, the village of Lihu, in the sub-district of Railako, Ermera district. A traditional leader (*temukung*) named Dominggo (not his real name), wanted to hold an *istilo* (the ritual to release the spirit of an ancestor) for his brother who died in a disturbance that claimed 22 adults and 63 children. The preparations for this ceremony took quite a long time. First, Dominggo gathered together all his sons- and daughters-in-law, as well as all the children-in-law of his brothers and sisters. In all there were 26 people but only 10 of them were able to attend. On this occasion, they were required to open a new field for planting corn. After planting the corn they all returned to their homes. Three months later, when the corn was ready for them to harvest, they had to gather again to meet other relatives to determine what they should bring to the *istilo*. During the meeting, Dominggo ordered his children-in-law to share out the corn seeds harvested from the field. These corn seeds had a fixed value. One corn seed was worth one buffalo or cow, five goats, and Rp200,000 in cash. Therefore, if someone received two corn seeds, this meant that he had to bring two buffalo, ten goats and Rp400,000 to the *istilo*.

After the dividing up of the corn seeds, all the sons- and daughters-in-law returned home to fulfil their obligations. Meanwhile, in his own house, Dominggo began to prepare for the ceremony by making all the arrangements, such as preparing a house for relatives to sleep in, a house in which to keep animals and goods, a tent for invited guests, as well as buying implements for the feast, such as spoons, plates, glasses and so forth. After the preparations were finished, all the sons- and daughters-in-law were summoned again to decide when they would be ready to hold the ceremony. About a week before the ceremony, the relatives started to arrive. By the day of the ceremony, the number of assembled relatives totalled about 350 persons, not including neighbours or invited guests. Sometimes the relatives who arrived also brought gifts for the head of the household, in the form of livestock, drinks, or food. At the time of the ceremony, the number of livestock accumulated totalled 18 buffaloes or cows, 28 goats, and 80 pigs. The feast itself required two cows, one buffalo, three pigs and two goats to be slaughtered. The invited guests were lavishly entertained. Drinks like whisky flowed without end. Five drums of palm wine (*tuak*) and four barrels of beer were consumed. The people around who were not invited could also enjoy the *istilo*, by watching the entertainment and joining in the dancing at night. Many people from outside the sub-district also attended. Food and drink were also served to them. Several families stayed behind to clear up after the celebrations. Those sons- and daughters-in-law who had brought one buffalo or cow

went home with two pigs. Reciprocal exchanges of the livestock brought by the children-in-law is one of the obligations of the feast's organiser. If the host is unable to provide the livestock at that time, then he has to promise when he can provide it, and this promise has to be kept.

It was about one year between the first gathering together of the children-in-law to plant the field and the ceremony. The money which Dominggo spent on the *istilo* totalled about Rp3,000,000, including a Rp640,000 government tax. This total did not include the value of the livestock brought by his relatives.

To curtail feasts like this, the district government of Ermera issued a regulation levying a tax, heavy by local standards, on families holding traditional ceremonies. For example, for a *korameta, istilo,* or *umalulik,* the tax is Rp500,000; for a *berlaki* or *belis* (bridal-gift) as much as Rp30,000; and for a burial the tax is Rp25,000. The animals slaughtered are also taxed: buffalo at Rp35,000 per head, cattle Rp25,000, pigs Rp15,000 and goats Rp5,000 per head.

The largest and most expensive rituals are the *korameta, istilo,* and the dedication of the *umalulik.* Actually, the *korameta* and *istilo* are essentially the same, that is ceremonies to release the ancestral spirit to another world. The difference is that the *korameta* is held by Catholics, and the *istilo* by followers of the *lulik* religion or animism.

Because the district government of Ermera considers the ceremonies to be wasteful, it issued a regulation prohibiting residents from holding *korameta, istilo* or *umalulik* for a period of five years beginning 1 January, 1990. Residents who violate this regulation will be fined Rp2.5 million. This regulation has had both positive and negative reactions from the community. Those who do not wish to accept the regulation argue that traditional ceremonies are a means to develop kinship ties so that kinspeople can get to know one another. If members of a kinship group do not know one another they will experience problems because marriages between relatives and within the kinship group are bound to happen. This, moreover, is something which is contrary to both traditional and religious norms. On the other hand, those who agree with the district head's regulation often see the destructiveness of holding such ceremonies, such as gambling, drunkenness, sexual transgressions, fights, and even murder.

4.6.1 The kinship system

The village society of East Timor recognises two principles of lineal descent, that is, through the father (patrilineal), which is the dominant

principle, and through the mother (matrilineal). The emergence of two separate principles of lineal descent is determined by, amongst other things, a rule which dictates that the patrilineal principle does not apply if the family of the man is not able to pay the bride-price (*belis* or *berlaki*) requested by the family of the woman. If this should occur, the groom is required to live in his wife's family's household. The groom will work there until his wife's family considers his accumulated labour to have the same value as the bride-price he would have had to pay. (Parsudi Suparlan, *op. cit.* 48)

The largest kinship unit is the clan. A clan is identified by the possession of an *umalulik*. The members of a clan are spread out into smaller kinship groups called *fuan* in Tetum. Each *fuan* lives in a community called an *uma*. An *uma* generally consists of no more than ten houses. The people of East Timor divide kinship groups into two parts, the *fetosa* and the *umane*. These two terms are linked to the principle of exogamy in their marriage system. The *fetosa* is the kinship group which is the wife-taker, and the *umane* is the wife-giver. This subject will be explained in greater detail below.

4.7 The status and role of women

A description of women's roles in the villages of East Timor cannot be divorced from an understanding of local culture, especially from the time a woman gets married. From this, we can see where the local society places women in relation to the other members of society (men).

In the matter of finding lifelong partners, the village communities of East Timor follow the principle of clan exogamy, which means that a marriage must take place with a person from outside one's own clan environment. To this end, the local society differentiates clans into two groups, that is, the wife-giving clan (*fetosa*) and the wife-taking clan (*umane*). A clan can act as *fetosa* for one particular clan but at the same time become *umane* for another clan.

In order to obtain a wife or to arrange a marriage, the groom's family has to pay the amount of the bride-price requested by the bride's family. This bride-price is usually in the form of livestock, such as cattle, buffalo, goats, sheep, horses, and pigs, and can number dozens or even hundreds of animals. The bride-price serves as compensation to the woman's family for all of the expenses incurred in raising and taking care of her as a girl, plus the loss of her labour to the wife-giving clan. Once the groom's fami-

ly has paid the bride-price requested by the bride's family, full rights to the woman are in the groom's hands.

The amount of the bride-price requested is not absolute. If the groom's family objects to the bride-price requested by the bride's family, the groom can bargain until the amount is reduced and agreement is reached. Nevertheless it is not infrequent that the groom is unable to pay the bride-price. In this event, the groom usually works for the bride's family for a period. All of this illustrates that the value of a woman is quite high.

The bride-price that the woman receives after the wedding ceremony is distributed amongst her relatives by her *nai* or maternal uncle. The relatives who receive a share of the bride-price must be prepared at a later time to contribute if one of the members of their family acts as a receiver of a bride (giver of a bride-price). From this it can be seen that the ownership of livestock in the villages of East Timor is of great social significance. Livestock are not just owned by one nuclear family but are the property of an extended family group (*uma*) or even of an *umalulik*. From this, the status of women in the community is clear. Without daughters it is very difficult for a family to obtain the large amount of livestock that will be needed to pay the bride-price for their sons. Because of this, males often appear to show more respect to their sisters than their brothers.

After marriage, the husband has full rights over the wife. She must do everything she is ordered to do, such as housework (washing clothes, cooking, and taking care of children) as well as supplementing the family income, whether by working in the fields, selling garden produce, or by

TABLE 4.1 Division of tasks between men and women in the plantations and the rice fields.

	Male	Female
Clearing the land	XX	–
Planting	–	XX
Looking after the plants	X	XX
Harvesting	X	XX
Preparing the land for replanting after harvesting	XX	XX
Explanation:	– No involvement	
	X Some involvement	
	XX Major role	

making various handicrafts such as woven cloths (*tais*), baskets for storing corn or rice (*luhu* or *bote*), or mats made from lontar leaves (*biti*).

Table 4.1 shows the division of labour between men and women working in the rice fields and coffee plantations.

From the above table, it can be seen that from the time of preparing the land for planting, through planting, weeding, and harvesting, the role of women is greater than that of men. Therefore, it would seem that women should also participate in agricultural extension programs, which up till now have been primarily aimed at men, because at a number of stages in agricultural production, especially in coffee growing, the role of women is quite prominent. The situation is not so different in the cultivation of food and horticultural crops. On a day-to-day basis, women appear to spend more of their time tending the gardens than do men.

The heavy burden which women must bear seems to be reflected in the comparatively fewer numbers of women in the population figures shown in Table 4.2 below.

The only exception to this pattern was in 1987 when the total number of adult women exceeded the number of men, 198,117 compared to 191,697. One reason for this phenomenon was the turbulence which occurred in the middle 1970s. During this period many adult men had to go to the 'battlefield' and were killed in the political upheavals, which resulted in women having to double up both as housewives and as the principal breadwinners for families. In several of the villages studied, the team was told by the subdistrict heads that there were many widows whose husbands had died during the political upheavals.

TABLE 4.2 Population composition in East Timor based on sex for 1936, 1960, 1965, 1973 and 1987.

Year	Male	(%)	Female	(%)	Total
1936	245,538	(52.9)	218,458	(47.1)	463,996
1960	267,783	(51.9)	248,293	(48.1)	516,076
1965	291,327	(52.4)	264,396	(47.6)	555.723
1973	329,946	(52.7)	296,600	(47.3)	626,546
1987	331,703	(50.5)	325,708	(49.5)	657,411

Source: Budhisantosa (1980:5); Parsudi Suparlan (1980: 40-41). East Timor in Figures 1987.

4.8 Education

Schooling during the Portuguese colonial period began with four years of elementary education (*Escola Primaria*). The next level was two years of Junior High School (*Ciclo Preparatorio*) followed by three years of Senior High School (*Secundario*). In preparation for tertiary education, one had to complete two years of pre-university studies (*Sestura Setimuanu*). After passing this last level, students could choose the course of study to take at university, which was only available in Portugal. Other educational institutions were the Catholic Secondary Seminary, a five year Technical School (*Escola Industria e Commercial*), and a four-year Teacher Training School.

In the Portuguese colonial period, a secondary education was highly regarded. This was because of the limited number of secondary level graduates, and because only those with intellectual ability were able to complete this level. These usually consisted of people of high social status, such as the Portuguese, the Mestizos (people of mixed parentage), or children of privileged groups.

Since integration the Indonesian curriculum has been adopted. Both in terms of quality and quantity, education is still well below expectations. Not all school age children are able to go to school. This can be seen from Table 4.3.

Recent developments show a tendency to apathy among school children towards aspects of education. Students feel like 'giving up' when they cannot see the connection between the knowledge they are receiving and their prospects for the future. The large number of school-age children who have not had the chance to experience a primary education is in part caused by conditions in the family environment which are unsupportive of learning and teaching.

The low level of education in the villages of East Timor is caused first by the unsatisfactory socio-economic conditions of the community, resulting in a decline in the quality of life. Because health is being neglected there is a continuing decrease in the intake of calories vitally needed by the body. Children become weak and listless, and even their concentration is impaired. They have difficulty following their lessons and cannot make progress in their studies.

Second, the poor socio-economic situation forces parents to give priority to basic needs, so that they neglect the education of their children. Sometimes the labour needs of the family appear to lead parents to encourage their children to work rather than go to school and this generates a lack of interest in school. Parents have yet to see the benefits of edu-

TABLE 4.3 Summary of data for children aged 7-12 years (October 1988).

Village	at school	left school	no schooling	total
Aituto	294	14	50	358
Edi	115	4	60	179
Fatubisse	83	8	56	147
Horaikik	372	16	48	436
Liurai	84	6	58	148
Manelobas	56	-	64	120
Manetu	128	10	54	192
Maulau	199	25	29	253
Maubisse	631	4	60	695
Total	1,962	87	579	2,628

Source: Office of Kecamatan Maubisse

cation. One village primary school, for example, could accommodate as many as 100 pupils, but was only ever attended by half of them. These students were absent from school because they were tending livestock, or else they stayed away just to play in the market. On the basis of an agreement between the village authorities and the local teachers, a regulation was immediately put into effect prohibiting children from 'skipping' school, with a fine of up to Rp100,000 if the children's parents decided to stop their schooling. Evidently, this sanction was not heavy enough, because when parents wanted to, they would pay the fine so that their children would not have to attend school any longer. Education in East Timor is indeed a dilemma which requires special attention. Resolving the problems of education in the rural areas is a difficult task because of their complexity.

4.8.1 Youth in East Timor

The youth of today are the people who will eventually replace the older generation. In this context, what is needed is a kind of guided freedom in

self-development, because one's outlook and aspirations for the future are established early on. In general, it can be said that all intellectual and spiritual development during adolescence constitutes a natural process aimed at their future. The socialisation process received from one's surroundings will produce a unique sensitivity to everything that happens in one's society.

Anxiety about the future often becomes a mental burden for those who are no longer able to continue their education or get the opportunity to work. The need to have their existence recognised cannot simply be ignored. The restlessness which shackles their souls expresses itself in their behaviour and concrete actions.

In his book *Youth and Social Change*, Taufik Abdullah (Jakarta, LP3ES, 1974) notes that the younger generation is directly involved in every change in society. Usually, they are part of the educated class, where they have had the opportunity to enjoy a good education. Even though their total number is relatively small, they often are deeply sensitive and reactive to abuses experienced by their communities.

Students are in transition from childhood to adulthood, and their environment plays an important role in their socialisation. Acts of resistance initiated by student groups living in the city have been increasingly noticeable in recent times. At first glance, no significant differences are apparent between those who are still studying and graduates who have not yet found work. At the same time they have tended to separate into two forces according to their places of origin. Several conspicuous characteristics in disposition, language, style of dress, and everyday behaviour differentiate those who come from the western sector and those who come from the east. The nickname given to those from the western sector is *keladi* (meaning rustic) whereas those from the east are called *ficaro* (meaning Easterners).

There is a difference between the Tetum language common to the Western sector and the Makasae language (meaning language of the East). Language, or even behaviour, is sufficient to identify the origins of particular groups of people. One even more characteristic feature of those from the East is their bravery. They are not afraid to die, or, if necessary, to protect a friend until their last drop of blood. The unity of their group is very strong due to the existence of 'a power', which is mythologised by the 'drinking of blood' as a symbol of their unity.

One thing that is firmly rooted in those from the East is a lack of fear towards all kinds of threats, including a lack of fear towards the army. An incident occurred where a group of students was detained by the army

and, needless to say, was not spared such military 'lessons' as having their heads submerged in water, beatings, and being kicked with jackboots. Nevertheless, all this did not diminish their spirit. To them, physical torture felt far lighter than the shackling of their souls by a particular system.

Student groups feel psychologically imprisoned because of the military pressure which always limits and controls their movements. When this pressure accumulates, it is not surprising that the students make their presence felt through a 'form of resistance'. Given the intellectual capital and strength of the students, along with the basics of a practical political education, it is not impossible that this will give rise to tension. This can be a barometer of the level of social unrest in East Timor.

When we talk about the problems of students and youth, we cannot ignore those outside factors that overlay them. Order in one's life, along with a certain amount of ease as a result of development, cannot by themselves be expected to make people content. Apparently, they are absolutely committed to freeing themselves from the 'shackles of colonialism'. This is precisely where the problem lies. The failure of the colonial system must not be repeated by bringing in new colonists and a new model of colonialism.

4.9 Conclusion

Agricultural land is usually worked collectively by a group of kinspeople who live in an *uma*, that is, a group of houses which consist of several nuclear families that all still have kinship ties with each other. In an *uma* there is usually at least one leader called a *katuas*. In the traditional deliberative institutions, the *katuas* were usually given authority by the members of the *uma*, who were the *katuas*' own relatives. Thus, the *katuas* should be also included, along with the other traditional leaders such as the *liurai*, the *umapukun*, and the *dato* in the 'new' deliberative institution, the Village Council (LKMD).

In village political organisation, the charismatic figures are the *liurai*. Because of this, the village head is best chosen from among them. The level of education of the *liurai* is usually low, which makes it impossible for them to carry out complex and heavy administrative tasks. Such tasks can be delegated to other officials assigned to the village or to local youth who have completed a secondary school education.

Other figures who have a place in the hearts of the villagers are the priest and the catechist. In the Catholic Church of East Timor, it is considered taboo for priests to involve themselves in worldly affairs, including

the problems of development. It is therefore difficult to place them in official government institutions like the LKMD, as this would only place them in a dilemma. Nevertheless, the commitment of the priests (the church) to always 'take the side of the oppressed' means that the government should always listen to their voice. This means that the function of the church as an institution capable of speaking on behalf of the people must be maintained.

It is different for the catechists; they are usually drawn from the ordinary members of society. However, because their knowledge of religion is so much more extensive than that of other members of society, their ideas and behaviour are guidelines for the people around them. On this basis, they should also be incorporated in the LKMD.

Officially, about 80% of the population of East Timor is Catholic. Nevertheless, ideas and practices of 'traditional religion' still colour many aspects of social life in the form of various sorts of rituals. These rituals have very broad functions and meanings. In the sub-district of Railako, Ermera district, for instance, such rituals also serve to strengthen kinship ties. If ceremonies like these are not carried out, many people would worry that incest, or marriage between close relatives, which is prohibited by custom and religion, may occur. Religious ceremonies are part of the 'communications system' of society. It is therefore mistaken to make local regulations — as the District government of Ermera did — which clearly conflict with local cultural norms. Even fines as high as Rp2.5 million do not prevent people carrying out these religious rituals. There are fears that the regulations forbidding feasts will not make the community more prosperous, as the government hoped, but just the opposite. People will still choose to hold feasts, even though they have to pay a fine.

Women in the villages of East Timor clearly spend more of their time working in the gardens than do men. For this reason women should be included in agricultural extension programs as part of the activities of the Family Welfare Program (PKK).

Education is a key factor in increasing the welfare of society. Nevertheless, efforts to improve education still encounter many obstacles or constraints. Uncertain employment prospects for example, make pupils question the value of schooling. In connection with this, it seems that an educational program oriented to the development of local resources would be able to address this problem.

CHAPTER 5

PROBLEMS OF VILLAGE DEVELOPMENT

The integration in 1975 has brought many changes. This is clear from the government's continuous efforts to develop the 27th province. The rapid development, however, has been accompanied by some serious problems. Problems have appeared because both in the course of the war of integration/civil war and in the years that followed, the new administrative arrangements completely displaced the old system. The war of integration drastically changed the social hierarchy in East Timor, while the establishment of a new administrative system has given rise to problems in the pattern of decision making and in the way development is conceived, particularly with regard to the aspirations of the local community.

5.1 Changes in social structure

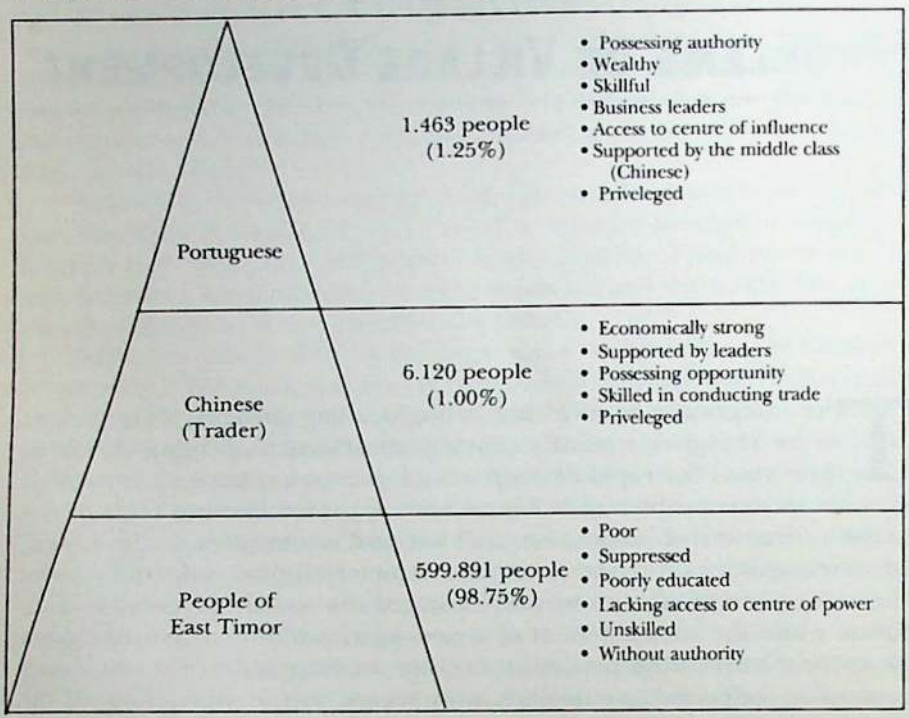
The social hierarchy in East Timor during the Portuguese colonial era is clearly illustrated in Graph 5.1.

At the peak of the pyramid were the Portuguese who governed affairs of state. Even though their numbers were relatively small (1.25%), their position was very strong. Their strength derived not only from their power to govern, but also from the esteem which they enjoyed in the community. Their way of life and culture had become that of the community:

> *During the era of Portuguese colonisation, the Portuguese culture and lifestyle was considered to be more advanced than that of any other community or ethnic group.* (Parsudi Suparlan, 1980:97)

The culture and lifestyle of these officials who had assimilated with and become idols of the people changed drastically when Indonesia took

GRAPH 5.1 Social hierarchy in Portuguese times.



Source: *PPSPK UGM, The Internal Dynamics of the Local Bureaucracy during the Transition*, Yogyakarta, 1982.

over the administration of East Timor. The alien culture and lifestyle of Indonesian officials created a distance between themselves and the people.

The middle class of traders during the Portuguese era were mainly Chinese who began arriving in Indonesia and East Timor several centuries ago. Their numbers increased when the Portuguese government brought in additional Chinese settlers in 1906. At that time Chinese traders dominated the entire transport and trade network in East Timor. Because of the extent of their role in the economy, the Portuguese colonial government always took account of their opinions on economic matters. The special treatment of the Chinese was in recognition of their services during the war:

> *Although the Chinese derived not a little fortune from their social status in East Timor during the colonial era, they also contributed to rebuilding Dili, and East Timor in general, after their destruction by*

the Japanese in World War II ... the colonial government saw the contribution made by the Chinese as evidence of their good services. (Parsudi Suparlan, 1980:45)

Integration with Indonesia caused the middle class in the social hierarchy to disappear together with the class of Portuguese bureaucrats. The disappearance of the trading class has spurred an influx of Chinese traders and newcomers from other parts of Indonesia. Indeed, history has simply repeated itself, and old problems have reappeared. The new 'central' government repaid its moral debt for the financial support that Denok Hatimas Pty Ltd had given during the war of integration by awarding large concessions to this company. Granting such large concessions enabled the company to monopolise the economic and trade network in East Timor. Just as in the days of Portuguese administration, it is now normal for the regional government in East Timor to accept the counsel of the traders. The following analysis will demonstrate the connection between this monopoly and the 'rebellious' attitude of the people.

5.2 Perceptions of independence and the development of a people's economy

On the field trip we gained an interesting understanding of the meaning of independence for the people of Timor. Politically, of course, the Timorese obtained their independence as soon as they integrated with Indonesia. Nevertheless, the common understanding of independence is more simple and practical. It leaves political questions aside and asks how far can one realise one's social and economic aspirations.

Corlea, a *temukung* (traditional leader) in a village proudly and frankly stated that he had become a free person. His reason was simple enough. He had been able to replace his house of straw thatch (a symbol of a colonised people) with a house with cement walls,a manifestation of freedom. During the Portuguese era, even though he was quite capable of building a cement house, he was not permitted to build one, because that kind of house was reserved for the use of Portuguese officials. So independence for him did not mean merely the freedom for every person to realise his aspirations but also the economic ability to do so. By using this simple concept it can therefore be said that a large proportion of his neighbours have not yet become free people, even though they have already achieved independence.

The inability to realise independence is linked with the destruction of the traditionally owned sources of income due to the turbulent process

of integration. The dry rice which was cultivated during the Portuguese era has now been replaced with corn. Meanwhile the desire to return to dry rice cultivation has not been fulfilled because only wet rice seedlings are available.

Similar problems have also affected the livestock industry, as indicated by the sharp drop in the number of livestock in East Timor from 1975 to 1986. (Hadisoesastro, 'East Timor: Question of Economic Viability', in Hal Hill (ed) *Unity and Diversity, Regional Economic Development in Indonesia Since 1970*, Oxford University Press, New York, 1989) No data is available to illustrate the level of livestock ownership before integration. Nevertheless, one source states that livestock ownership dropped from 0.7 to 0.2 per capita. Some former livestock farmers, such as Corlea, have not been able to return to their old practices because they have been unable to afford the initial amount required to buy animals.

Putting aside the particular problems farmers faced in restoring their family economies, almost all respondents we met blamed the same external factor for the destruction of farmers' incomes, namely the coffee trading monopoly. The same question about East Timor's economy, put to district heads, government departments, community leaders and farmers was always answered with proud reference to the considerable potential for coffee in East Timor.

The Ermera district in particular has considerable potential: 98% of

TABLE 5.1 The area of cash crop plantations in the Ermera district and in the province of East Timor (ha).

	Ermera	East Timor
Coffee	29,636	48,768
Coconut	18	48,658
Cinnamon	6	2,295
Cloves	101	1,184
Cocoa	93	1,207
Candlenut	11	3,893
Areca nut	16	35,209

Source: *Repelita 5, East Timor*, 1989/90-1993/4

its plantation area is planted with coffee. Of the 48,768ha of coffee plantation in the province of East Timor, 29,636ha (60%) is in the Ermera district.

It is here that Corlea has a property of nine hectares, eight of which is planted with coffee. Coffee has always been his economic mainstay. While corn, peanuts and vegetables from his garden supply his family's everyday needs, Corlea has always depended on the coffee crop to maintain his livestock business and to affirm his social status.

Farmers and officials alike spoke proudly of East Timor's coffee potential, but both groups went on to express deep misgivings. The potential of coffee is the very thing that has caused the economy of farming families to stagnate. The monopoly trading system means the farmer has little hope of improving the family income. Nevertheless farmers will definitely keep producing coffee, even 'if the price of coffee were to fall to Rp300 per kilo.'

The farmers' persistence may be seen as a 'positive' thing, as it guarantees a constant supply of coffee. But for the farmer himself, the situation means being exposed to exploitation by the monopolies. Corlea's experience illustrates the problem. His eight hectare coffee plantation is obviously not earning him enough to restart his family livestock business as the value of the crop is insufficient to provide the initial capital required. So, although he feels a free man, he is not yet able to restore his family's income to previous levels.

TABLE 5.2 The division of profits from the purchase of coffee by 17 KUDs (Cooperatives) in East Timor, 1985–88 (Rp. '000).

	1985	(%)	1986	(%)	1987	(%)	1988	(%)
Coffee KUD	27.9	(50)	143.9	(50)	232.1	(50)	218.2	(50)
Non-coffee KUD funds	16.7	(30)	63.3	(22)	102.1	(22)	96.0	(22)
PUSKUD funds	11.1	(20)	63.3	(22)	102.1	(22)	96.0	(22)
Dekopinwil funds	17.2	(6)	27.8	(6)	26.1	(6)		
Total profit	55.82		87.8		464.1		436.4	

Source: Ermera District Cooperatives Office

According to the other parties contacted, the stagnation of the coffee economy is due mainly to the arrangement by which private monopolies buy coffee through the official Village Unit Cooperatives (KUD) system. In the eyes of the general public, the private monopoly which operates through the village cooperatives diminishes the government's credibility, especially in relation to its capabilities (or even its integrity) in village development.

The report on village cooperatives to the Cooperatives Department Regional Office between 1985 and 1988 is seen in Table 5.2.

The level of coffee purchases through village cooperatives in East Timor is very impressive, as seen in Table 5.2. Over four years, village cooperatives have been able to channel Rp622.1 million into coffee cooperatives, Rp278.2 million to non-coffee cooperatives, Rp272.6 million to Puskud (*Pusat Koperasi Unit Desa*, Village Level Cooperatives Centre) and Rp71.2 million to Dekopinwil (*Dewan Koperasi Induk Wilayah*, Main Regional Cooperatives Council). But behind these apparently impressive figures is a feeling of self-doubt on the part of the officials in charge. They openly admit that the figures are not supplied by the village cooperatives, but by Denok Hatimas Pty Ltd. The fee which the village cooperatives, Puskud and Dekopinwil receive is perceived, in the final analysis, as a form of institutionalised tribute.

While the officials in charge feel self-doubt and an inability to overcome the problem, farmers on the other hand see the village cooperatives not as belonging to them but rather as private enterprise institutions which simply make use of the name cooperative. Coffee price determination by a single party (the Governor) is viewed by farmers as a form of market manipulation. When the world coffee price drops then the village cooperative purchase price also drops, but when world coffee prices recover, the fixed price set by the Governor still prevails. If business people pay more than the fixed price, this is considered a 'kindness' on their part. In the event of the market price rising above the fixed price, 'an increase in the fixed price must await the Governor's decision', and this is usually a drawn out process.

Thus the farmers have the general feeling they are not yet free because of their exploitation by monopolies. In this instance, the government can be considered the ultimate party responsible for this 'feeling of being colonised' because of its collaboration with private enterprise. This would appear to be an important problem because it affects a large proportion of the East Timorese population. The history of peasant economies has shown that there are three means open to farmers to end their

isolation. First, by community 'self-help'; second by relying on government aid and third by turning to religious institutions which use rebellion as a means of realising their aspirations. As the government already colludes with the party which keeps the farmers isolated, the farmers have little alternative but to chose between the first and third options. The reality is that because their lives are desperate they have become very dependent on religious institutions.

26/12-92

5.3 Investment and the development of a people's economy

Many of the problems that East Timor faces are no different to those faced by other provinces. The characteristically 'top down' planning, the implementation of 'model projects' and the haemorrhaging of development funds are all examples of problems which contribute to a reduced level of popular participation. But because East Timor is the youngest province, these 'normal' problems have very different consequences there. Several of the problems described above have a direct bearing on the issue of national integration. Where dissatisfaction exists, breaking away is always going to be seen as a possible way out of the problem. Therefore the approach to development (with all its shortcomings) currently being applied in other regions must be avoided as far as possible in East Timor, even though this may be very difficult to accept given that the province is part of Indonesia.

These observations apply also to the question of whether investment should come from 'foreign' parties (from other regions) or from local sources which aim to develop local potential. On this matter the Gadjah Mada University team noted in 1980 that:

> *There needs to be some form of protection given to prevent big business commoditising land and commercialising everyday life in the more remote areas. Without protection the East Timorese will simply become victims of moneyed interests from other regions.* (Parsudi Suparlan, 1980:74)

The worry that the subsistence society in East Timor will be marginalised by capitalists and 'foreign' entrepreneurs is well founded. In the history of East Timor the indigenous population, of course, had no experience in the world of trade, and the penetration of the money economy was a very slow process. (Joachim Metzner, *Man and Environment in Eastern Timor*, ANU, Canberra, 1977 pp. 210-218) The indigenous people were impotent because of their low economic and political status and their sep-

aration from the two classes above them (the Chinese and the Portuguese officials).

Although the large scale improvements to the education system have changed the indigenous people of East Timor, there is still no apparent mobility between sectors, that is to say into the business world. The obstacles stem from both historical experience and the inability of the local society to involve itself in the business world. This is evident in the fact that newcomers dominate trade both at the provincial, district and the sub-district levels. Thus, from the outset the Gadjah Mada team cautioned:

> *In order that the indigenous vs. non-indigenous problem that has arisen in other areas of Indonesia is not duplicated in East Timor, economic policy must give preference to the indigenous population. There is also the possibility of unrest resulting from the arrival of entrepreneurs from other regions.* (PPSPK UGM, Struktur, Kultur dan Birokrasi ..., 1980:74)

Nevertheless investment which is simply directed at local society cannot always solve the people's economic development problems. Since all projects are intended for the benefit of society but at the same time do not attempt to mobilise local resources, both in terms of human resource development and the utilisation of local input, the problems will remain. Because of this the team also reported in 1980:

> *Entrepreneurial development does not always have to start with the involvement of local people on development projects — projects from above — but with the mobilisation of agricultural economic potential.* (PPSPK UGM, Struktur, Kultur dan Birokrasi ... 1980:73)

5.4 Community consumption patterns, investment and growth

Put simply, a region's economic development rests on two important elements, that is, how entrepreneurs invest and how households consume. The development of a people's economy through investment depends heavily on how far private investment activities and government expenditure is able to create a multiplier effect in society. The level of multiplication which drives economic activity depends on the level and pattern of consumption in the community. The greater the society's propensity to consume goods and services (human resources), the higher the level of economic growth will be. However this multiplier effect will decrease where there is large scale import of goods or services (in the form of civil

servants, labour power and trading companies). In such a case, economic growth will not benefit the region concerned, but another region altogether.

In East Timor the stagnation of the people's economy is due to a combination of two factors: the people's pattern of consumption, and investment patterns in both the private and the government sectors.

The tendency of entrepreneurs to utilise resources from outside the region causes the local economy to stagnate, as was mentioned in section 5.3 above. This tendency was also apparent from the consumption patterns observed by the research team in both 1980 and 1989. In 1989 the team found that even the poorest people tended to buy goods from outside. Although coffee is the main crop, during the one month field trip we were seldom served coffee in villages. Serving guests with the most expensive drink is cause for pride. The same can be said for food and other domestic items. (Imported) 'Bimoli' cooking oil was widely used in the rural areas of East Timor, especially in the households where the team stayed. Without being aware of it this kind of consumption pattern will kill local business because it inhibits the multiplication factor which is necessary as a catalyst for economic growth.

Thus the 'import-minded' pattern of consumption combined with investment which emphasises the use of external inputs is the main problem in the people's economic development. If people's enthusiasm for local culture could be translated into enthusiasm for local products this would provide an important boost to economic activity given the poverty of natural resources in East Timor.

5.5 Newcomers and their problems

When the Gadjah Mada research team was about to leave the Governor's office an interesting incident took place. In front of the Governor's office a family, consisting of father, mother and two small children, was waiting. When questioned by the guard the father said that they came from West Java and were travelling around Indonesia. The father was angry because he was prevented from seeing the Governor and asking him for help. From the luggage they were carrying it was obvious that this family intended to stay. The East Timorese government official who accompanied us said that since the province was declared open, East Timor has been flooded with new arrivals, like the family which we met in front of the Governor's office. Besides settlers, the town of Dili is also flooded by prostitutes. (*Suara Pembaruan*, 11 August 1989) This situation is naturally a

source of concern for regional government officials because, apart from creating new social problems, it could also slow down the process of political stabilisation in the province.

The flood of newcomers will create competition with the indigenous inhabitants which could sow the seeds of communal conflict. Within indigenous East Timorese circles a feeling of hatred has arisen towards the Makassarese and Bugis. They are seen as a new group of extortioners who stand in the way of their economic advancement. Meanwhile the increase in prostitution in the town of Dili is considered to be corrupting the morals of the native East Timorese. Incidents often occur in which East Timorese commit illegal acts against prostitutes in Dili. As many of the prostitutes happen to come from Java, these incidents can take on a communal character.

The arrival of people from outside East Timor should not be allowed to become a negative issue, or a problem for the local community. The local people were very aware in the initial stages of integration of the benefits non-Timorese brought, especially stability and education. Nevertheless, the subsequent increase in the number of new arrivals considerably limited the job and business opportunities for local people. 'Battalion 702' is a popular expression which was conveyed to the team by villagers as we passed schools, markets and village offices. This term is used to indicate the industriousness and perseverance of newcomers who do not bring any benefit to the local people. The numbers refer to their leaving early in the morning (7), not bringing benefit (0), and then going home in the afternoon (2). The 'Battalion 702' nickname for newcomers, of course, has a history; not all newcomers in past times brought meaningful benefits to the local inhabitants. According to some old people:

> *It was only people who come from this* kampung *(neighbourhood) who really worked for the benefit and the prosperity of the community. The newcomers are only interested in making money.* (Parsudi Suparlan, 1980:50)

The mistrust of outsiders is even directed at journalists. At one stage when the team boarded a bus, the driver quickly got out and left us. Apparently he did this because he thought we were journalists from Jakarta. According to information from locals, this incident would not have happened if we had been foreign journalists. Foreign journalists are considered to be more objective in their news coverage and more daring in presenting views which differ from the 'government version'. Indonesian journalists, meanwhile, are considered to frequently conceal the actual situation. This attitude is also reflected in the popularity of Radio Australia

broadcasts, which the people listen to in order to find out the latest developments in Indonesia.

The situation is becoming more worrying because this *a priori* attitude to newcomers has already resulted in a diminished desire for education amongst the younger age groups. Teachers in schools in Ermera and other regions often feel fed up with the excessive disobedience of the pupils. They walk in and out of class when the teacher is explaining a lesson, physically resist teachers and often do not turn up to school. These are the main problems teachers face in East Timor. The conclusion which teachers and officials draw from the situation is that East Timorese students do not have the desire to study. A group of secondary students interviewed about this in Gleno admitted that indeed young people generally dislike school:

> *What's the good of school if there's no way we are going to get a decent job? These days all office jobs are closed to us. If the Kakanwil in a department is a newcomer, he will only be interested in having his relatives, or at least people from the same region as him, working in his office.*

The statement from this group of students is consistent with the macro-data on job seekers and education levels in East Timor.

TABLE 5.3 Job applicants and job opportunities according to level of education in 1987.

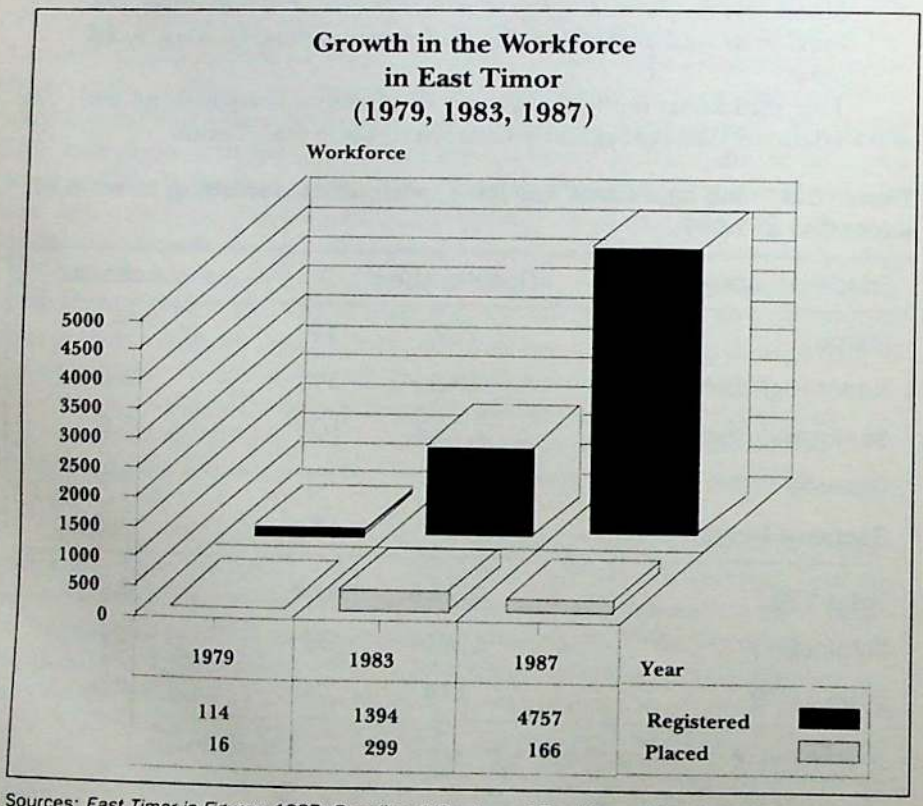
Education Applicants	Opportunities	%	successful
Primary	737	17	2
Junior High School	948	24	2.5
Senior High School	2,783	108	3.8
Diploma	123	11	8.9
Bachelor Degree	166	6	3.6
Total 1987	4,757	166	3.4
Total 1983	1,394	299	21
Total 1979	114	16	15

Sources: *East Timor in Figures*; *Repelita 4*, Province of East Timor, 1984/5–1988/9.

It is evident from the table that a large number of educated job seekers with education cannot be absorbed into the workforce. Of 4,707 job seekers in 1987, only 166, or 3.4% found jobs. This percentage level of job placement is far lower than for previous years — 15% in 1979 and 21% in 1983. Neither private companies nor government were able to provide as many jobs as there were school leavers. The fact that the practices of the monopolies have 'closed off' the economic sector to school leavers has led them to question the relevance of educational institutions to their future. This is what lies behind the apparent indifference of schoolchildren to their lessons.

Thus there is an increasingly clear dichotomy between East Timorese and newcomers which stems essentially from the lack of opportuni-

GRAPH 5.2 Growth of the workforce in East Timor (1979, 83, 87).



Sources: *East Timor in Figures*, 1987; *Repelita 4*, Province of East Timor, 1984/5–1988/9.

ties for local people. This situation has resulted in a decreasing interest amongst school age children in their studies.

5.6 The credibility of regional officials

The term 'Battalion 702', which expresses the perceived absence of any tangible benefits arising from the presence of the newcomers (civil servants/officials/traders), also reduces the credibility of officials in the eyes of the people. This credibility problem not only affects officials from outside East Timor, but has also come to affect East Timorese officials.

It was apparent that the newcomer officials and at least some of the indigenous officials encountered by the team had already developed a

TABLE 5.4 Population–land ratios in East Timor in 1987.

Region	Land Area (ha)	Adult pop.	Land/pop.ratio
Covalima	77,750	21,873	3.5
Ainaro	119,687	28,574	4.9
Manufahi	113,250	19,975	5.7
Viqueque	185,000	31,654	5.8
Lautem	177,500	23,131	7.7
Baucau	142,250	44,341	3.2
Manatuto	179,437	16,300	11.0
Dili	47,625	59,952	0.8
Ailea	76,000	12,125	6.3
Liquica	60,750	19,995	3.0
Ermera	67,062	37,551	1.8
Bobonaro	136,812	45,064	3.0
Ambero	77,812	29,278	2.7
Province	1,460,937	389,814	3.75

Source: *East Timor in Figures*, 1987.

'shared perspective' on local society. There is a belief in the bureaucracy that the farmers and villagers of East Timor are basically lazy and do not want to get ahead.

The team found two possible explanations for that image. First, the 'laziness' is caused by a subsistence level living standard, so that 'safety first' is the prime consideration. According to this theory, poor people will not adopt the government's proposals because they see each innovation as essentially experimental and therefore very risky. This is why the fertiliser and incentives given by the government are not always accepted by the coffee farmers. The farmers see any diseases which may appear after the use of fertilisers as 'proof' that all forms of innovation must be treated with caution. The second possible reason for farmers' 'laziness' is the ratio of land to people which is quite high in East Timor.

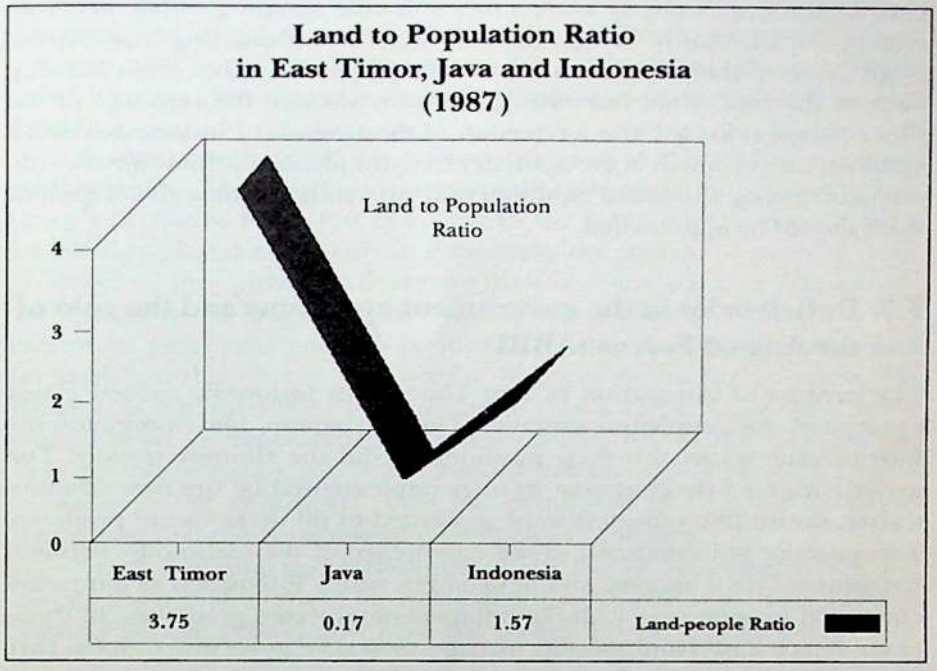
As shown in Table 5.4, for East Timor the average land holding per adult member of the population is 3.75 hectares. The high ratio of land per person reduces the intensity of land cultivation. There is even land which has not yet been cultivated at all. For as long as it is possible to expand their landholdings, farmers have little incentive to farm intensively. Just as in other areas outside Java, farmers in East Timor find it more worthwhile to extend their farming land. The decrease in the percentage of adult males in the population resulting from the turbulence of 1975 further increased the availability of arable land, making it all the more difficult to have intensification, rehabilitation and innovation programs accepted by the community.

It was these two factors which the team set out to investigate in the field. However we soon discovered additional problems. Our research found that the failure of the agricultural intensification program, which the government apparatus attributed to the unwilling attitude of the farmers and which the research team thought was due to the farmers' poverty and the high land-man ratio, was also attributable to 'government factors'. The local communities did not want to prune their coffee trees or use the fertiliser given to them because they felt they were being experimented with. They believed that much of the money they were meant to receive had been pocketed by government officials. This illustrates the decline in the level of credibility of the government apparatus in the eyes of the people.

As a result of a 'post colonial syndrome', the people in 1981 were extremely critical and constantly compared the Indonesian and Portuguese administrations. There seem to be two reasons for this syndrome.

First, there was the deterioration in the quality of service provided

GRAPH 5.3 Comparison of population-land ratios in East Timor, Java and Indonesia (1987).



Sources: *East Timor in Figures*, 1987; *Indonesian Statistics*, 1987; *BPS*, Jakarta, 1987.

by the local government after the integration with Indonesia. Second, there was the level of corruption within the Indonesian government apparatus in East Timor. Commenting on this, the Governor said the East Timorese tend to be reluctant to make sacrifices for the sake of development because they know they are being forced to take part in projects administered by officials who take advantage of their position to line their pockets. The local people say that this did not happen under Portuguese rule. The people of East Timor have come to disbelieve official statements which depict the period of Portuguese administration as an age of 'darkness' and the Indonesian period as an age of 'light'.

Take the example of the film that the Interior Department instructed the regional government to make, comparing East Timorese development in the Portuguese and Indonesian eras. The film could not be made because local community spokespeople took issue with the theme. They

argued that rather than comparing the Portuguese colonial era and post-integration era the film should instead focus on current issues. The criticism by these community leaders had a double meaning. While acknowledging the benefits of integration they were also intimating that officials ought to give their attention to current problems rather than harking back to the past. More interesting, however, was that the rejection of the film's theme reflected also a rejection of the symbols of Indonesian development, one of which is the tendency to extol physical achievements without addressing the more fundamental questions of how development itself should be approached.

5.7 Deficiencies in the government apparatus and the role of the Armed Forces (ABRI)

The process of integration of East Timor with Indonesia caused major changes in the population structure. The Portuguese, who dominated the bureaucratic sector, left their positions, as did the Chinese traders. The growth-oriented development strategy implemented by the new administration meant that outsiders were appointed to fill these vacant positions. This practice led eventually to the emergence of the dichotomy between indigenous East Timorese and newcomers, which intensified as job vacancies failed to keep pace with the numbers of educated graduates. In those cases where East Timorese did manage to secure government jobs, they were often disappointed; whereas under the Portuguese the bureaucracy played an important role in decision making, they are now able to see for themselves that this is no longer the case. As officials in the regional government they find their youthful ideals being frustrated by one very powerful external factor: the military. They feel that East Timor has had an 'overdose' of the military, not simply because of their numbers but more importantly because of their role in the development process. The special relationship between the military and the 'monopolisation' of the East Timorese economy has caused a dilemma for these young indigenous officials. As the Gadjah Mada research team noted in its 1981 report:

> *... This situation reflects badly on both the provincial administration and the central government. There is a feeling among the East Timorese elite that the regional government administers the province as an 'apanage' of the central government. The most serious matter is that they feel their region is being treated like a milking-cow for the rich of Java.* (PPSPK UGM, 1982:46)

The 1981 report is deliberately cited again to stress the fact that ten

years on, the same problems persist and are as serious as ever. Moreover, a growing number of young educated people are now travelling to other parts of Indonesia, which may well enable them to heighten their political awareness and adopt more critical attitudes. Critical attitudes were in fact very apparent in all the departmental offices we visited. Young officials openly express their dissatisfaction with the policies implemented in their region.

As mentioned above, the military presence in this region is considered excessive. This situation has come about because the nature of East Timor's problems today has changed. In the early period of integration the military played a vital role in expediting the process of political independence — they physically drove out the colonisers and their supporters. But this task is no longer very relevant. The team found that society had altered its perception of independence, paving the way for increased demands on the system as a whole. Independence for villagers, for instance, is symbolised by their ability to own a brick house. In a more general sense, independence is conceived not only as the freedom for every person to realise his/her ambitions but also the economic capacity to realise those ambitions. This has prompted the people to begin demanding that the government deliver on its promises.

Neatly summing up his thoughts on the matter, one villager said that the one thing that ought to have changed since Portuguese times was that ordinary people should now have the means to own a brick house. The fact that they still could not afford a brick house caused them to question what development was all about. They openly acknowledge that integration has brought many improvements at the macro-level, but due apparently to their 'post-colonial syndrome', they want to see benefits at the micro-level, in their families. Because of the military's excessive interference in economic and development matters, local people tend not to have much respect for them. Indeed, some among the East Timorese elite detest the military because they are held responsible for the region's economic stagnation.

Against this background it seems necessary to re-examine the relevance not only of the quantity of military personnel in the province but also the quality of their 'intervention' in the decision making process. The current overdose of military is in fact a cause of unrest, because one of the main problems the region faces is how to ensure that ordinary people benefit in a tangible way from the considerable funding that the central government earmarks for East Timor each year in the budget. When the allocated funds do not reach their targets intact, local community

respect for the government wanes. One strong tendency in East Timorese society is the transfer of rebellious attitudes from the military to the civilian sphere. The discontent and *a priori* attitudes among school children and younger officials in the bureaucracy clearly bear this out.

5.8 The role of the church

As mentioned above, people place the blame for their exploitation by private enterprise monopolies squarely on the government. Ordinary people feel themselves 'colonised' in the sense that the government condones monopolistic practices and even allows village cooperatives to be used to benefit the monopolies.

In the history of peasant revolt, farmers have responded to isolation in three different ways. Some have relied on their own efforts by forming cooperatives; others have accepted government handouts; and others still have turned to religious institutions which have sometimes led revolts in the name of the farmers. Since the government is already compromised by its collusion with the forces which are isolating the farmers in the first place, farmers are left with the choice of relying on self-help organisations or the church. Given the limited possibilities for self-help in East Timor, the role of the church has become very important. Many look to the church to speak up for them and sometimes to oppose or even 'revolt' against the government. Faced with this situation, church authorities still appear to be 'faint-hearted', and unprepared to take a firm stand.

During the Portuguese era the church in East Timor played an important role in recording births and marriages, in education and in economic and political life. As a social force the church always tried to provide guidance and to protect its members from exploitation by the government. To clarify the role of the church the Portuguese government appointed the bishop as a consultant to the government. As the religion of the majority of the population, Roman Catholicism is a major factor in every change that occurs.

On the one hand the government demands support for the various programs it implements in the province. The church is expected to remain politically neutral and to avoid becoming involved in any kind of political activity. At the same time, however, the church cannot just turn a blind eye toward all the social and political problems faced by the community as a result of the bloody process of integration.

The reliance of the church on the support of both the government and the Catholic community, has placed it in a real dilemma. If the com-

munity sees the church acting only in the interests of the government they will regard it as a 'government church' and avoid it. If on the other hand the church sides with the community and speaks out on their behalf, the government will accuse it of having involved itself in practical politics and the church will have to face the consequences. The fact that official political structures — which are supposed to act as a channel for the expression of popular aspirations — simply do not work in East Timor, will force the Catholic Church to resolve its dilemma by declaring its solidarity with the people and at the same time its intention not to oppose the government. Until the formal political mechanisms in the province begin to function effectively, the task of providing a voice for the people will be carried out by the church. But in order to play this role, the church will have to change its image from an institution which has traditionally been served by the community to one which serves the people. If the Catholic Church is going to be of real help in the social and political advancement of the East Timorese people it will have to show itself capable not only of fulfilling its ritual duties but also its social responsibilities.

The question which arises from this is what concrete steps can be taken to give the church a greater role in the development process in East Timor. When we asked officials about the role of the church in development, they all agreed that it was important. But when we asked them whether there were policies in place to involve the church in the development process, they answered 'not yet'. For instance, no one had ever asked a priest to head a LKMD. Officials only thought of involving priests in the narrow sense of 'social engineering', that is to say enlisting their support for government programs.

The Catholic Church in East Timor was 'radicalised' by the revolutionary events in Portugal as well as the church's changed role in Latin America. In short, many of the priests in East Timor are oriented toward 'liberation theology', in which the church makes a political commitment on behalf of the weak. This is one reason why priests in East Timor are not content to be asked only to mobilise the people in support of government programs and why they want the right to speak out on the issues that concern their members. The priests the team talked to felt the government did not understand this issue. The absence of an effective means of communication between the church and the government often gives rise to misunderstandings which frequently come to a head, an example being the explosive issue of Mgr. Belo's letter. [*In 1989 Bishop Belo wrote to the United Nations calling for a referendum on the political status of East Timor. Eds*] As far as development is concerned, the church still appears to be regard-

ed as in competition with the government for the sympathies of the people. Officials often ask why it is that the people are so ready to help build churches and so unwilling to participate in building for example a bridge, even though they will eventually be able to use it. There is also dissatisfaction among Catholic youth because, for some unknown reason, they have not been allowed to form their own youth organisation like for instance Catholic Youth (*Pemuda Katolik*). The only youth organisation in East Timor is the National Youth Committee of Indonesia (KNPI) which is dominated by 'civil service youth'.

5.9 Conclusion

The current problems in East Timor arise from the process of transition from the colonial government to the Indonesian government. First, problems emerged because there was no transfer of economic control from newcomers/Chinese to indigenous traders. The only change was from domination by local Chinese traders to domination by Chinese traders and an ever increasing number of newcomers from outside Timor. While free market conditions boosted economic activity generally, the local inhabitants, affected as they still are by the trauma of integration, are unable to compete with the professional traders.

Second, problems have arisen due to the appointment of qualified newcomers to fill positions in the new administration. After fourteen years, some government positions are now being filled by young, idealistic East Timorese. But these young, idealistic civil servants are often disappointed when they discover they cannot do much to solve the multitude of problems in East Timor. External factors (the 'Centre') are most often blamed for this.

The increasing unemployment amongst the educated young and the lack of progress in building up a people's economy has led to an increasingly obvious 'indigenous-newcomer' dichotomy in East Timor. Uncertainty about the future, arising from the concentration of both political and economic power in the hands of outsiders, has caused schoolchildren to lose interest in their studies.

Even though the church commands the loyalty of the masses, there is not much it can do as an organisation. The important role it played within the Portuguese colonial administration has been challenged. On the one hand it is being pressured to help promote development programs, while on the other it is obliged to side with the people.

CHAPTER 6

TOWARDS PEACE AND PROSPERITY

In the last two chapters we noted several social, cultural, economic and political problems thought to inhibit the process of 'nation building' and development in East Timor. In this chapter, we will discuss some proposals which, it is hoped, will help solve these problems. However, from the outset, it must be stressed that these proposals can only be effectively implemented if all parties involved in East Timor's problems, especially the central government and the leaders of East Timorese society, are prepared to think and act pragmatically, that is, to work for the peace and prosperity of the East Timorese. The East Timor problem can only be solved, and the development process in this province speeded up, if everyone involved thinks positively and gets rid of the trauma which still dominates their feelings and thoughts.

This feeling of trauma is reflected in different types of behaviour. For the government administrators and officials it manifests itself in rigid and authoritarian actions and policies, while it has made the East Timorese uncooperative, apathetic and constantly suspicious. These types of behaviour colour the social and political life of society in the province. For this reason, efforts to rid officials and East Timorese of such feelings of trauma must be given top priority by all parties in East Timor. It must also be emphasised in this report that efforts to eradicate this trauma will not succeed if only implemented by one party, for example the government. Only joint efforts by both the government and the leaders of the East Timorese to create a climate of positive thinking will succeed.

A number of steps can be taken to develop this positive thinking. First, the protracted 'war conditions' in the province must be ended quickly. In terms of government administration, the conflict can be ended

by giving the Governor greater scope to function as the sole leader in East Timor. We welcome with enthusiasm the government decision to disband KOSKAM (the special centrally directed operational military command) in the province. The disbandment of KOSKAM is proof of the government's 'positive thinking' and its willingness to end the 'war situation' in East Timor. The disbandment of KOSKAM also means an end to administrative 'dualism' in the province. As a further measure, the gradual reduction in the number of military combat personnel stationed in East Timor and their replacement with members of the police force should be considered.

The second measure that needs to be taken by the government as soon as possible is to streamline the decision-making process in East Timor by reducing as far as possible any interference from departments or institutions other than the Department of Home Affairs, in the governing of the province.

Third, the government should give the Catholic Church of East Timor the opportunity to speak on behalf of the people and, in partnership with the government, to participate in the development process in East Timor. As a tangible example of the government's goodwill towards the Catholic Church it is recommended that the government set up a Provincial Government Advisory Council made up of the Bishop of East Timor and priests chosen by him. The Council's function would be both to provide the Governor with advice and alternative ideas for tackling problems which arise in the community, and together with the Governor and provincial government, to prepare a development strategy for East Timor. The Council's function would not be the same as that of the Indonesian Council of Muslim Religious Scholars (MUI). Rather it would have a function similar to that of the Supreme Advisory Council (DPA), except that its advice and alternative ideas would be binding only in so far as they did not conflict with the principles of the Indonesian nation state.

Fourth, it is recommended that the central government give complete authority to the provincial government to form village administrations compatible with local customs and capable of motivating the people to develop their own self-reliant communities.

This set of measures forms the foundation for social and political development in East Timor. The government should therefore implement them as quickly as possible.

For this foundation to be strong, however, it must be accompanied by the formation of an indigenous East Timorese economy. In this regard a number of measures are proposed here.

First, it is suggested that the provincial government encourage the growth of a business sector among the local population of East Timor, in a planned and phased way, through the 'small business development' program. This program could be subsidised by the Bank of Indonesia or the Provincial and National Chambers of Commerce. The candidates for this program can be selected from those young men and women of East Timor who have completed SMEA (Economic Senior High School).

Second, working together with community development organisations (such as ETADEP), the Provincial Government of East Timor should encourage programs for village development and the promotion of a cash economy at the village level, for example through the Cooperative Movement (*Usaha Bersama*), which could be the basis for cooperative projects.

Third, in the context of promoting a village cash economy it is suggested that the government abolish all forms of monopoly that currently exist in the rural areas.

Fourth, specifically in regard to the 'coffee monopoly', it is suggested that the provincial government work closely with AEKI (Indonesian Association of Coffee Exporters) to develop the indigenous coffee industry.

Fifth, because land and land ownership for village people is an important psychological factor in their willingness to participate in the process of village development, it is recommended that land left behind by people who are now living overseas be divided amongst farmers who need arable land, in accordance with the Agrarian Laws of 1960.

Sixth, given the strong bonds between the villagers of East Timor and their land and customs, it is recommended that the resettlement program be stopped and that permission be given for people in resettlement villages to return to their own village so that they can work their land and continue their lives in accordance with their own customs. Modern facilities can be built by the government close by so that the people are not forced to leave their villages.

Seventh, it is recommended that the government open a direct air link between Dili and Darwin, Australia, to promote tourism in East Timor.

Specifically for the advancement of East Timorese youth and students, it is recommended that the government give them the opportunity to set up youth organisations outside of the ruling Golkar party's Indonesian Young Generation for Renewal (AMPI) or the National Youth Committee of Indonesia (KNPI). These might be similar to the Indonesian Catholic University Students Association (PMKRI) or the Indonesian

Protestant University Students Movement (GMKI). This is needed to help youth organisations develop their own leadership in a normal way, increase their special social role in the process of local development, and to dispel the impression of a closed government in East Timor.

With regard to development planning in East Timor, it is recommended that the provincial government put in place a concrete program that will strengthen the development planning capacity of Bappeda (District Planning and Development Board). This program could be developed through cooperation between the East Timorese provincial government and community development organisations who have had experience in conducting such programs.

GLOSSARY

ABRI	[Angkatan Bersenjata Republik Indonesia] the Indonesian Armed Forces
Babinsa	[Bintara Pembina Desa] non-commissioned law enforcement officer posted in villages and wards and affiliated with the civilian administration.
Camat	sub-district head
Chefe de suco	[East Timor] senior official of suco or small kingdom
Concelho	[Portuguese] administrative unit comprising two or more posto
Dekopinwil	[Dewan Koperasi Induk Wilayah] Main Regional Cooperatives Council
ETADEP	East Timor Agricultural Development Project
Kakanwil	[Kepala Kantor Wilayah] regional office head
Katuas	[East Timor] head of the uma or clan
Koramil	[Komando Rayon Militer] military sub-district command
KUD	[Koperasi Unit Desa] Government sponsored village cooperative scheme
Ladang	unirrigated fields
Laksusda	[Pelaksana Khusus Daerah] Special Territorial Administrator (military)
Liurai	[East Timor] traditional ruler of suco or small kingdom
LKMD	[Lembaga Ketahanan Masyarakat Desa] village deliberative body, controlled by the Indonesian Interior Ministry
Pancasila	the five basic principles of the Republic of Indonesia: belief in one God; humanity that is just and civilised; the unity of Indonesia; democracy guided by representative deliberation; social justice

PKK	[Pendidikan Kesejahteraan Keluarga] official Family Welfare Guidance Program for women.
Posto	[Portuguese] sub-district administrative unit
Povoacao	[Portuguese] small village
Provincia	[Portuguese] province
Puskud	[Pusat Koperasi Unit Desa] village level cooperative centre
Rp	[Rupiah] Indonesian unit of currency. AUD$1.00= approx Rp1500
KTP	[Kartu Tanda Penduduk] compulsory identity card
Samanatar	method of preparing wet ricefields by using water buffalo to trample the soil
Sawah	wet rice fields
Suco	[East Timor] group of villages or small kingdom
Uma	[East Timor] extended family consisting of a few nuclear families living in one house
Umalulik	[East Timor] place where ancestors established a community; symbol of unity
Umapukun	[East Timor] traditional leader
Warung	food stall