

## CORRUPTION IN SCREENING: LIST OF POTENTIAL WITNESSES

### 1. VEN. THICH PHUOC SUNG

Khanh Anh Buddhist Temple  
Rosemead, California

Ven. Sung, Chief Representative of the Unified Buddhist Church of Vietnam in Galang Camp, refused to bribe the screening officers because he wanted to protect the integrity of the Buddhist Church and believed that he had strong claims. In 1980, he had been sent to two years in a re-education camp for demanding the return of his temple. He then lived an errant life, banned from preaching, until his escape from Vietnam. His refugee claims were rejected by the screening authorities in Indonesia. His appeal was dismissed by the Review Committee. Knowing that he would be at risk if sent back to Vietnam, his fellow Buddhist monks in the United States and Australia pooled their resources and sent the Venerable \$7,000 to pay the screening authorities. He was then granted refugee status.

### 2. MICHAEL PHAM

Woodbridge, Virginia

(Address and other details not listed for the protection of family members still in Galang Camp)

Pham's brother Hieu served in the US Special Forces during the war. After the communist takeover, Hieu falsified his background to avoid re-education. Fearing capture, he has been living in hiding to this date. His wife and son escaped from Vietnam and arrived in Galang Camp in 1989. They were demanded \$3,000 by the screening officials, which was a "discount" because of their strong refugee claims (otherwise it would have been \$6,000). Pham sent the money but it did not arrive in time and his sister-in-law and nephew were screened out. The screening officials then demanded \$7,000 for a favorable review of their appeal. Pham refused to pay. His sister-in-law and nephew's appeal was rejected. They now face repatriation to Vietnam. Pham has evidences supporting his allegations.

### 3. DAO DUY LINH

Santa Ana, California

Linh had been recommended for refugee status by a UNHCR lawyer. However, the Indonesian screening officers still demanded that he pay for a positive screening decision. Seeing other similar cases being denied refugee status because they had not paid, Linh had to pay \$2,500 to Obrien Sitepu (aka Obrien Sitepu), a screening officer.

### 4. NGUYEN THI MY PHUONG

Port Arthur, Texas

She and her husband Duc could not have a legal marriage in Vietnam because Duc had been living the life of a fugitive, without family registration. In 1990, Phuong resettled in the United States with her parents. Her husband escaped to Indonesia. Screening officials in Galang Camp

demanded him \$3,000 at the screening stage. He could not afford to pay and was screened out. The price was hiked to \$6,000 by the Review Committee and then to \$9,000 by the Appeal Board. My Phuong cannot afford the large amount of money demanded by the screening officials. Her husband's refugee claims remain denied.

5. ALLEN TRAN  
Columbus, Indiana

When Tran was in Indonesia to visit his two brothers, an employee of the Joint Voluntary Agency (or JVA, affiliated with the US Consulate) approached him and asked \$5,000 to get his brothers screened in. Tran reported the incident to Frank Minnick, the head of the JVA office, who forced the above employee to resign. In revenge, Indonesian officials constantly harassed and threatened Tran's brothers in Galang Camp. All remittances and correspondences sent them were blocked. When the screening decisions were made, they were both denied refugee status despite their strong refugee claims.

6. CHAP NGO  
Falls Church, Virginia

Ngo was recognized a refugee by Malaysia and has resettled in the United States. His wife and son, however, were denied refugee status. The Malaysian screening officers demanded \$5,000 for a favorable consideration of his appeal for his loved ones. A Vietnamese "operator" working for these screening officers recently called Ngo in the United States to discuss about the bribes.

7. SIMON JEANS, ESQ.  
Killara, NSW Australia

Jeans practices law in Australia. He was a UNHCR lawyer in charge of screening in Galang Camp, Indonesia. He was fully aware of the widespread corruption in the screening procedure. After several attempts to get the UNHCR to remedy the situation, he was left with no choice but to expose the problem in the media. He knows several UNHCR lawyers who also demanded bribes and sexual favors in exchange for refugee status.

8. NGUYEN THI SOI  
Westminster, California

Her husband Bi was master sergeant of military intelligence from 1966 to his retirement in 1973. After the communist takeover, he avoided re-education by assuming a false identity. He lived in hiding for 14 years until his escape to Malaysia in 1989. His refugee claims were denied. In February 1994, his son-in-law Son Do, also from Westminster, went to Kuala Lumpur to visit him. Do was approached by several Malaysian screening officers who demanded bribes. Do made a "down payment" of \$2,000. However, these officers demanded an additional \$6,000 from Do if he wanted a positive decision for his father-in-law's appeal.

9. HAI PHAM

Los Angeles, California

Hai's brother Hiep was a sergeant in the Air Force of South Vietnam and also worked for a US intelligence unit. Hiep was demanded \$2,500 for a positive screening decision. The person demanding bribes was a UNHCR employee. Hai refused to pay. Hiep's appeal has now been rejected.

10. NGUYET TRAN

San Jose, California

Ms. Tran's brother Minh, a lieutenant, was screened in as a refugee but his 18-year old son Khoi, who escaped with him to Indonesia, was screened out. The screening authorities demanded \$3,000 from Khoi if he wanted the decision reversed. Khoi wrote to his aunt asking for the money but Ms. Tran could not afford the bribes. Khoi's appeal was rejected and he now faces deportation to Vietnam.



**AFFIDAVIT OF VENERABLE THICH THIEN CHI  
ON THE SCREENING PROCESS AT GALANG CAMP, INDONESIA**

Respectfully submitted to: United Nations High Commissioner for Refugees

My name is Thanh Phuong Vo, born on April 19, 1956, in Vietnam. I am a Buddhist monk under the religious name Thich Thien Chi.

I left Vietnam on May 9, 1989, and arrived in Galang Camp, Indonesia, on May 24, 1989.

I was notified on November 26, 1990, that my refugee status had been granted on February 28, 1990. I was resettled in the United States on May 20, 1993. I am currently residing at

Thap Phuong Temple  
2222 Andrews Avenue  
Bronx, NY 10453

I would like to express my sincere gratitude to the UNHCR, the Indonesian Government and the American Government for having facilitated my resettlement so that I could live in the United States where human rights and freedom of religion are protected.

However, because of my duty towards my fellow countrymen and because of my duty as a Buddhist to uphold the truth, I have to point out some of the wrongdoing that I had witnessed in Galang Camp from the beginning to the end of the screening implementation. In the following, I would like to describe the problematic screening and the corruption in that camp:

1. First, I would like to attest to the denouncement of Mr. Simon Jeans, an Australian lawyer who worked for the UNHCR in Galang. I also would like to commend him for having acted in good conscience and in accordance with the law.
2. I attest to the fact that non-Indonesian UNHCR officials conducting preliminary interviews did not accept bribes but only those who are Indonesian did.
3. A person who had not undergone the preliminary interview and wished to be granted refugee status had to pay around \$2000 (US dollars) either to Indonesian UNHCR lawyers or to Indonesians in the P3V Task Force.
4. If a person had been denied status in the first-instance decision, he or she could get the status during the appeal by paying some \$4000 (the amount varied somewhat, depending on the specific circumstance).
5. In the beginning, bribery was kept a secret. It eventually became public. Bribery progressed through the following three stages.

Stage 1: Overseas relatives of the screened-outs would fly to Jakarta to work out a deal with Colonel Wim Roesdi (the Chairman of the Indonesian P3V Task Force in charge of screening) at his office to buy refugee status.

Stage 2: In 1992, the asylum seekers who had been screened out traveled to Tanjung Pinang, Indonesia, to meet with Colonel Roesdi or his staff to submit bribe money obtained from overseas relatives. (They must also pay for the boat ride from Galang to Tanjung Pinang.)

Stage 3: Colonel Roesdi himself traveled to Galang Camp to meet directly with the boat people and to collect bribes. During this stage, the bribery became almost public. In order to expedite the process, the boat people could add an additional \$200 to bribe Colonel Roesdi's bodyguards.

6. For those boat people who did not pay at the screening or appeal stage because they were not able to come up with the money or because they believed in the merits of their cases, Colonel Roesdi demanded \$7000 for a second appeal reconsideration of the case.

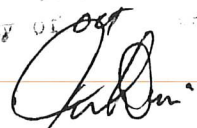
7. There was another form of bribery for refugee status. Female asylum seekers who had been denied refugee status were exploited by Indonesian officials who wanted sexual favours in exchange for the women's refugee status.

8. The problem with bribery led to the problem of most appeals being ignored or unfavourably considered unless a bribe or a sexual favour was accorded. As a result, the number of cases in which boat people obtaining refugee status because of bribery or sexual favour far exceeded the number of cases in which decisions were made based on true merits. There are undoubtedly a large number of boat people who had been unfairly denied refugee status because they did not have the money to pay for it. The corruption in the screening process in Galang undermines the integrity of the CPA and renders invalid many screening decisions.

As a former boat person and a Buddhist monk, I am wholly responsible for the above statements.

Done in the State of New York of the United States of America on the tenth day of August, 1994.

STATE OF NEW YORK  
COUNTY OF BRONX

SUBSCRIBED AND SWORN TO before me this 7 day of August 1994  


JOHN DARIANO  
Notary Public, State of New York  
No. 60-5919750  
Qualified in Westchester County  
Certificate Filed in Bronx County  
Commission Expires August 1996



Ven. Thich Thien Chi  
(aka Thanh Phuong Vo)



## **Affidavit of The Venerable Thich Phuoc Sung on Screening Corruption in Galang Camp, Indonesia**

My secular name is Tu Van Le. My religious name is Thich Phuoc Sung. I am a Bhuddist monk currently residing at the Khanh Anh Temple in the City of Rosemead, California. I was borned in 1955 in Vinh Long, South Vietnam.

Before the Fall of Saigon in 1975, I attended a Bhuddist seminary and was preparing to be a monk. After 1975, I continued to undertake my religious studies and to practice my religion surreptitiously because of the crackdown on all religions by the communist regime. In order to practice and preach Bhuddism freely, most Bhuddist monks were encouraged to join a government-sponsored Bhuddist organization. I refused to join because the organization is no more than a propaganda tool, and not a purely religious society.

In 1980, I signed a petition with my religious mentor, the Venerable Thich Hoang Phu, to demand the return of our Bhuddist temple which was confiscated by the communist authorities. My mentor was arrested and I had to go into hiding after word leaked that the authorities were looking for my whereabouts. I was arrested several months later when I tried to escape by boat from Vietnam. The communist authorities charged me with subversion and leading a revolt against the Revolution. I was imprisoned for three months and served two years hard labor.

After my release in 1982, my identity card was taken away by the authorities. Although I still practiced Bhuddism, I had to do so secretly for fear of further persecution from the communists. I led an itinerant life, residing at numerous temples. The security police constantly harassed the monks and checked their identity cards. Throughout this period, I made several unsuccessful attempts to escape from Vietnam. Again, in March 1987, I was arrested and imprisoned for attempting to escape from Vietnam. I was released by December of the same year.

I successfully left Vietnam by boat on April 19, 1990 and arrived to Indonesia on May 4, 1990. After three months in Galang, I had a preliminary interview with representatives of the UNHCR and subsequently with the Indonesian P3V office, the screening authorities in Galang.

Although I was severely persecuted by the Vietnamese communist authorities, I failed screening twice and unsuccessfully appealed to both the Review and Appeal Boards in the camp. While in Galang, I served as the head of the Bhuddist order in the camp. There were nearly a dozen other Bhuddist monks in Galang during my stay.

After the second appeal and rejection of my appeal in April 1993, I was informed by a follower that he has connections with an Indonesian who knew how to help with getting appeals approved for refugee status. About one week later, word came back that approval for my petition

would cost \$7,000.00 U.S. dollars, since it was difficult to overturn previous decisions after the third appeal. After hearing this news, I had to make a decision to ask for loans and donations from fellow religious leaders, followers, and friends, in the camp and from overseas Vietnamese communities to come up with the amount demanded.

The \$7,000.00 dollars were given to this Vietnamese follower who in turn passed the money to the Indonesian connection and was finally given to the Indonesian screening authorities, who have the ultimate decision to screen me in after this third appeal. I believe that the Indonesian committee which has jurisdiction over my files was aware of the extortion and was involved in this misdeed. I was notified of the screening approval on August 1993 and left for the U.S. on March 16, 1994.

From my four years of detention in Galang and having served as the Bhuddist leader in the camp, I solemnly attest to the following activities and observations in Galang during this period:

1. The screening process conducted by the UNHCR and Indonesian immigration officials are arbitrary and unfair. Although asylum laws are quite clear, application and interpretation of these laws during screening and interview sessions are haphazard at best and biased at worst.

2. Corruption and extortion, both in terms of money and sex by various UNHCR and Indonesian officials, are well known by the camp inhabitants.

3. Legitimate political refugees like myself and many others have been rejected asylum status because we do not have the money to bribe the Indonesian officials. The prevalence of demands by Indonesian immigration officials for "grease money" seriously hurt the credibility of the screening process.

4. Although the UNHCR is chartered to protect the interests of the refugees, this international agency is now co-opted by the host country and, on most occasions, have sided and white-washed the many misdeeds that occurred in Galang.

5. As a result of the unfair screening policy and the favoritism displayed toward those who can offer money and sex, there is a complete break-down on the credibility of the screening and appeal process. The camp inhabitants have little, if any, trust in the Indonesians and the UNHCR officials concerning screening and the results of this process.

6. Again, as a result of the unfair screening policy, there is now in Galang a desperate but dangerous attempt from the Vietnamese refugees to bribe Indonesian security officers to have free boat access and to escape to Australia.

7. Many Vietnamese detainees, in their depression and lost of faith in the system, have protested the injustices by various lethal means, such as self immolation, hanging, hara-kari, among others.

8. Most detainees now in Galang refused to be voluntarily repatriated to Vietnam until real reforms in the screening procedures are made and the perpetrators of the extortion are brought to justice.

As a religious leader and a Bhuddist monk, I am solely responsible for the statements made above and am willing to testify under oath about my case as well as my knowledge about this serious problem.



~~11~~ 22 - 94

Ven. Thich Phuoc Sung,  
aka Tu Van Le

STATE OF CALIFORNIA            )  
  )     SS:  
COUNTY OF LOS ANGELES    )

*Before me, a Notary Public in and for said County and State personally appeared Tu Van Le and acknowledged the execution of the foregoing instrument by and on behalf of himself, and who having been duly sworn, stated that to the best of his knowledge and belief any representations therein are true.*

WITNESS my hand and Notarial Seal this 22~~ND~~ day of November, 1994.



Notary Public



## **Affidavit of the Venerable Thich Tam Dao on Screening Corruption in Galang, Indonesia**

My secular name is Phuoc Van Nguyen. My religious name is Thich Tam Dao. I am a Bhuddist monk. I was borned in 1963 in Central Vietnam. I now reside in Gardena, California.

Before 1975, the Fall of South Vietnam to communist forces, I was a student raised from a family of an officer of the South Vietnamese Army. After 1975, my father was sentenced to three years in a communist re-education camp.

My family was sent to the New Economic Zone in 1979 where my mother passed away due to a long illness from malaria. By 1980, I decided to become a Bhuddist monk and secretly entered preparatory studies. I refused to join the government-sponsored Bhuddist organization, and thus, faced harassment and persecution.

Because I was not a government-sanctioned Bhuddist monk, I was not issued with an identity card. I had to practice my religion on the move. I had to hide from one temple to another to evade harassment and surprise inspections by the communist secret police. I had to disguise myself as a commoner many times to distract the police. I led this secret life to follow the Bhuddist faith for ten years, from 1980 to 1990, when I finally escaped by boat from Vietnam even though I have heard about threats of forcible repatriation of the boat people.

I arrived in Galang, Indonesia, on October 23, 1990. My preliminary interviews with the UNHCR occurred on November 1, 1992 and I passed screening with the Indonesians on March 9, 1993. I came to the U.S. on November 30, 1993.

I felt that I was very lucky to pass screening. Although I was determined a political refugee very quickly, I felt that the screening process is quite arbitrary and capricious. There is no uniformity in the process and the life-and-death decisions are made by the whims of the Indonesian or UNHCR interviewer. From what I have seen and from my conversations with other Galang detainees, the interviews were applied unfairly. I was one of the very few fortunate and lucky applicants who have gone through the process without bribery. Still, there were many people who have a strong record and should have passed, but did not.

In 1992, cases of corruption and extortion by Indonesian and UNHCR representatives were still kept confidential. But since 1993, the extortion, whether it be money or sex, is out in the open. The camp detainees knew that in order to be resettled to a third country, they must have the money, or for the women who are attractive enough, must offer sex and companionship to the interviewing officials. Many camp detainees have complained about the situation but little concrete steps were taken to reform the system.

From my observations and understanding, corruption regarding the screening process is rampant and publicly known by everyone concerned -- the UNHCR representatives, the camp detainees, and the Indonesian officials. There have been disciplinary measures taken against those responsible for the extortion but no improvement is seen. The extortion racket organized by the Indonesian immigration officials in P3V -- the screening body -- is alive and well as soon as the obligatory scrutiny is off.

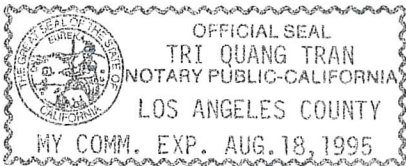
As a religious leader and a Bhuddist monk, I am solely responsible for the statements made above and am willing to testify under oath about my case as well as my knowledge about this serious problem.

Phuoc Van Nguyen 11/22/94  
Ven. Thich Tam Dao,  
aka Phuoc Van Nguyen

STATE OF CALIFORNIA            )  
  )        SS:  
COUNTY OF LOS ANGELES    )

*Before me, a Notary Public in and for said County and State personally appeared Phuoc Van Nguyen and acknowledged the execution of the foregoing instrument by and on behalf of himself, and who having been duly sworn, stated that to the best of his knowledge and belief any representations therein are true.*

WITNESS my hand and Notarial Seal this 22th day of November, 1994.



Tri Quang Tran  
Notary Public

## Affidavit of Mr. Linh Duy Dao on Screening Corruption in Galang, Indonesia

My name is Linh Duy Dao and I was born on February 11, 1959, in Bien Hoa, South Vietnam. After the communist takeover of South Vietnam 1975, I was unable to attend a regular school because the authorities black-listed my family. My father had served as an officer in the former South Vietnamese regime.

My family was relocated to the New Economic Zone in Long Thanh at the end of 1975. In 1980, I attempted to escape the country but was captured and was sent to hard labor with the assigned job of clearing mine fields. I was severely burned and wounded by an exploding mine on the second day of hard labor. I was in the hospital for two years to recover from my wounds.

I repeatedly made several attempts to flee Vietnam from 1982 to 1987 but was arrested and incarcerated with jail time and hard labor. As a result of a failed escape in early 1987, I was beaten by the security police and was put under house arrest for six months after six months of hard labor.

In 1988, I attempted to escape Vietnam by foot through Cambodia to Thailand but again was captured and jailed by the Cambodian and Vietnamese border guards. I was severely tortured but was able to escape back to Vietnam and took sanctuary in my grandmother's house.

On March 3, 1990, I fled Vietnam by boat and successfully reached Indonesia on March 17, 1990. I was interviewed by UNHCR representatives on November 18, 1991 and screened by the same agency about one month later.

My files then reached the desk of Papa Phuc, a senior-ranking Indonesian official of the P3V – the screening authority which has the job of interviewing all detainees for political status. This man is infamous in Galang for extortion from his refugee applicants as well as his appetite for Vietnamese women.

On April 3, 1992, I had the first interview with Papa Phuc, who spoke Vietnamese fluently. The session took about three minutes. His questions were quite solicitous, but wholly unrelated to screening. He asked such questions as "Where do you live?" and "Do your relatives have money, and do they give you any money?". Papa Phuc then told me straight out that it would cost me \$2,500.00 U.S. dollars to be screened in.

I had to ask for help from my friends and relatives in the U.S. to get the required amount. When I obtained the \$2,500.00, I met with Papa Phuc and personally handed over the money to him in the screening room. This meeting occurred on May 10, 1992. I was then screened as a





**AFFIDAVIT OF Mr. LE XUAN ANH  
ON THE SCREENING PROCESS AT GALANG CAMP, INDONESIA**

My name is Le Xuan Anh, born on 10.10.1940 in Vietnam. Between September 1990 and June 1993 when I left for Australia, I was the chairman and vice-chairman on external relations, of Galang 1 camp committee.

During this period, I became aware of a number of facts and made a number of observations about the refugee screening process at the camp, as follows:

1. The Vietnamese-Indonesian translation done at screening interviews was unsatisfactory. The interpreters involved only had from fair to very poor grasp of the Vietnamese spoken language. This raised serious concerns that legitimate claims for refugee status were not properly or adequately explained to the decision making officers.

Mr. Tran Minh Triet explained that he had worked for the South Vietnam secret service and that he had also worked as a blacksmith. His occupation was translated by the interpreter as a goldsmith only, and he was screened out on this basis. At the time I left the camp, he was still there.

2. At many screening interviews, boat people were allowed to answer only Yes or No to questions, giving cause for concern that these interviews were not sufficiently thorough.

Further, the screening officers involved frequently made angry gestures, such as shouting or slamming his fist on the table, causing boat people involved to feel intimidated and making it difficult for them to put their case.

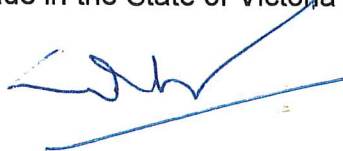
3. Mr. Jamieson, a Jakarta-based high level UNHCR officer, once told me that he was personally aware of some instances where corruption affected the screening results. However, he told me that until boat people or the camp committee provided evidences or witnesses, he would take no action.

4. When official delegations from overseas visited the camp, the visitors were frequently carefully escorted by Indonesian authorities and had very little or no opportunity to choose boat people to talk to. Therefore, allegations of corrupted or unjust screening were not able to be made to these delegations.

5. A girl, Tran Thi My Hanh, was initially screened in, then after some time she was given a Negative-result decision with no explanation and no re-interview. In desperation, finally she burnt herself to death at Barrack 100.

6. Mr. Nguyen Van Tien left Vietnam and his job as a security officer in the present government's secret security service. He was screened out and his relatives in Canada had to pay US\$7000 in bribery. Mr. Tien is now in Canada.

Made in the State of Victoria of Australia on the 30<sup>th</sup> day of September, 1994.



Mr. Le Xuan Anh

Springvale Police Station  
Cnr. Royal & Windsor Ave.  
Springvale 3171



(R. HARDIE)

Sgt 18627

Springvale Police Station

**AFFIDAVIT OF Mr. HUNG LY  
ON THE SCREENING PROCESS AT GALANG CAMP, INDONESIA**

My name is Hung Ly, born on 4.8.1956 in Vietnam.


I am of ethnic Chinese background, as because of that I was discriminated by the Vietnamese government through such acts as denial of job and schooling opportunities.

At the Galang camp, at t first I was screened out. The interpreter present had a very poor understanding of Vietnamese and he did not seem to understand me. Also, most of the time I was only allowed to answer Yes or No to questions.

A few months later, I was taken in to see an Indonesian official on the P3V committee, named Papa Phuc, by an assistant of his. Papa Phuc told me that I had to pay him US\$4000 if my appeal was to succeed.

Made in the State of Victoria of Australia on the THIRTIETH day of SEPTEMBER, 1994.



Before:   
(R. HARDIE)  
SA 1802

Springvale Police Station  
Cnr. Royal & Windsor Ave.  
Springvale 3171