

CARLOS FILIPE XIMENES BELO

Carlos Filipe Ximenes Belo, a Roman Catholic bishop, played an instrumental role in bringing peace to East Timor during the Indonesian occupation, from 1975-99. He was born in 1948 in Wailakama, a small rural village in East Timor, where he attended Catholic schools. In 1973, Belo traveled to Portugal to study theology and philosophy in preparation for the priesthood. During his absence, East Timor was granted independence from Portugal, but was subsequently invaded by Indonesia. The Indonesian occupation lasted 24 years and resulted in more than 200,000 deaths. In 1980, Belo was ordained as a priest in Portugal and returned to East Timor to serve as director of Fatumaca College. Eight years later, Belo was appointed apostolic administrator of the Dili Diocese by Indonesian President Suharto. In his new position, Belo assumed leadership of the Catholic Church of East Timor and became an outspoken representative of the people. Within five months after his appointment, Belo delivered a sermon protesting the brutalities of the Kraras Massacre in 1975, in which Indonesia invaded and forcibly annexed East Timor. Despite multiple attempts on his life, Belo continued to publicly object to the ruthless and oppressive policies of the Indonesian government. He organized multiple nationwide peaceful protests which culminated in the eventual discharge of two Indonesian military generals. Throughout the movement for East Timor's independence, Belo remained an avid believer in non-violent resistance. In an open statement in 1994 he demanded that the government withdraw its military force, grant basic civil rights to its citizens and allow East Timor to conduct a democratic referendum, which was a chief contributing factor to East Timor's independence in 2002. Belo was awarded the Nobel Prize for Peace in 1996 for his selfless efforts to bring peace and democracy to East Timor.



Carlos Filipe Ximenes Belo © Architects of Peace Foundation

“I SPEAK OF THESE THINGS AS ONE WHO HAS THE RESPONSIBILITY TO BEAR WITNESS TO WHAT I HAVE SEEN AND HEARD, TO REACT TO WHAT I KNOW TO BE TRUE, TO KEEP THE FLAME OF HOPE ALIVE, TO DO WHAT IS POSSIBLE TO WARM THE EARTH FOR STILL ANOTHER DAY.”

Nations will proclaim his wisdom, the assembly will celebrate his praises. If he lives long, his name will be more glorious than a thousand others, and if he dies, that will satisfy him just as well.”
(Wisdom 39, 10-11)

Excellencies, Ladies and Gentlemen, I start with this biblical passage from the Book of Wisdom because it expresses with deep significance the memory of the man we remember this day whose esteemed Peace Prize bears his name. Today, the 10th of December, we celebrate the centennial anniversary of the death of a wise benefactor of humanity, a peace worker, Alfred Nobel.

Men of competence will never be extinguished from the memory of humanity because his wisdom, his dedication to the improvement of humanity, his tenacity for the progress of science in favor of mankind, makes people everywhere, all believers, all ideologies, feel in one way or another under an obligation to his talents and his boldness.

These men of competence are constantly disturbing the consciences of those who do not attend to the improvement of humanity. For it is a matter of fact that everyone should contribute in any way or form so that mankind becomes more and more humane.

As man, as human being, I cannot remain indifferent in face of what concerns man.

As a member of a people, I have to share the destiny of the people, taking upon myself completely this mandate, knowing the risks that such an attitude will involve. Striving for the defense of the rights of all peoples is not only the privilege of those guiding the destiny of the people or those enjoying lofty positions in society, but it is the duty of everyone whatever rank or status.

As a member of the Church, I take upon myself the mission of enlightening and the denouncing of all human situations which are in disagreement with the Christian concept and contrary to the teaching of the Church concerning all mankind.

The Catholic Bishop is a pastor of a part of God’s people. His specific mission is spiritual. Such a mission is incumbent upon him basically as a dispenser of spiritual resources for the salvation of persons and for consolidating them in faith in Jesus Christ.

But mankind is not limited to a spiritual dimension; one should be saved as a whole, human and spiritual. In this aspect, any Catholic Bishop shall never be indifferent when a people’s possibilities for human realization, in all dimensions, are not respected.

So the Nobel Peace Prize, attributed to a Catholic Bishop, is not homage to one person but also basically the gratitude for the encouragement that the Catholic Church has developed over the centuries in defense and promotion of the rights of human beings.

Ladies and Gentlemen, these principles are valid for everybody and they are valid for the Church who also affirms that human dignity is rooted and fulfilled in God Himself.

Persons have been placed in society by God the Creator, but over and above this, each person is called to be united with Him as children of God and participating in God’s happiness.

Moreover, the Church teaches that if this divine Foundation and the hope for eternal life are missing, human dignity is strongly damaged (GS. 21).

Above all, above all else, I am mindful and humble in my thoughts of Pope John Paul II, who did so much in the face of overwhelming odds in the epochal struggle to remove the yoke of communism from Poland and other nations who have been told to be realistic and accept their fate. The Holy Father has provided an example and a depth of inspiration to me that can never be equaled. My gratitude to John Paul II can not be adequately expressed.

I also think of others, especially from Asia, who have never stood here. I contemplate with unending amazement the work of Mahatma Ghandi and his creed of non-violence in the movement for change. I think of China, and I pray for the well-being of Mr. Wei Jing Sheng and his colleagues, and hope that they will soon be liberated from their jail cells, just as Indonesian leaders once were freed from the infamous Boven Digul prison after long years of cruel captivity. Surely, these same Indonesian leaders had earned a place here in Oslo even before I was born in 1948, at the height of their battle for freedom and dignity. I think of the fearless Indonesian lighters and I realize that history has so much to teach us if we would only take time to contemplate its richness.

I stand humbled in the august presence of my predecessors in this place here in Oslo. I think of The Reverend Dr. Martin Luther King Jr., “standing on the mountaintop, looking out at the promised land.” These words remind me of the view of the majestic mountains in my beloved East Timor—Mount Malabean (the Mountain of the Dead), near where I was born in the east; and Mount Ramelau in the west. As I look at these mountains in my frequent journeys throughout my native land, I feel ever more strongly that it is high time that the guns of war are silenced in East Timor, once and forever, it is high time that tranquillity is returned to the lives of the people of my homeland, it is high time that there be authentic dialogue. All people of goodwill must use every peaceful means of human ingenuity and intelligence to find ways to create a genuine peace based on mutual respect and human dignity.

East Timor is hardly alone in its search for peace and dignity, and it is of great importance to acknowledge the work of others. Last year I was privileged to be the guest in Belfast, Northern Ireland, of the 1976 laureate, Mrs. Mairead Corrigan Maguire, whose increasing work for peace has touched many throughout the world. Mrs. Maguire graciously gave me an informative and moving tour of the troubled areas in Belfast, the night after many vehicles had been burnt in protest over the early release of a soldier convicted of killing an 18-year-old girl. I pray that the people of Northern Ireland may know genuine peace, justice and tranquillity in the near future.

Last year, I met with His Holiness, Dalai Lama, and was deeply moved by his wisdom and kindness. The people of Tibet are never far from my prayers, nor are the communities of the indigenous

peoples of the world who are increasingly being overwhelmed by aggressive modernity that presumes to call itself civilization.

I pray for peace in the Middle East and Afghanistan, which cannot be forgotten, and for the continuation of the peace process in Central America. And no human being can be indifferent to the drama in the Great Lakes area, in Burundi and Rwanda, and also Zaire, where human suffering cries out for a solution.

In South Africa, the search for peace deepens. For me the work of Archbishop Desmond Tutu is a shining example of the way truth can be combined with the quest for human rights, the way humor and humility can be mixed with righteousness, and I only pray that I may be worthy of his mantle. In Burma, I salute the strength and grace of Daw Aung San Suu Kyi, and pray that a better day may soon arrive for her and all her people. May the beauty of music from her piano soften the hearts of armies and nations. In Burma and throughout the world, in places known and not well known, let us apply the words in the fifth chapter of Amos of the Old Testament: "Let Justice roll down like waters."

And let us always think of many anonymous people throughout the world, struggling for the protection of human rights. Day by day, working to convince the international community of the justice of their cause, whether they be Moslems or Christians, Protestants or Catholics, Hindus or Buddhists, whether they be followers of age-old traditional beliefs, believers or non-believers. I say: press on, take courage, remain true to your ideals, you will not be forgotten.

The world censures those who take up arms to defend their causes and calls on them to use non-violent means in voicing their grievances. But when a people chooses the non-violent path, it is all too often the case that hardly anyone pays attention. It is tragic that people have to suffer and die and the television cameras have to deliver the pictures to people's homes every day before the world at large admits there is a problem. Therein lies the enormous significance and the brave wisdom of the decision of the Nobel Committee to focus on East Timor this year; it represents the extraordinary recognition of East Timor's quest for peace and the recognition of its pleas for an end to suffering.

I speak of these things as one who has the responsibility to bear witness to what I have seen and heard, to react to what I know to be true, to keep the flame of hope alive, to do what is possible to warm the earth for still another day. I speak as a spiritual leader, not as a politician, which in fact, I am not. In recent weeks, some articles have described me as "a former shepherd," not realizing that my vocation only evolved from a boyhood job of tending water buffaloes to the grave responsibility of trying to apply my fallible self to the difficult task of providing moral leadership in a situation where almost no one is ever completely happy with my actions.

Let it be stated clearly that to make peace a reality, we must be flexible as well as wise. We must truly recognize our own faults and move to change ourselves in the interest of making peace. I am no exception to this rule! Let us banish anger and hostility, vengeance and other dark emotions, and transform ourselves into humble instruments of peace.

People in East Timor are not uncompromising. They are not unwilling to forgive and overcome their bitterness. On the contrary, they yearn for peace, peace within their community and peace in their region. They wish to build bridges with their Indonesian brothers and sisters to find ways of creating harmony and tolerance.

Mutual respect is the basis of compromise. Let us start by making a sincere effort to change the very serious human rights situation in East Timor. The Church has played its part. We have formed a Justice and Peace Commission that is always ready to cooperate with the authorities to address problems.

I would like, before I finish, to address some words to the youth around the world, particularly to the youth of my dear Timor: "Society is a succession of interwoven rings in which each generation has the duty to contribute to the next generation in order to live in the world peacefully fraternally. On your shoulders, dear young people of the entire world, weigh the responsibility to transform tomorrow's world into a society where peace, harmony and fraternity reign."

Dear youth, I quote from memory the great Indian poet Rabindranat Tagore: "Youth, as a lotus flower, flourishes just once in life. Do not let it wither on the way."

Finally, an event is never a lonely action. The awarding of the Nobel Peace Prize to these two sons of Timor, Dr. Jose Ramos-Horta and myself, has come about because many people groups and institutions have worked hard so that this event could become a reality.

"The Creator and Father of everything and all peoples will reward all of us and will give us strength, wisdom and courage to struggle for our fellow human beings because each one is the image and the likeness of God." (Gen. 1,26)

PROMOTING CHANGE AND UNDERSTANDING THROUGH NON-VIOLENT MEANS

CARLOS FILIPE XIMENES BELO

LESSON GRADE LEVEL: 9–12
HUMAN RIGHTS ISSUES:
GENOCIDE; NATIONAL IDENTITY;
INDEPENDENCE; QUALITY OF LIFE

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 1: Right to equality

Article 3: Right to Life, Liberty and Personal Security

Article 15: Right to a Nationality and the Freedom to Change it

Article 19: Freedom of Opinion and Information

GUIDING QUESTIONS:

- What led Rev. Belo to advocate for his people in a non-violent manner?
- Why did the many people in the U.S., both citizens and politicians, fail to advocate for the people of East Timor in light of espousing democracy as an ideal?
- Can the malignant effects of violence and human rights abuses exceed the thoughts/ imagination of the abusers?
- What factors are necessary to lead to, and must be present in the process of, reconciliation for the people of East Timor and Indonesia?
- Is what happened in East Timor genocide?
- What factors make non-violence an effective way to solve problems?

TIME REQUIREMENT:

250 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Describe the life of Carlos Filipe Ximenes Belo and the history behind East Timor.
- Analyze the struggle of the people of East Timor in light of the fight against communism. In this analysis students will use social psychology concepts including, but not limited to: bystander effect, group think, group polarization, conformity, self-concept, cognitive dissonance, and Maslow's Hierarchy of Needs.
- Students will evaluate the roots of a current local or societal conflict, and propose a solution to the make non-violence an effective. Students will support their plans by referring to psychological studies, as well as the approaches of Carlos Filipe Ximenes Belo and other non-violent activists around the world.

COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY.RH.11-12.1
- CCSS.ELA-LITERACY.RH.11-12.7
- CCSS.ELA-LITERACY.RH.11-12.9
- CCSS.ELA-LITERACY.WHST.11-12.4
- CCSS.ELA-LITERACY.WHST.11-12.7

VOCABULARY:

- Genocide
- Indonesia
- Colonialism
- Non-violence
- Reconciliation
- Bystander effect
- Group think
- Group polarization
- Conformity
- Self-concept
- Cognitive dissonance
- Maslow's Hierarchy of Needs

CONCEPTS:

- Individuals, groups, and institutions
- Individual development and identity
- Power, authority and governance
- Global connections
- Culture

TECHNOLOGY REQUIRED:

- Projector
- Computer

MATERIALS:

- Nobel Peace Prize Acceptance Speech https://www.nobelprize.org/nobel_prizes/peace/laureates/1996/belo-lecture.html
- Refer to resource list at the bottom of the lesson
- East Timor documentary: <https://www.youtube.com/watch?v=WLKBiDz8mao>

TEACHER TIPS:

- If the class is not a psychology class it is essential that the teacher covers the following studies prior to the first class: Milgram experiment, Solomon Asch experiment, Sheriff experiment, Stanford Prison Experiment (Zimbardo), Festinger and Carlsmith Cognitive Dissonance experiment. Teachers may find the aforementioned studies at <http://www.spring.org.uk/2007/11/10-piercing-insights-into-human-nature.php>
- The teacher must cover the psychology concepts mentioned in the vocabulary section prior to the class. The teacher may use concepts beyond those listed in the vocabulary section, e.g. prejudice, bias, etc. The following webpage provides definitions/explanations of the concepts covered in the vocabulary section: http://higher.ed.mheducation.com/sites/0072413875/student_view0/glossary.html
- The teacher may choose the terms and studies that he/she sees as most fitting to the specific class and subject matter.
- If the documentary on East Timor is unavailable, the teacher may choose another documentary or means of presenting the material.

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Students will discuss a social psychology study that made them reconsider or examine their views of human nature. (Five minutes)

ACTIVITY 1:

- Students will watch a documentary on East Timor. (80 minutes)
<https://www.youtube.com/watch?v=WLKBiDz8mao>
- Students will discuss the film incorporating their social psychology concepts in small groups of five and then as a class. (15-20 minutes)

ACTIVITY 2:

- In groups of five, students will choose a conflict of some kind in their community or in society at large.
- Students will evaluate the roots of the current conflict, including their psychology concepts/studies in their explanation of the conflict.
- Students will propose specific non-violent, fair solution/policy idea for the conflict covered.
- Students will then choose a medium to present their chosen topic (conflict) to the class., e.g. PowerPoint, class activity, art exhibit, play, etc. The teacher must use his/her judgment as to what medium will work, and the teacher must guide the students as to how to meet the requirements in that medium. The teacher should greatly emphasize creativity in student presentations. A minimum of three sources per group is required (Internet, books, etc. to be determined by the teacher). Students should be encouraged to incorporate many sources, such as interviews, etc. Each group must give the teacher a References page in the format chosen by the teacher, e.g., APA Style. Teachers will use the rubric (2A) attached or create one of their own for presentations and Become a Defender section. Presentations will be 10 minutes. Students will have probably have to work on their presentations and Become a Defender ideas outside of class as well as in-class. Teacher may adjust the given time for in class work based on students' schedule and needs. (50-55 minutes)

CULMINATING ACTIVITY:

- Presentations: 50-60 minutes.
- Class discussion on presentations and Guiding Questions (20-25 minutes).
- Students will individually write a 2-page reflection on the lesson plan and subject matter. For the first part, the reflection, the students will consider which activities helped them learn and critically think, and which parts of the lesson gave them difficulty. For the second part of the reflection the students will write about their thoughts on non-violence as a means of solving problems. The teacher must emphasize to the students that their reflection must include self-reflection on their feelings about the issues raised in this lesson, and critical analysis of their chosen issue. Students must read Carlos Filipe Ximenes Belo's Nobel Peace Prize Acceptance Speech before writing their reflection. The teacher may have students work on this section outside of the class.

BECOME A DEFENDER

- Students will raise awareness/address of their chosen issue in the school/broader community in a method that they think will be the most feasible and effective, e.g., letter-writing campaigns, a film screening, etc.
- The teacher is encouraged to suggest specific ideas for each group of students, e.g., letter-writing campaigns, workshops, etc.
- Each student must type out his or her groups' plan to raise awareness/address their chosen issue, and they must staple these plans to their reflections. The plans must be specific and clear, and they must be feasible.
- After the teacher evaluates the final plans, students will take action outside the class to follow their plans.
- The teacher may choose the appropriate method of evaluating the plans' efficacy, and dates when the plans will be reviewed.

ADDITIONAL RESOURCES

The Nobel Prize:

http://www.nobelprize.org/nobel_prizes/

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is an internationally administered by the Nobel Foundation in Stockholm, Sweden.

Gendercide:

http://www.gendercide.org/case_timor.html

Gendercide is dedicated to the prevention of gender-selective mass killing around the world. The site examines several case studies, including East Timor, and includes additional information about genocide prevention.

The East Timor Genocide:

<https://www.youtube.com/watch?v=WLKBiDz8mao>

Documentary: The East Timor Genocide by MSA Productions, a documentary on the genocide in East Timor, available on YouTube.

Criminal Justice Degree:

<http://www.criminaljusticedegree.net/>

A resource site for are interested in in the field of criminal justice. The site provides a brief overview of various relevant case studies with a useful analysis of information.

Architects of Peace:

<http://www.architectsofpeace.org/architects-of-peace/bishop-carlos-filipe-ximenes-belo>

Architects of Peace is dedicated to inspiring individual transformation leading to social change by educating peace through the life examples of world peacemakers and promoting world peace and friendship through research, education, and peacemaking activities.

Psych blog:

<http://www.spring.org.uk/2007/11/10-piercing-insights-into-human-nature.php>

Psych blog covers general psychology studies and issues. It is more informative than most blogs. Although the blog is part of the website, the majority of the webpage is comprised of various psychology studies and evaluations of the implications of the studies.

Social Psychology Glossary:

http://highered.mheducation.com/sites/0072413875/student_view0/glossary.html

This site is designed to accompany the David G. Myers Social Psychology textbook. It contains lists of terms/concepts and definitions/explanations.