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HUMAN
RIGHTS**

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**HUMAN RIGHTS
DEFENDERS WHO
ARE CHANGING
OUR WORLD**

**CARLOS FILIPE XIMENES BELO: PROMOTING
CHANGE AND UNDERSTANDING THROUGH
NONVIOLENT MEANS**

CARLOS FILIPE XIMENES BELO

(HE/HIM/HIS)



“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.”

Roman Catholic Bishop Carlos Filipe Ximenes Belo played a vital role in bringing peace to the Democratic Republic of Timor-Leste during the Indonesian occupation that stretched from 1975 to 1999. He was born in 1948 in East Timor, where he grew up in a farming family and attended Catholic schools. In 1973, he studied theology and philosophy in Portugal in preparation for the priesthood. During his absence, East Timor was granted independence from Portugal, but was subsequently invaded by Indonesia.

In 1980, Belo was ordained a priest. He returned to East Timor to serve as director of Fatumaca College, and eight years later, he was appointed apostolic administrator of the Dili Diocese by Indonesian President Suharto. Belo delivered a sermon protesting the brutalities of the 1975 Kraras Massacre—a series of mass killings in which Indonesia invaded and forcibly annexed East Timor. Despite multiple attempts on his life, Belo never stopped his nonviolent resistance to the oppressive policies of the Indonesian government.

Belo’s fearless actions contributed greatly to East Timor’s eventual independence in 2002. In 1996, along with resistance leader José Ramos-Horta, Belo was awarded the Nobel Peace Prize.

INTERVIEW WITH CARLOS FILIPE XIMENES BELO

EXCERPTS FROM CARLOS FILIPE XIMENES BELO: 1996 NOBEL PEACE PRIZE LECTURE.

“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 shore up 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 took 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 cannot 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 nonviolence 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 fighters 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 tranquility 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 tranquility 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 Muslims or Christians, Protestants or Catholics, Hindus or Buddhists, whether they be followers of age old traditional beliefs, believers, or nonbelievers, 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 nonviolent means in voicing their grievances. But

when a people chooses the nonviolent 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 yet 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 Rabindranath 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 NONVIOLENT MEANS

LESSON GRADE LEVELS 9 TO 12

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:** Right to freedom of opinion and information.

TIME REQUIREMENT

250 minutes

GUIDING QUESTIONS

- What led Rev. Belo to advocate for his people in a nonviolent manner?
- Why did many people in the U.S., both citizens and politicians, fail to advocate for the people of East Timor?
- What problems can human rights abuses create that the abusers never considered?
- What factors and processes could lead to reconciliation for the people of East Timor and Indonesia?
- Is what happened in East Timor genocide? What factors make nonviolence an effective way to solve problems?

OBJECTIVES

By the end of the lesson, students will:

- 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.
- Evaluate the roots of a current local or societal conflict and propose an effective nonviolent solution. Students will support their plans by referring to psychological studies as well as the approaches of Carlos Filipe Ximenes Belo and other nonviolent 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

CONCEPTS

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

VOCABULARY

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

TECHNOLOGY REQUIRED

- Projector
- Computer

MATERIALS

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

ANTICIPATORY SET

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

STUDENT ACTIVITIES

ACTIVITY 1

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

ACTIVITY 2

- In groups of five, have students choose a conflict of some kind in their community or in society at large.
- Ask them to evaluate the roots of the current conflict, including their psychology concepts/studies in their explanation.
- Students will then propose specific nonviolent, fair solutions or policy ideas to address the conflict covered.
- Have students choose a medium to present their chosen topic (conflict) to the class, e.g. Power Point, class activity, art exhibit, or play. Use your judgment as to what medium will work, and guide the students so that they meet the requirements in that medium. Make sure to emphasize creativity in student presentations. A minimum of three sources per group is required (internet, books, etc., to be determined by the teacher). Encourage students to incorporate many sources. Each group must hand in a references page in the format chosen by the teacher, e.g., APA Style.

TEACHER TIP

- If the class is not a psychology class, it is essential to cover the following studies prior to the first class: Milgram obedience study; Solomon Asch conformity experiment; Sherif experiment; Stanford Prison experiment (Zimbardo); Festinger and Carlsmith cognitive dissonance experiment. You can find the aforementioned studies at: www.spring.org.uk/2007/11/10-piercing-insights-into-human-nature.php
 - Also cover the psychology concepts mentioned in the vocabulary section prior to the class. Use concepts beyond those listed in the vocabulary section, e.g. prejudice, bias, etc. Find definitions/explanations of the concepts covered in the vocabulary section here: <http://highereducation.mheducation.com/sites/OOn413875/studentviewO/glossary.html>. Choose the terms and studies that are most appropriate for the specific class and subject matter.
 - If the documentary on East Timor is unavailable, choose another documentary or means of presenting the material.
- Use the rubric (2A) attached or create one of your own for presentations and the Become a Defender section. Presentations should be 10 minutes. Students will probably have to work on their presentations and Become a Defender ideas outside of class as well as in class. Adjust the given time for in-class work based on students' schedules and needs. (50-55 minutes)

CULMINATING ACTIVITY

- Presentations. (50-60 minutes)
- Class discussion on presentations and guiding questions. (20-25 minutes)
- Have each student write a two-page reflection on the lesson plan and subject matter. For the first part, ask them to consider which activities helped them learn and critically think, and which parts of the lesson gave them difficulty.

For the second part, have them write about their thoughts on nonviolence as a means of solving problems. Emphasize that they should reflect on their own feelings about the issues raised in this lesson and include a critical analysis of their chosen issue.

- Before they write their reflections, have them read Carlos Filipe Ximenes Belo's Nobel Peace Prize acceptance speech. Students may work on this section outside of class.

BECOMING A DEFENDER

- Students will raise awareness of and address their chosen issue in the school and broader community using a method they think will be the most feasible and effective. You can suggest specific ideas for each group of students, e.g., letter-writing campaigns, workshops, film screenings, etc.
- Each student must type out his or her group's plan to raise awareness of and address their chosen issue and staple these plans to their reflections. The plans must be specific and clear, and they must be feasible.
- Evaluate the final plans, then have students take action outside the class to follow their plans. Choose the appropriate method of evaluating the plans' efficacy and dates when the plans will be reviewed.



ADDITIONAL RESOURCES

THE NOBEL PRIZE

<https://www.nobelprize.org/>

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

THE EAST TIMOR GENOCIDE

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

This is a documentary on the genocide in East Timor.

SOCIAL PSYCHOLOGY GLOSSARY:

<http://highered.mheducation.com/sites/0072413875/studentviewO/glossary.html>

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