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RESEARCH ARTICLE

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## PHILOSOPHICAL ANALYSIS OF SUFFERING, WAR AND ITS RELEVANCE FOR TIMOR LESTE SOCIETY

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### ABSTRACT

The purpose of the article is to explore the suffering experienced in caring for others, as a life goal and in the work of Simone Weil. As well as, introduce a critical reflection regarding to the real condition of Timor Leste society. For this, the methodology of bibliographic research was used, in her texts, letters and reports published in life and other post mortems by friends, at her request, as well as the reading of philosophical schools adopted by her and contemporaneously based on author scholars. Throughout her life Simone Weil spoke about various subjects such as oppression, labor, war, mysticism, religion, all based on philosophy and the search for truth and suffering. The philosopher chose to bear the ills of her humblest peers, often self-inflicted, and through charity, faith and love of neighbor. She experienced deep, unspeakable suffering, which he called: *malheur*.

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## INTRODUCTION

Throughout the history of Western philosophy, suffering as a personal experience has rarely been taken as an object of study by any philosopher. Madness yes, suffering no. Only in the twentieth century, through Simone Weil, did suffering become a significant object for philosophy. In reality, it will be from the question of suffering that all existential and philosophical themes and problems will be reflected, since suffering constitutes the center of philosophy for this author, where it will not only be the subject of a deep reflection but also of a deep and intense experience. In view of this, in a first phase, the centrality of suffering in Simone Weil will be analyzed, where all experiences, whether in her life and work, from childhood to the end of her life, have always been related to suffering. Thus, it will be argued that suffering is constituted as a philosophical element par excellence, and that, in fact, the life and work of Simone Weil gravitate towards the issue of suffering. This starts from the principle that it is a personal experience, for this author. The entire philosophical historical context of this author, whether in her life and work, whether as a political or religious discussion, or as a discussion of work or study of the Greek or modern language, was based from the idea of suffering. In a second phase, develop on the suffering in the war.

Furthermore, at the end of this article, the author will present a critical reflection regarding the experiences of the people of Timor Leste in relation to suffering and war.

**Suffering in Personal Experience:** To approach Simone Weil's philosophical work, it is necessary to make some considerations about her biographical antecedents. This is largely due to the fantastic and unusual brilliance of his short life on earth, and also due to the fundamental connection between his thought and his work in his everyday experience<sup>1</sup>. Simone Adolphine Weil came into the world on February 3, 1909 in Paris. She was raised in an agnostic Jewish family. His father was a French doctor of Jewish origin, and his mother was of Russian origin. She had a brother, the mathematician André Weil, who she considered more brilliant than her and who led her in the search for the truth. She had fragile health in contradiction to her overwhelming strength to love and grieve for others who were

<sup>1</sup>For example, the introductions to volumes in English of Weil of Leslie Fiedler, TS Eliot and Gustave Thibon in *Waiting for God, Need for Roots and Gravity and Grace* spend a significant amount of time on Weil's life and early pedagogical influences. Indeed, editors have included his biography, in varying lengths, at the beginning of almost all of his works in English translation; is not limited only to the declared biographical volumes – *La Vie de Simone Weil*, of Petrement, *Fellowship of Love of Cabaud*, and *Simone Weil*, of Fiori.

suffering<sup>2</sup>. She was a unique person for having worked in various fields of dominance and performance, such as teaching and working in factories, including her incessantly present left-wing activism, with involvement in the Spanish resistance, throughout the Civil War in that country, and French resistance in that country. England during the Second World War (BOSI *apud* WEIL, 1996, p. 21-73). Simone Weil in her letter entitled *Autobiographie Spirituelle*, Simone Weil, in her letter entitled, reports how painful and memorable her experience was together with workers in a factory, where direct contact with the *malheur* left her highly weakened. It is made worse by poverty and *malheur*. (Cf. WEIL, 1950. P.75). Already in childhood, Simone demonstrated an advanced character of solidarity, rejecting, for example, at the age of three, a ring offered by a relative, motivating her to not like a luxury. She also shows the same attitude towards food (PÉTREMENT, 2000, p. 14). The gesture of solidarity, which Simone Weil demonstrated, would ultimately bring the oppressed together, as she says Pétrement (1997, Pp.108/109):

“At the age of six, she refused to eat sugar, because it was not rationed to French soldiers in the war.... She hosted, in her house, a cousin who was suffering a lot because of her mother's death... When she saw her seventy-nine-year-old grandmother agonize and suffer from cancer that led to her death, she helped her grandmother accept the idea of death.”.

Under the life, personality and solidarity of Simone Weil, White (1981, p. 11) says:

“People who knew Simone Weil at different periods of her life used to consider her a "saint". Such views are not surprising if we consider some well-established data about her life and personality. At the age of five, for example, she expressed a kind of symbolic solidarity with French soldiers at the front during the First World War by refusing to eat sugar and wear socks. Rations available to the French living in the occupied territory, causing the tuberculosis and malnutrition from which she died”.

Regarding his informal education, his parents played a fundamental role. They gave Simone the firm foundations of an exceptional education. She was a very talented girl, as she says Farina (2009, p. 338):

“that a five-year-old girl learns to read the newspaper on her own to surprise her father's birthday, or competes with her little brother, quoting entire passages from the works of Racine or Corneille by heart, or even that at fourteen years old she wants to die because she doesn't he feels at the height of the great geniuses admitted to the “kingdom of truth”, while in the meantime he reads Capital, by Marx, in German, and already intuits the aporias of his system of thought.”

By her early teens, she had mastered Greek and several modern languages. She used to communicate in ancient Greek with Andre, her brother, later a prestigious mathematician and professor. When, after the Russian Revolution, a classmate accused her of being a communist, she replied: “No way, I am *bolchevique*” (GRAY, 2001, p.24). His growing interest in the value of suffering. It is likely that even her death occurred because of the food deprivation she imposed on herself out of solidarity for those who were hungry and/or poor. All her life Simone Weil regretted that she was not born into a poor family and she always avoided any kind of profane pleasure (GRAY, 2001, p.23). Her formal philosophical development began after the First World War in high schools Fenelon and Victor Duruy. The significance of this time for Weil's philosophical development was largely due to Alain's pedagogical presence during the years in which she attended the Lycée Henri IV. Alain discussed Plato and Balzac, Kant's criticisms and Homer's Iliad, the Meditations by Marcus Aurelius and the poem by Lucrecio (PÉTREMENT, 2000, p. 35). Simone Weil went to Fenelon and Victor Duruy high schools with the aim of preparing to enter *École Normale Supérieure*, prestigious

French university institution, which his brother André had entered to become a brilliant mathematician. At the *École Normale Supérieure*, Weil had little interest in religion and God, her appearance was that of an agnostic thinker, as she expresses: “remembering that time, when I did not think personal contact between God and human beings was possible, I could not there is a direct relationship” (Cf. WEIL, 1950, p.76). During the period when Simone Weil was in high school, she wrote texts that were corrected by Alain. It was at this time that Simone Weil wrote her first important text: *Le Beau et le Bien*, in February 1926. In this text Weil presents a fact from the history of Alexander the Great, when he, in a battle, has his soldiers all thirsty. He has water all to himself and pours it out. Weil comments on this as something linked to good and evil, as Alexander's good, which would be drinking the water, would separate him from the soldiers (Cf. WEIL, 1999, p. 43). She went as a teacher at the Lyceum of Puy in 1931. There, Weil had the desire to combine intellectual work and manual work. She began to think about how she could have a concrete experience of manual labor. She wanted to participate in working-class life (Cf. DI NICOLA; DANESE, 2003, Pp.37/8). Pétrement (2003, Pp. 144-146) confirmed that already in Puy, Simone Weil has her first direct contacts with the unions. She participated with the National Union of teachers and had greater solidarity with the unemployed manifested by the Royal acts such as supporting the Saint-Etienne miners ' Solidarity Fund. He also participated in demonstrations together with the unemployed, even went to the Puy City Hall to request the establishment of a sum of money for aid to the unemployed.

In addition to Puy, Simone Weil was also a teacher at other lycées such as Lycée de Auxerre (1932-1933), Lycée de Roanne (1933-1934), Lycée de Bourges (1935-1936). In each high school, Simone Weil went through no more than one school year. In the last two I wanted to take leave because of Health<sup>3</sup>. However, according to Bingemer (2007, p. 24-25) said that “Simone Weil's intellectual journey was a process interwoven ever more with the fact of inequality and oppression, which created greater violence on untold sufferers, particularly the men and women who exist in labor, as if surviving in an underworld of pain. They know how to practice their job and have a greater sense of purpose, a wisdom that has been pounded by the obligation of the job. Thus they remained in obscurantism, unaware of the wisdom they possess outside of work. In the search for truth, Simone understood the existence of a dark face, knowledge can be used to oppress. To find the truth it is not enough to stay only in the practice of reason, it is necessary to make real experiences outside the environment of the Academy. In this way, compassion that dwells in your heart from an early age begins to spread, Without Borders, in the dimensions of the entire universe.” At this starting point, Bossi (1983, p.39) said:

“Spread that in the end led Simone Weil to join the workers, because she believed that she could learn nothing until she stood next to the oppressed and felt the pain they feel in the same environment and conditions”.

**Suffering in War:** Pétrement (1997, p.292) describes that” in 1936 Simone Weil went to Spain with the aim of getting involved in the Spanish civil War together with Durruti anarchists. She went to Spain as a journalist and joined the anarchists, as she thought they were acting to protect the people against oppression. With this performance she renounces pacifism, as she has come to grasp the weapon, although she does not have the capacity to generate. He despaired when he found out that the battle had become a war of conflicts between Russia, Germany and Italy”. According to Di Nicola (2003, p.49): “The experience of Spain represents for Simone a strong impact with evil through the wickedness of men, which takes the form of war”. The absence of clemency, of troublemakers and of Durruti himself presented the fear of aggression. The letter he wrote and Georges Bernanos the atrocities witnessed during his time with the anarchists of Durruti and his frustration with this movement (BINGEMER *apud* WEIL, 1996, p. 291-296). In her work entitled

<sup>2</sup> Biographical data taken from: WEIL, S. Attente de Dieu, e PÉTREMENT, S. La vie de Simone Weil.

<sup>3</sup> We can check out Simone Weil's activity in high schools *Simone Weil: A Life*, PÉTREMENT, 2000, Pp. 143-330; 381-407; 457-490

oeuvres<sup>4</sup>, report that at the time when Simone Weil heard the rumors about the impetus for the Second World War, she wrote articles still in the pacifist line, which seemed to have removed her grip on the rifle in Spain, but rejected it during the Second World War upon understanding the lack of verisimilitude of blocking Hitler without the use of force. At this starting point, Blainey (2009, p.139-140) comments that "in June 1940, France surrendered, with the capture of Paris. France, one of the oldest protectors of freedom, as a more appropriate political regime, indicated by the internal categories and margin of ruptures, to submit to the domination of Hitler's powers, consequently the persecution of the Jews became increased and without resistance. Simone, who was Jewish by birth, and her entire family suffered greatly from this situation. Bingemer (2007, p.61-63) says that the suffering caused by persecution led Simone and her family to leave Paris for Marseilles. In Marseille, she was deeply in solidarity with the people who were suffering during the War and even found it difficult to eat when she knew the needs of these many people. His desire was to share the lives of the unfortunate people who suffered from the atrocities of the War and he wanted to go to England to join the French resistance movement in order to return to Paris, where he could truly participate in the lives of the unfortunate and show his strength. of the weakness of love.

After Marseille, Simone arrived in New York. in New York he suffered greatly, finding himself imprisoned for doing nothing and for not suffering together with others who fought against the Hitlerite force or were suffering from the war. (Bingemer, 2007, p. 67). Pétremont says the suffering caused by the climate in New York motivated Simone Weil to ask for help to enter London<sup>5</sup>. Bingemer (2009, p.15) report that in London, Simone Weil joined forces with people from the French resistance and worked in a small office with some intentions such as developing projects for the reorganization of France after the War, helping to end the conflict, going to the battle front, willingness to die in carrying out the project of front-line nurses. Unfortunately, Charles<sup>6</sup> I prevented this project from being carried out because I thought it was crazy. He even called Simone crazy, for wanting such a shocking and incredible work. In her work *Autobiografia Espiritual*<sup>7</sup> indicated that Simone Weil wanted to return to France, still at war, to be a proof of the truth and strength of the weakness of love, but after leaving Marseille, she never returned to her country. She humbly gave her life alongside the lives of her wretched peoplesuffering in war. Thus, she accepted that she was a faithful follower of Christ and his cross. If she had returned to France, she would possibly not have had the true experience of abandoning the cross, as Christ and Job did in the sense portrayed by herself.

**East timorese experience of suffering in war:** In 1975, precisely on December 7, the Indonesian military, under the leadership of President Suharto, invaded the territory of East Timor with a military operation known as *Operasi Seroja*<sup>8</sup>. The arguments used by the

regime of President of the Republic of Indonesia Soeharto at that time to invade this region were anti-colonialism and anti-communism. Indonesia does not want and will not allow colonialism and communism to develop and dominate in the territory of East Timor, Klein (2018, P.156). In addition to the arguments mentioned above, the Indonesian side is also trying to form an opinion for self-justification. The Indonesian government argued that the invasion of East Timor was a matter of anticolonial unity. A 1977 book from the Indonesian Ministry of Foreign Affairs, titled decolonization in East Timor, paid tribute to the "sacred right to self-determination" and recognized the pro-integration as the true representative of the East Timorese majority. It stated that the popularity the pro-independence gained was the result of a "policy of threats, extortion and terror". Later, Indonesian Foreign Minister Ali Alatas confirmed this position in 2006 in his memoirs "The Pebble in the Shoe: The Diplomatic Struggle for East Timor". The division of the original islands from East to West, Indonesia argued after the invasion, was "the result of colonial oppression" enforced by the Portuguese and Dutch imperial powers. Thus, according to the Indonesian government, its annexation of the 27th province was just another step in the unification of the archipelago that had begun in the 1940s (Indonesia, 1977).

These considerations, apparently cast a shadow over Indonesian and Western concerns that a victory for Fretilin's left wing would lead to the formation of a communist state on the Indonesian border that could be used as a base for attacks by unfriendly forces into Indonesia, and a potential threat to Western submarines. It was also accompanied by fears that an independent East Timor within the archipelago could inspire separatist sentiments in other Indonesian provinces. This concern was successfully used to rally support from Western countries that wanted to maintain good relations with Indonesia, in particular the United States, which at that time was completing the withdrawal of troops from Indochina, Schwarz (1994, p. 207). The impact of the Invasion event gave birth to a tremendous human tragedy for the people of East Timor. Some sources say that around 100,000-180,000 soldiers and civilians are estimated to have been killed or starved to death. The Commission on recognition, truth, and Reconciliation in East Timor (CAVR) documented a minimum estimate of 102,000 conflict-related deaths in East Timor during the period 1974 to 1999, including 18,600 violent killings and 84,200 deaths from disease and starvation; Indonesian forces and their combined auxiliary forces were responsible for 70% of the total killings<sup>9</sup>. In the first year of the invasion, Indonesian forces had difficulty breaking through the lines of Defense and resistance carried out by the East Timorese people. However, thanks to the support and assistance of advanced equipment from the United States<sup>10</sup> and Australia<sup>11</sup> to the

there were many bodies in the streets, all we could see were the soldiers who were killing, killing, and killing. "In one incident, a group of 50 men, women and children-including Australian freelance journalist Roger East - were lined up on a cliff outside Dili and shot, their bodies falling into the sea. Many such massacres took place in Dili, where onlookers were ordered to observe and count aloud for each person who was in turn executed.

<sup>9</sup> "Conflict-Related Deaths in Timor-Leste 1974-1999: The Findings of the CAVR Report Chega!" (PDF). *Final Report of the Commission for Reception, Truth and Reconciliation in East Timor (CAVR)*, and "Unlawful Killings and Enforced Disappearances" (PDF). *Final Report of the Commission for Reception, Truth and Reconciliation in East Timor (CAVR)*. P. 6. Accessed May 26, 2023.

<sup>10</sup>On the day before the invasion, the president of the United States, Gerald R. Ford and Kissinger met with Indonesian President Suharto. The United States has suffered a setback after destroying Vietnam, leaving Indonesia as the most important ally in the region. The national interests of the United States "must be on Indonesia's side," Ford concluded according to documents declassified and released by the National Security Archive (NSA) in December 2001, giving them the green light for the invasion. Responding to Suharto saying, "We would like your understanding if it is deemed necessary to take swift or drastic action in East Timor," Ford replied, "We will understand and not dispute that. We understand the problems and intentions you have". Kissinger agreed, although he had concerns that the use of US-made weapons in the invasion would be exposed to public scrutiny, speaking of their desire to "influence the reaction in America" so that "there would be less chance of people speaking out in an unauthorized way". The United States also hoped the invasion would be relatively quick and not protracted to the point of involving resistance. "It is important that whatever you do succeeds quickly", Kissinger told Suharto. The United States also plays an important role in supplying weapons to Indonesia. A week after the invasion of East Timor, the National

<sup>4</sup> See deeper comments Oeuvres p.509-526

<sup>5</sup> Simone wrote a lot to her friends in London. Especially for Maurice Schumann, former colleague at Liceu Henri IV. Simone Weil even sent 30 letters to Schumann, in which she asked for help to enter England. Thanks to the help of this friend, who interceded with Andre Philip, commissioner of the Interior and of the work of the French libre national committee, Simone embarked for London on November 10, 1942., Cf. Pétremont, p.656

<sup>6</sup> His full name is Charles André Joseph Marie de Gaulle, he was a French general, politician and statesman who led the Free French Forces during World War II.

<sup>7</sup>More information, cf. AD. Autobiographie Spirituelle p.75-76

<sup>8</sup>Operasi Seroja took place between 1975 and 1977. Operasi seroja was the largest military operation ever conducted by Indonesia. At that time, the Indonesian military Navy bombarded the city of Dili, while Indonesian paratroopers carried out troop parades in every corner of Dili city. In every corner of the city, Indonesian troops began killing Timorese. At the beginning of the occupation, FRETILIN radio sent the following broadcast: "Indonesian troops are killing indiscriminately. Women and children were shot in the streets. We'll all be killed. This is an appeal for international help. Please do something to stop this invasion. One of the Timorese refugees told later that the victims of " rape and cold-blooded murder targeted women and children and Chinese shopkeepers. The bishop of Dili at the time, Martinho da Costa Lopes said: "the soldiers who landed started killing everyone they could find,



Indonesian side, the Indonesian military finally succeeded in repelling and destroying the defense base of the East Timorese freedom fighter forces in 1978, Taylor (1999, p. 84). The Indonesian Armed Forces used two tactics: a campaign of 'siege and destruction' that involved bombing villages and mountainous areas by aircraft, causing starvation and defoliation to cover the ground. When the surviving villagers came to the lower areas and lay down to surrender, the military opened fire on them. Those who survived these attacks, were demobilized and placed in settlement camps, where they were prevented from traveling or returning to farming. In early 1978, civilians throughout the village of Arsaibai, near the Indonesian border, were killed for supporting pro-independence forces. During this period, there are strong indications that the Indonesian military used also chemical weapons to kill and destroy the common people, growing plants and animals. The success of the 'siege and destruction' campaign became the 'final sweep and sweep rata' campaign, in which children and people from the settlement camps were forced to hold hands and march in front of Indonesian troops searching for members of the pro-independence forces. When members of the pro-independence forces are found, the members will be forced to surrender or shoot themselves. Regarding the number of victims in the tragedy of this invasion, the leader of the United Democratic Timorese (UDT) Francisco Lopes da Cruz reported that by March 1976, 60,000 Timorese had been killed during the invasion<sup>12</sup>.

Security Council prepared a detailed analysis of the Indonesian military units involved and the U.S. equipment they used. The results of the analysis showed that almost all the military equipment used in the invasion was provided by the United States: the United States - provided escort in the destruction of East Timor during the attack; Indonesian marines disembarked from American-provided landing craft; the Americans-provided C-47 and C-130 aircraft for Indonesian paratroopers and strafed Dili with 50 caliber machine guns; while the 17th and 18th Airborne brigades led the attack on Timor's capital which was "totally American-backed. While the U.S. government claims to have suspended military aid from December 1975 to June 1976, the actual military aid to what the U.S. State Department proposes and the approval of the U.S. Congress that continues to increase, almost doubled. The U.S. also made four new weapons deals, including supplies and components for 16 OV-10 Broncos, which, according to Cornell University professor Benedict Anderson, are "designed specifically for counterinsurgency action against an enemy without weapons and aircraft that are effective and fully useful for defending Indonesia against foreign adversaries". This policy continued under the Carter administration. In total, the United States spent more than \$ 250,000,000 in military aid to Indonesia between the years 1975 and 1979

<sup>11</sup>In September 2000 the Australian Department of Foreign Affairs and Trade released previously classified files suggesting that comments by the Whitlam Labor government may have prompted the Suharto regime to attack East Timor. Despite the unpopularity of the events in East Timor within some segments of Australian society, the Fraser, Hawke and Keating governments allegedly worked closely with the Indonesian military and President Suharto for clear details of the conditions in East Timor and to preserve Indonesian control of the region. There was some unrest over the policy with the Australian public, due to the deaths of Australian journalists and arguably also due to the actions of the Timorese people in supporting Australian forces during the Battle of Timor in the Second World War which was not forgotten. Protests took place in Australia against society, and some Australian citizens participated in the Resistance Movement. The Australian government sees good relations and stability in Indonesia (Australia's largest neighbor) as providing an important security buffer for Northern Australia. Nevertheless, Australia provided important protection for supporters of East Timorese independence such as José Ramos-Horta (who was based in Australia during his exile). The fall of Indonesian President Suharto and a shift in Australian policy by the Howard government in 1998 helped trigger proposals for a referendum on the issue of East Timorese independence. In late 1998, the Australian government wrote to Indonesia about arranging a change in Australian policy, suggesting that East Timor would be given the opportunity to vote for independence within a decade. The letter upset Indonesian president BJ Habibie, who saw that Indonesia implied a "colonial power" and he decided to announce a referendum shortly after. A United Nations-sponsored referendum held in 1999 showed overwhelming approval for an independence, but was followed by clashes and a security crisis, instigated by anti-independence militias. Australia then led a United Nations-backed international force to East Timor to end the violence and restore order. While the intervention was ultimately successful, Australia-Indonesia relations took several years to recover.

<sup>12</sup>James Dunn cites a study by the Catholic Church suggesting that as many as 60,000 Timorese had been killed by the end of 1976. This figure does not appear to include those killed in the period between the start of the civil war in August 1975 and the invasion on 7 December. See James Dunn, "The Timor

In relation to the party leader's statement, a team of Indonesian humanitarian workers agreed with the figure, Taylor (1991, p. 71). The Indonesian government, through Foreign Minister Adam Malik, in an interview on 5 April 1977 with The Sydney Morning Herald, said that the death toll was "50,000 to 100,000 people. Amnesty International estimates that one-third of East Timor's population, or 200,000 in total, died from military action, starvation and disease from 1975 to 1999. In 1979 the US Agency for International Development estimated that 300,000 East Timorese had moved to camps controlled by the Indonesian Armed Forces. The United Nations Commission on reception, truth and Reconciliation in East Timor estimated the number of deaths during the occupation as well as starvation and violence to be about 90,800 to 202,600 including between 17,600 to 19,600 violent deaths or disappearances, out of a population of about 823,386 in 1999. On the one hand, the Indonesian military succeeded in repelling the pro-independence fighters of East timor and destroying the defense bases of the East Timorese troops, but, on the other hand, the Indonesian troops did not succeed in eliminating the pro-independence forces from the motherland of East timor. Instead, pro-independence fighters reorganized and reconstituted new guerrilla strategies and tactics, until gaining independence through a referendum held on August 30, 1999<sup>13</sup>.

Everyone dreams and hopes that after the referendum acts and acts of terror, violence, torture and murder will end. Unfortunately, dreams stay as dreams. More precisely as expressed by the commander of the Operational Command General Simbolon to Xanana " your ideals want independence, like a dream in broad daylight, we will defend the red and white flag in Timor Leste to the last drop of blood in accordance with the oath of the soldiers who do not know surrender". When the announcement of the results of the referendum showed that the majority of East Timorese people refused to join Indonesia and chose to stand alone as an independent state, at the same time, appeared in every corner of the city, both in Dili and outside Dili, violent and anarchist actions carried out by pro- integration militias. The pro-integration militia forces were formed and supported by the Indonesian military. They burned people's houses, looted people's property, killed, raped, and forced the population to forcibly flee to West Timor, namely to Atambua, Kupang and some continued to other provinces such as Bali, Java and others. Sadistic, sadistic, sadistic when witnessing an unwanted separation, but it must happen that the child, mother and father have to separate in the tragedy after the referendum.

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<sup>13</sup> Nicolau Lobato was the commander-in-chief who led the forces of the struggle for independence of East Timor from 1974 to 1978. When the Indonesian military succeeded in repelling the pro-independence forces and destroying the defense bases of the East Timorese guerrillas and killing the warlord Nicolau Lobato, at that time, the struggle for independence was continued by the new warlord Kayrala Xanana Gusmão. Xanana began to reorganize and formulate a new strategy, until East timor gained independence on August 30, 1999 through a referendum. At this point, the reader can imagine the tragedy of suffering and destruction of human dignity experienced by the people of East Timor during the war

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